

AMERICAN QUOTATIONS

by William J. Federer

Version 2.0

A Collection of Passages, Phrases, and Quotations
Influencing Early and Modern American History
Referenced according to their Sources in
Literature, Memoirs, Letters,
Governmental Documents,
Speeches, Charters,
Court Decisions &
Constitutions

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American Quotations
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Magna Carta (June 15, 1215), known as the "cornerstone of English liberty," was a constitutional charter signed by King John I of England (December 24, 1167-October 18, 1216) in the meadow of Runnymede, under pressure from the English barons. This was the first time the absolute power of a king was limited by law, guaranteeing certain rights to his subjects. Included in the provisions were:

John, by the grace of God, king of England, Lord of Ireland, duke of Normandy and Aquitaine, count of Anjou, to the archbishops, bishops, abbots, earls, barons, justiciars, foresters, sheriffs, reeves, servants, and all bailiffs and his faithful people greeting.

Know that by the inspiration of God and for the good of our soul and those of all our predecessors and of our heirs, the honor of God and the exaltation of holy church, and the improvements of our kingdom, by the advice of our venerable fathers.

Clause 39. No freeman shall be taken, or imprisoned, or outlawed, or exiled, or in any way harmed, nor will we go upon him nor will we send upon him, except by legal judgement of his peers or by the law of the land.

Clause 40. To none will we sell, to none deny or delay, right or justice.

The king himself ought not to be under a man but under God and under the law, because the law makes the king... for there is no king where will governs and not law...

Know ye that we, in the presence of God, and for the salvation of our souls, and the souls of all our

ancestors and heirs, and unto the honor of God and the advancement of Holy Church... have in the first place granted to God, and by this our present charter confirmed for us and our heirs forever.

Aquinas, Thomas (c. 1224-March 7, 1274), was a Catholic philosopher and theologian, who wrote *Summa Theologica*, using Aristotelian logic to reconcile faith with reason, proving the existence of God as the logical uncaused cause. His works rank with Saint Augustine in importance.

In *Pange, Lingua*, a hymn for Vespers on the Feast of Corpus Christi, Thomas Aquinas wrote:

Sing, my tongue, the Savior's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King.

In *Verbum Supernum Prodiens*, a hymn for Lauds on Corpus Christi, Thomas Aquinas wrote:

O saving Victim, opening wide,
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

In his *Summa Theologica*, 1273, Thomas Aquinas wrote:

Concerning perfect blessedness which consists in a vision of God.

In revealing the fallacy of logic in the view that Jesus was simply a good teacher, Thomas Aquinas stated:

Christ was either liar, lunatic, or Lord!

Eriksson, Magnus, II (1316-1374), was a king of Sweden, Norway and Skaane. He commissioned an Icelandic judge, Paul Knudsen, to lead an expedition to Greenland in 1354:

Magnus, by the grace of God, King of Norway, Sweden and Skaane, sends to all men who see or hear this letter good health and happiness.

We desire to make known to you that you [Paul Knudsen] is to take the men who shall do in the knarr [royal vessel]; whether they be named or not named, .. from my bodyguard, and also from among the retainers of other men, whom you may wish to take on the voyage who are best qualified to accompany him, whether as officers or men.

We ask that you accept this our command with a right good will for the cause, inasmuch as we do it for the honor of God, and for the sake of our soul, and for the sake of our predecessors who in Greenland established Christianity and have maintained it until this time, and we will not let it perish in our days.

Know this for truth, that whoever defies this our command shall meet with our serious displeasure and receive full punishment.

Executed in Bergen, Monday after Simon and Judah's Day in the six and thirtieth year of our rule [1354].

By Orm Ostenson, our regent, sealed.

Wycliffe, John (c. 1330-December 31, 1384), was a professor at Oxford University, England. He became one of the greatest English religious reformers, writing under the protection of John of Gaunt (1340-1399). His most outstanding achievement was being the first to translate, along with his followers, the Holy Scriptures from the Latin Vulgate into the English language. Known as the "Morning Star of the Reformation," John Wycliffe wrote in the General Prologue of his 1384 translation of the Bible:

The Bible is for the Government of the People, by the People, and for the People.

Chaucer, Geoffrey (c. 1342-October 25, 1400), was known as the "Father of English Poetry." He was honored as an English poet-laureate. The son of a vintner, he was born in London; rose to being a page to the Countess of Ulster, 1357; captured while fighting in France; and ransomed by Edward III, 1360. In 1385, Chaucer became a knight of the shire for Kent and a Justice of the Peace. He was supported by his steady patron, John of Gaunt (1340-1399), to whom he was related through marriage. At his death, he was buried in Westminster Abbey. His works include: The Book of the Duchess; The House of Fame; The Parliament of Fowls; Troilus and Criseyde, and a translation of Boethius' De Consolatione Philosophiae.

In his classic work, The Canterbury Tales, 1387, Geoffrey Chaucer stated:

Who fol with Cristes Gospel and His lord
But we, that humble ben, and chast, and pore,
Workers of Goddes Word, not auditors.
- The Sompnoures Tale

O cause first of our confusioun,
Till Crist had bought us with His blood agayn!
Loketh, how dere, schortly for to sayn,
Abought was first this cursed felonye;
Corrupt was al this world for glutonye.
Adam our fader, and his wyf also,
Fro Paradys to labour and to wo
Were dryven for that vice, it is no drede.
For whils that Adam fasted, as I rede,
He was in Paradys, and when that he
Eet of the fruyt defendit of a tre,
He was cast out to wo and into peyne.
Now for the love of Crist that for us dyde,
Levi th youre othis, borthe gret and smale.
- The Pardoner's Tale

But Cristes loore and his apostles twelve
He taughte, but first he folwed it hymselfe.

For in the sterres, clearer than is glass,
Is written, God woot, whoso koude it reade,
The deeth of every man.

Sathan, that evere us waiteth to bigile.

Geoffrey Chaucer, at the end of his Tales of Canterbury, inserted a retraction:

Now I beg all those that listen to this little treatise, or read it, that if there be anything in it that pleases them, they thank Our Lord Jesu Christ for it, from whom proceeds all understanding and goodness.

And if there be anything that displeases them, I beg them also to impute it to the fault of my want of ability, and not to my will, who would very gladly have said better if I had the power. For our Book says "all that is written is written for our doctrine"; and that is my intention. Wherefore I beseech you meekly for the mercy of God to pray for me, that Christ have mercy on me and forgive me my sins; and especially for my translations and editings of worldly vanities, which I revoke in my retractions; as are the book of Troilus; also the book of Fame; the book of Nineteen Ladies; the book of The Duchess; the book of St. Valentine's Day of the Parliament of Fowls; The Tales of Canterbury, those that tend towards sin; the book of The Lion; and many another book, if they were in my memory; and many a song and many a lecherous lay; that Christ in His great mercy forgive me the sin.

But the translation of Boethius De Consolatione, and other books of Saints' legends, of homilies, and morality and devotion, for them I thank our Lord Jesu Christ and His blissful Mother, and all the Saints of Heaven; beseeching them that they henceforth, to my life's end, send me grace to bewail my sins and to study the salvation of my soul; and grant me the grace of true penitence, confession and satisfaction, that I may perform them in this present life, through the benign grace of Him that is King of kings and Priest over all priests, who brought us with the precious blood of His heart; so that I may be one of those that the Day of Judgement shall be saved, Qui cum Patre, etc.

Here ends the book of the Tales of Canterbury compiled by Geoffrey Chaucer, on whose soul Jesu Christ have mercy. Amen.

Hus, John (c. 1372-July 6, 1415), was a professor of philosophy and the rector of the University of Prague, Bohemia. Influenced by John Wycliffe, he insisted on teaching and expounding the Holy Scriptures in the language of the people and inspired a great following, similar to John Wycliffe in England. Amidst great controversy, he was betrayed and martyred. His last words were:

O holy simplicity!

Kempis, Thomas a` (c. 1379-August 8, 1471), was an Augustinian friar at Zwolle in the Netherlands, who wrote the devotional, On the Imitation of Christ, 1420. This work has greatly influenced western writers, including: Martin Luther, Samuel Johnson, George Eliot and Lamartine. In Imitation of Christ, Thomas a` Kempis wrote:

Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

Man proposes, but God disposes.

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Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, longsuffering, manly and never seeking her own; for wheresoever a man seeketh his own, there he falleth from love.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven or in earth; for love is born of God, and cannot rest but in God, above all created things.

Gutenberg, Johannes (c.1400-February 3, 1468), was the German inventor of the moveable-type printing press, which helped revolutionize the western world. This invention prepared Europe for the rapid spread of ideas, making the Reformation possible. The first book of significance ever printed was the 42-line Gutenberg Bible, known as the Mazarin Bible, 1455.

Johannes Gutenberg wrote:

God suffers in the multitude of souls whom His word can not reach. Religious truth is imprisoned in a small number of manuscript books which confine instead of spread the public treasure.

Let us break the seal which seals up holy things and give wings to Truth in order that she may win every soul that comes into the world by her word no longer written at great expense by hands easily palsied, but multiplied like the wind by an untiring machine.

Yes, it is a press, certainly, but a press from which shall flow inexhaustible streams the most abundant and most marvelous liquor that has ever flowed to relieve the thirst of men.

Through it, God will spread His word; a spring of pure truth shall flow from it; like a new star it shall scatter the darkness of ignorance, and cause a light hitherto unknown to shine among men.

Hornbook (1442-1800), was the schoolbook used to teach children to read in early English, and later American, schools. Invented in response to the expense and scarcity of paper, the hornbook consisted of one sheet of vellum or paper pasted to a flat board with a handle, shaped like a table-tennis paddle, and covered over with a thin piece of transparent cow's horn, giving the appearance of lamination. On the paper was printed the Criss-Cross Row (Christ's-Cross followed by the alphabet), the Benediction, the Lord's Prayer, and the Roman numerals. The hornbook ceased being used in the early 1800's, when paper became less expensive and more easily available. The Benediction written on the Hornbook was:

In the Name of the Father and of the Sonne and of the Holy Ghost, Amen.

Columbus, Christopher (1451-May 20, 1506), was the Genoese explorer credited with the discovery America. After seven years of trying to convince the monarchs of Europe to finance his expedition, he finally won the support of Queen Isabella of Castille and King Ferdinand of Aragon. Columbus set sail on

August 3, 1492, and after the longest voyage ever made out of sight of land, discovered the New World on October 12, 1492.

In his Libro de las profecias (Book of Prophecies), Christopher Columbus wrote:

Most Christian and very high Princes: My argument for the restitution of the Holy Temple to the Holy militant Church is the following:

Very high Princes: at a very early age I went to sea and have continued navigating until today. The art of sailing is favorable for anyone who wants to pursue knowledge of this world's secrets. I have already been at this business for forty years. I have sailed all the waters which, up to now, have been navigated. I have had dealings and conversations with learned people - clergymen and laymen, Latins and Greeks, Jews and Moors, and with many others of other sects. I found Our Lord very well-disposed toward this desire, and he gave me the spirit of intelligence for it. He prospered me in seamanship and supplied me with the necessary tools for astrology, as well as geometry and arithmetic and ingenuity of intellect and of manual skill to draw spherical maps which show cities, rivers and mountains, islands and ports - everything in its proper place.

At this time I have seen and put in study to look into all the Scriptures, cosmography, histories, chronicles and philosophy and other arts, which our Lord opened to my understanding (I could sense His hand upon me), so that it became clear to me that it was feasible to navigate from here to the Indies; and He unlocked within me the determination to execute the idea. And I came to your Highnesses with this ardor.

All those who heard about my enterprise rejected it with laughter, scoffing at me. Neither the sciences which I mentioned above, nor the authoritative citations from them, were of any avail. In only your Highnesses remained faith and constancy. Who doubts that this illumination was from the Holy Spirit? I attest that He (the Spirit), with marvelous rays of light, consoled me through the holy and sacred Scriptures, a strong and clear testimony, with forty-four books of the Old Testament, and four Gospels with twenty-three Epistles of those blessed Apostles, encouraging me to proceed, and, continually, without ceasing for a moment, they inflame me with a sense of great urgency.

Our Lord wished to perform the clearest miracle in this of the voyage to the Indies, to console me and others in this other of the Holy Temple: I spent seven years in your royal Court arguing the case with so many persons of such authority and learned in all the arts, and in the end they concluded that all was idle nonsense, and with this they gave up; yet the outcome will be the fulfillment of what our Redeemer Jesus Christ said, and had said beforehand by the mouth of his Holy Prophets. And so there is every reason to believe that this other will become manifest; and being sure of what we hope for, if what said done not suffice, I offer as support the holy Gospel, in which Jesus stated that everything would pass away, but not his wonderful Word; and with this he said that it was utterly necessary for all that was written by him and by the prophets to be fulfilled.

I said that I would state the argument I have for the restitution of the Holy Temple to the Holy Church. I tell you that I am disregarding all my navigational skills since an early age, as well as the conversations I have had with many people in many lands and of many sects; and disregarding the many arts and writings that I referred to above, I only hold fast to the Holy and Sacred Scriptures and to some prophetic authoritative citations from certain holy persons, who have said something about this under divine inspiration.

It is possible that your Highnesses and all others who know me and might be shown this writing, who will reprimand me secretly and publicly with varied reproofs, such as uneducated, ignorant, an ordinary man, etc.

I respond to that what St. Matthew said: "O Lord, it was your good pleasure to keep so many things from the wise, and reveal them to the innocent!" And the same St. Matthew: "When our Lord entered Jerusalem, the children sang, 'Hosanna to the Son of David!' The scribes, in order to tempt him, asked him if he heard what they were saying, and Jesus replied, 'Yes,' saying 'Did you not know that the truth would be spoken by the mouths of children?'" Or later on the Apostles who said such profound things, particularly St. John: "In the beginning was the Word, and the Word was with God, etc.," words so lofty from persons who were never formally educated.

I say that the Holy Spirit works...not just the learned, but also in the ignorant. In my time I have seen a countryman discern the sky and the courses of the stars better than others who pay tuition to be instructed in it. And I say that not only does the Holy Spirit reveal the future to rational creatures, but he shows us what is yet to come by summoning signs in the heavens, in the atmosphere, and in of wild beasts, just like the prodigies that portended the day of Julius Caesar's, and in many other ways which would be tedious to recount since they are familiar to everybody.

The Holy Scriptures testify in the Old Testament, by the mouth of the prophets, and in the New, by our Savior Jesus Christ, that this world will come to an end: Matthew, Mark, and Luke have recorded the signs of the end of the age; the prophets had also abundantly foretold it.

St. Augustine says that the end of this world will occur in the seventh millennium following the Creation; the sacred theologians accepts his interpretation, in particular the cardinal Pierre d'Ailly in Verbo XI and in other places, as I will tell below.

From the creation of the world, or from Adam, until the Advent of our Lord Jesus Christ figure 5,343 years and 318 days, by the calculation of King Alfonso which is held as the most accurate; P. de A. (Pierre d'Ailly) on Verbo X (Elucidarium astronomice concordie cum theologica et historica veritate). Adding these figures to the approximate 1,501 years, the total is an approximate 6,845 years. According to this calculation, there are but 155 years left for the fulfillment of the seven thousand, at which time I said above, by the authorities cited, that the world will come to an end.

Our Savior said that before the consummation of this world, all that was written by the Prophets must

be fulfilled.

The Prophets, in their writings, spoke, more or less clearly and in various manners, of things belonging to the future as if past and of things past as future, and in the same way of things present. Many prophecies have double meaning and refer to different events of similar character, some prophecies are figuratively and others literally. Prophecy may be fulfilled partially in the near future or more completely at a much later date. Isaiah is the prophet whom St. Jerome and St. Augustine praise the most, and the other doctors approve of him and hold him in great reverence. They say that Isaiah not only a prophet, but also an evangelist, who, with all diligence, wrote of the future and called all people to our holy Catholic faith.

Many saintly doctors and sacred theologians commented on all the prophecies and on the other books of Sacred Scripture. They greatly enlightened us concerning that which was unknown to us, though they are not entirely in harmony, due to the limitations of understanding.

Again I enter my protest, so as not to be spoken of as presumptuous and unlearned. I am continually drawn to what St. Matthew said: "O Lord, it was your good pleasure to keep secret so many things from the wise, and reveal them to the innocent!" My retort is this, along with my experience which has witnessed to it.

Most of the prophecies and Sacred Scripture have already been fulfilled. God's Word testifies to it, and the Holy Church testifies to it ceaselessly in a strong voice, and no other testimony is necessary. I will speak of one because it is relevant to me, and every time I meditate on it, I feel rest and contentment.

I am the worst of sinners. The pity and mercy of our Lord have completely covered me whenever I have called for them. I have found the sweetest consolation in casting away all my anxiety, so as to contemplate His marvelous presence.

I have already said that for the execution of the enterprise of the Indies, neither reason, nor mathematics, nor world maps were profitable to me; rather the prophecy of Isaiah was completely fulfilled. And this is what I wish to report here for the consideration of your Highnesses, and because you will be gladdened by what I will tell you concerning Jerusalem by the same authoritative references. If there is faith, you are bound to have the victory from this enterprise.

Your Highnesses, remember the Gospel texts and the many promises which our Savior made to us, and how all this has been put to a test: St. Peter, when he leapt into the sea, walked upon as long as his faith remained firm. The mountains will obey anyone who has faith the size of a kernel of Indian corn. All that is requested by anyone who has faith will be granted. Knock and it will be opened to you.

No one should be afraid to take on any enterprise in the name of our Savior, if it is right and if the purpose is purely for His holy service. He came to rescue of St. Catherine after he saw the test of her. Remember, your Highnesses, that you undertook, at

little cost, the enterprise of the kingdom of Granada. The working out of all things was entrusted by our Lord to each person, in conformity with His sovereign will, even though he gives advice to many. He lacks nothing that it may be in the power of men to give him.

O, how good is the Lord who wishes people to perform that for which he holds himself responsible! Day and night, and at every moment, everyone should give Him their most devoted thanks. I stated above that some of the prophecies remained yet to be fulfilled, and I say they are great things in the world. And I say that the sign which convinces me that our Lord is hastening the end of the world is the preaching of the Gospel recently in so many lands.

Queen Isabella's commission to Columbus recited:

It is hoped that by God's assistance some of the continents and islands in the ocean will be discovered . . . for the glory of God.

On August 3, 1492, according to Bartolome' de Las Casas, every crew member gave his last confession and received Holy Communion, after which:

[Columbus] received the very holy sacrament of the Eucharist on the very day that he entered upon the sea; and in the name of Jesus ordered the sails to be set and left the harbor of Palos for the river of Saltes and the Ocean Sea with three equipped caravels, giving the commencement to the First Voyage and Discovery of the Indies.

In the typical custom of the age, each day a young sailor would announce the day by singing out:

Blessed be the light of day
And the Holy Cross, we say;
and the Lord of Veritie
And the Holy Trinity.
Blessed be th' immortal soul
And the Lord who keeps it whole,
Blessed be the light of day
And He who sends the night away.

Then the sailors would recite the "Pater Noster" (Our Father) and the "Ave Maria," followed by:

God give us good days, good voyage, good passage to the ship, sir captain and master and good company, so let there be a good voyage; many good days may God grant your graces, gentlemen of the afterguard and gentlemen forward.

The hourglass, which was turned on the half-hour, marked the time, accompanied by the young sailor proclaiming:

Blessed be the hour our Lord was born,
St. Mary who bore Him,
and St. John who baptized Him.

In 1492, Columbus opened the journal of his first voyage across the Atlantic by addressing King Ferdinand and Queen

Isabella:

In the Name of Our Lord Jesus Christ,
Because, most Christian and very Exalted,
Excellent and mighty Princes, King and Queen of the
Spains and of the Islands of the Sea, our Lord and
Lady, in this present year 1492, after Your Highnesses
had made an end to the war with the Moors who ruled in
Europe, and had concluded the war in the very great
City of Granada, where in the present year, on the
second day of the month of January, I saw the Royal
Standards of Your Highnesses placed by force of arms on
the towers of the Alhambra (which is the citadel of the
said city),

And I saw the Moorish King come forth to the gates
of the city and kiss the Royal Hands of Your Highnesses
and the Prince of my Lord, and soon after in that same
month, through information that I had given to Your
Highnesses concerning the lands of India, and of a
Prince who is called Gran Can [Khan], which is to say
in our vernacular "King of Kings," how many times he
and his predecessors had sent to Rome to seek doctors
in our Holy Faith to instruct him therein, and that
never had the Holy Father provided them, and thus so
many people were lost through lapsing into idolatries
and receiving doctrines of perdition;

And Your Highnesses, as Catholic Christians and
Princes devoted to the Holy Christian Faith and the
propagators thereof, and enemies of the sect of Mahomet
and of all idolatries and heresies, resolved to send
me, Christopher Columbus, to the said regions of India,
to see the said princes and peoples and lands and the
dispositions of them and of all, and the manner in
which may be undertaken their conversion to our Holy
Faith, and ordained that I should not go by land (the
usual way) to the Orient, but by the route of the
Occident, by which no one to this day knows for sure
that anyone has gone...

Bartolome' de Las Casas, (1474-1566), called "the Apostle of
the Indies," was one of the first Christian missionaries to
America. As the first priest ordained in the New World, he became
known for his devotion to the oppressed and enslaved natives. In
addition to knowing Columbus personally, his father and uncle
were shipmates and colonists under Columbus. Bartolome' de Las
Casas copied Columbus's original Journal of the First Voyage (El
Libro de la Primera Navegación) into an abstract, in which is
recounted:

October 8, 1492. "Thanks be to God," says the
Admiral; "the air is soft as in April in Seville, and
it is a pleasure to be in it, so fragrant it is."

October 10, 1492. Here the people could stand it
no longer and complained of the long voyage; but the
Admiral cheered them as best he could, holding out good
hope of the advantages they would have. He added that
it was useless to complain. He had come to the Indies,
and so had to continue it until he found them, with the
help of Our Lord.

October 12, 1492. At two hours after midnight
appeared the land, at a distance of 2 leagues. They

handed all sails and set the tree, which is the mainsail without bonnets, and lay-to, waiting for daylight Friday, when they arrived at an island of the Bahamas that was called in the Indians' tongue Guanahani' [San Salvador]....

So that they might be well-disposed towards us, for I knew that they were a people to be delivered and converted to our Holy Faith rather by love than by force, I gave to some red caps and to others glass beads, which they hung around their necks, and many other things of slight value. At this they were greatly pleased and became so entirely our friends that it was a wonder to see.... I believe that they would easily be made Christians, for it seemed to me that they had no religion of their own. Our Lord willing, when I depart, I shall bring back six of them to your Highnesses, that they may learn to talk our language.

October 16, 1492. I don't recognize in them any religion, and I believe that they very promptly would turn Christians, for they are of very good understanding.

October 28, 1492. The Admiral says that he never beheld so fair a thing: trees all along the river, beautiful and green, and different from ours, with flowers and fruits each according to their kind, many birds and little birds which sing very sweetly.

November 6, 1492. I maintain, Most Serene Princes, that if they had access to devout religious persons knowing the language, they would all turn Christian, and so I hope in Our Lord that Your Highnesses will do something about it with much care, in order to turn to the Church so numerous a folk, and to convert them as you have destroyed those who would not seek to confess the Father, Son and Holy Ghost. And after your days (for we are all mortal) you will leave your realms in a very tranquil state, and free from heresy and wickedness, and will be well received before the eternal Creator, to whom I pray to grant you long life and great increase of many realms and lordships, and both will and disposition to increase the holy Christian religion, as hitherto you have done.

November 27, 1492. But now, please our Lord, I shall see the most that I may, and little by little I shall come, to understand and know, and I will have this language taught to people of my household, because I see that all so far have one language. And afterwards the benefits will be known, and it will be endeavored to have these folk Christians, for that will easily be done, since they have no religion; nor are they idolaters.... And I say that Your Highness ought not to consent that any foreigner does business or sets foot here, except Christian Catholics, since this was the end and the beginning of the enterprise, that it should be for the enhancement and glory of the Christian religion, nor should anyone who is not a good Christian come to these parts.

December 12, 1492. [Columbus erected a cross at the mouth of Moustique Bay on the northwest coast of

the island of Hispaniola] as a sign that Your Highnesses hold the country for yours, and principally for a sign of Jesus Christ Our Lord, and honor of Christianity.

December 16, 1492. Because they [tribe of the Arawak], are the best people in the world and above all the gentlest, I have much hope in Our Lord that Your Highnesses will make them all Christians, and they will be all yours, as for yours I hold them.

December 22, 1492. The Admiral ordered the Lord to be given some things, and he and all his folk rested in great contentment, believing truly that they had come from the sky, and to see the Christians they held themselves very fortunate.

December 24, 1492. Your Highnesses may believe that in all the world there can be no better or gentler people. Your Highnesses should feel great joy, because presently they will be Christians, and instructed in the good manners of your realms; for a better people there cannot be on earth, and both people and land are in such quantity that I don't know how to write it.

Columbus christened the first island he landed on "San Salvador," meaning "Holy Saviour," and kneeling, prayed:

O Lord, Almighty and everlasting God, by Thy holy Word Thou hast created the heaven, and the earth, and the sea; blessed and glorified be Thy Name, and praised be Thy Majesty, which hath deigned to use us, Thy humble servants, that Thy holy Name may be proclaimed in this second part of the earth.

On every island that they stopped, Columbus had his men erect a large wooden cross:

As a token of Jesus Christ our Lord, and in honor of the Christian faith.

According to Columbus' personal log, his purpose in seeking "undiscovered worlds" was to:

...bring the Gospel of Jesus Christ to the heathens.

On Christmas eve, December 24, 1492, the Santa Maria ran aground and had to be abandoned. Columbus left 40 men on the Island of Haiti, in a settlement he named "La Navidad," meaning "The Nativity." He promised to return the next year.

On January 13, 1493, Columbus described in his journal their first encounter with the cannibalistic tribe of the Canibs, or Caribs, from which "Caribbean" originates. (The English word "cannibal" is derived from the Spanish word "caribe," which means cannibal or piranha.)

Seeing them [Caribs] running towards them, the Christians...gave an Indian a great slash on the buttocks, and wounded another in the breast with an arrow. Seeing that they could gain little, although the Christians were not more than seven, they [Caribs] 50 and more, began to flee, until not one remained, one

leaving his arrows here, and another his bow there. The Christians would have killed many of them, it is said, if the pilot who went with them as their captain had not prevented it. The Christians returned to the caravel with their boat, and when the Admiral knew of it he said that on the one hand he was sorry and on the other not, since they would have fear of the Christians, because without doubt, says he, the folk there are bad actors (as one says), and he believed that they were Caribs, and ate men.

On February 15, 1493, near the end of his return voyage from having discovered America, Christopher Columbus sent correspondence to their Highnesses, the King Ferdinand and Queen Isabella of Spain, from on board the ship Caravel anchored off the Canary Islands. Included in this correspondence was a letter, also intended for the eyes of their Majesties, written to Luis de Sant Angel, Treasurer of Aragon and Chancellor of the Exchequer, who had helped substantially in fitting out Columbus' expedition:

As I know you will be rejoiced at the glorious success that our Lord has given me in my voyage, I write this to tell you how in the thirty-three days I sailed to the Indies with the fleet that the illustrious King and Queen, our Sovereigns, gave me, where I discovered a great many islands, inhabited by numberless people; and of all I have taken possession for their Highnesses by proclamation and display of the Royal Standard without opposition.

To the first island which I found I gave the name San Salvador [Holy Savior], in recognition of His Heavenly Majesty, who marvelously hath given all this; the Indians call it Guanahani....

From that point I saw another isle to the eastward, at eighteen leagues' distance, to which I gave the name Hispaniola. I went thither and followed its northern coast to the east, as I had done in Juana, one hundred and seventy-eight leagues eastward, as in Juana. This island, like all the others, is most extensive. It has many ports along the sea-coast excelling any in Christendom....

At everypoint where I landed, and succeeded in talking to them, I gave them some of everything I had....I forbade that they should be given things so worthless as pieces of broken crockery and broken glass, and lace points, although when they were able to get them, they thought they had the best jewel in the world; thus it was learned that a sailor for a lace point received gold to the weight of two and a half castellanos, and others much more for other things which were worth much less; yea, for new blancas, for them they would give all that they had, although it might be two or three castellanos' weight of gold or an arroba or two of spun cotton; they even took pieces of the broken hoops of the wine casks and, like animals, gave what they had, so that it seemed to me wrong and I forbade it, and I gave them a thousand good, pleasing things which I had brought, in order that they might be fond of us, and furthermore might become Christians and be inclined to the love and service of Their Highnesses and of the whole Castilian nation, and try to help us and to give us of the things which they have in abundance and which are necessary to us.

And they know neither religion nor idolatry, with the exception that all believe that the source of all power and goodness is in heaven, and they believe very firmly that I, with these ships and people, came from heaven, and in this belief they everywhere received me, after they had overcome their fear.

And this does not result from their being ignorant (for they are of a very keen intelligence and men who navigate all those seas, so that it is wondrous the good account they give of everything), but because they have never seen people clothed or ships like ours....

As for monsters, I have found not a trace of them except at the point in the second isle as one enters the Indies, which is inhabited by a people considered in all the isles as most ferocious, who eat human flesh. They possess many canoes, with which they overrun all the isles of India, stealing and seizing all they can....

Praise be to our eternal God, our Lord, who gives to all those who walk in His ways victory over all things which seem impossible; of which this is signally one, for, although others have spoken or written concerning these countries, it was all conjecture, as no one could say that he had seen them - it amounting only to this, that those who heard listened the more, and regarded the matter rather as a fable than anything else.

But our Redeemer has granted this victory to our illustrious King and Queen and their kingdoms, which have acquired great fame by an event of such high importance, in which all Christendom ought to rejoice, and which it ought to celebrate with great festivals and the offering of solemn thanks to the Holy Trinity with many sincere prayers, both for the great exaltation which may accrue to them in turning so many nations to our holy faith, and also for the temporal benefits which will bring great refreshment and gain, not only to Spain, but to all Christians.

Done on board the Caravel, off the Canary Islands, on the fifteenth day of February, Fourteen hundred and ninety-three. At your orders,

The Admiral.

On March 15, 1493, Columbus wrote in his journal:

Of this voyage, I observe... that it has miraculously been shown, as may be understood by this writing, by the many signal miracles that He has shown on the voyage, and for me, who for so great a time was in the court of Your Highnesses with the opposition and against the opinion of so many high personages of your household, who were all against me, alleging this undertaking to be folly, which I hope in Our Lord will be to the greater glory of Christianity, which to some slight extent already has happened.

In 1493, Columbus wrote a letter to Gabriel Sanchez, Spain's General Treasurer:

That which the unaided intellect of man could not compass, the spirit of God has granted to human exertions, for God is wont to hear the prayers of His servants who love His precepts even to the performance

of apparent impossibilities. Therefore, let the king and queen, our princes and their most happy kingdoms, and all the other provinces of Christendom, render thanks to our Lord and Saviour Jesus Christ.

Columbus viewed himself as:

Servant... of the Most High Saviour, Christ, the Son of Mary.

Queen Isabella informed the Pope of Columbus' attempt:

To bear the light of Christ west to the heathen undiscovered lands.

On April 9, 1493, Columbus wrote to the King and Queen about plans for a second voyage. He recommended that approximately 2,000 colonists accompany him to settle three or four villages, according the custom of Spain each with its own notary and magistrate, and that:

There be a church and abbots or friars to administer the sacraments, perform divine worship, and convert the natives.

On May 29, 1493, King Ferdinand and Queen Isabella granted Columbus' request for a second voyage, pronouncing:

It hath pleased God, Our Lord, in His abundant mercy to reveal the said Islands and Mainland to the King and Queen, our Lords, by the diligence of the Don Christopher Columbus, their Admiral, Viceroy and Governor thereof, who hath reported it to Their Highnesses that he knew the people he found residing therein to be very ripe to be converted to our Holy Catholic Faith, since they have neither dogma nor doctrine; wherefore it hath pleased and greatly pleaseth Their Highnesses (since in all matters it is meet that their principal concern be for the service of God, Our Lord, and the enhancement of Our Holy Catholic Faith); wherefore, desiring the augmentation and increase of our Holy Catholic Faith, Their Highnesses charge and direct the said Admiral, Viceroy and Governor that by all ways and means he strive and endeavor to win over the inhabitants of the said Islands and Mainland to be converted to our Holy Catholic Faith....

[Clergy are to be sent] to see that they be carefully taught the principles of Our Holy Faith....

[The Admiral is to] force and compel all those who sail therein as well as all others who are to go out from here later on, that they treat the said Indians very well and lovingly and abstain from doing them any injury, arranging that both people hold much conversation and intimacy, each serving the others to the best of their ability.

Moreover, the said Admiral shall graciously present them with things from the merchandise of Their Highnesses which he is carrying for barter, and honor them much; and if some person or persons should maltreat the said Indians in any manner whatsoever, the said Admiral, as Viceroy and Governor of Their Highnesses, shall punish them severely by the virtue of

the authority vested in him by Their Majesties for this purpose.

On September 25, 1493, Columbus set sail from Cadiz, Spain, with 1,200 colonists and 17 ships. They landed in the Indies on November 3, 1493, where Columbus continued his discovery of the islands of Dominica, Mariagalante, Todos los Santos and St. Maria de Guadalupe.

In returning to the settlement of the La Navidad on the island of Haiti, where he had left the 40 men from the wrecked Santa Maria, Columbus' worst fears were realized. The Caribs had attacked the fort and had killed all his men. Thereafter, Columbus had to resist a growing apprehension amongst the colonists, who previously had anticipated only the marvelous conditions reported from the first voyage.

In 1495, Michele de Cuneo, a young Italian nobleman who had accompanied Columbus on this second voyage, recounted in a letter further evidence of the cannibalistic Caribs who inhabited the islands:

In that island [Saint Maria de Guadalupe] we took twelve very beautiful and very fat women from 15 to 16 years old, together with two boys of the same age. These had the genital organ cut to the belly; and this we thought had been done in order to prevent them from meddling with their wives or maybe to fatten them up and later eat them. These boys and girls had been taken by the above mentioned Caribs; and we sent them to Spain to the King, as a sample....

The Caribs whenever they catch these Indians eat them as we would eat kids [goats] and they say that a boy's flesh tastes better than that of a woman. Of this human flesh they are very greedy, so that to eat of that flesh they stay out of their country for six, eight, or even ten years before they repatriate; and they stay so long, whenever they go, that they depopulate the islands....

We went to the temple of those Caribs, in which we found two wooden statues, arranged so that they look like a Pieta. We were told that whenever someone's father is sick, the son goes to the temple and tells the idol that his father is ill and the idol says whether he should live or not; and he stays there until the idol answers yes or No. If he says no, the son goes home, cuts his father's head off and then cooks it; I don't believe they eat it but truly when it is white they place it in the above-mentioned temple; and this they do only to the lords. That idol is called Seyti....

According to what we have seen in all the islands where we have been, both the Indians and the Caribs are largely sodomites, not knowing (I believe) whether they are acting right or wrong. We have judged that this accursed vice may have come to the Indians from those Caribs; because these, as I said before, are wilder men and when conquering and eating those Indians, for spite they may also have committed that extreme offence, which proceeding thence may have been transmitted from one to the other.

Dr. Diego Alvarez Chanca, the chief physician on Columbus' second voyage, described with disgust their encounter with the Caribs:

We inquired of the women who were prisoners of the inhabitants what sort of people these islanders were and they replied, "Caribs." As soon as they learned that we abhor such kind of people because of their evil practice of eating human flesh, they felt delighted...

They told us that the Carib men use them with such cruelty as would scarcely be believed; and that they eat the children which they bear them, only bringing up those whom they have by their native wives. Such of their male enemies, as they can take away alive, they bring here to their homes to make a feast of them and those who are killed in battle they eat up after the fighting is over.

They declare that the flesh of man is good to eat that nothing can compare with it in the world; and this is quite evident, for the human bones we found in the houses, everything that could be gnawed had already been gnawed so that nothing remained but what was too hard to eat; in one of the houses we found a man's neck cooking in a pot...

In their wars of the inhabitants of the neighboring islands these people capture as many of the women as they can, especially those who are young and handsome and keep them as body servants and concubines; and so great a number do they carry off that in fifty houses we entered no man was found but all were women. Of that large number of captive females more than twenty handsome woman came away voluntarily with us.

When the Caribs take away boys as prisoners of war they remove their organs, fatten them until they grow up and then, when they wish to make a great feast, they kill and eat them, for they say the flesh of women and youngsters is not good to eat. Three boys thus mutilated came fleeing to us when we visited the houses.

Columbus, after establishing the settlements of Isabella and Santo Domingo on the island of Hispaniola, proceeded to explore for five months, leaving the colony under poor supervision. Supplies in the colonies began to diminish, tropical diseases were spreading, and the colonists grew discontent. By the time the next fleet left for Spain, 200 colonists, most in bad health, left with it. Their complaints resulted in a royal investigation in October of 1495, much to the outrage of Columbus. In March 1496, Columbus left for Spain to defend himself.

On Thursday, February 22, 1498, in his Testament of Founding Hereditary Family Estate, Christopher Columbus stated:

Also I order to said Don Diego, my son, or to him who will inherit said mayorazgo, that he shall help to maintain and sustain on the Island of Espanola four good teachers of the holy theology with the intention to convert to our holy religion all those people in the Indias, and when it pleases God that the income of the mayorazgo will increase, that then also be increased the number of such devoted persons who will help all these people to become Christians. And may he not worry about the money that it will be necessary to spend for the purpose.

On May 30, 1498, Columbus left from Spain on his third

voyage with six ships. He decided that the first new land he discovered would be named in honor of the Trinity. Sighting an island off the coast of Venezuela, which coincidentally had three peaks, he gave it the name Trinidad; a name which it has retained to this day.

On October 18, 1498, Christopher Columbus wrote to his Sovereigns, Queen Isabella and King Ferdinand:

Your Highnesses have an Other World here, by which our holy faith can be to greatly advanced and from which such great wealth can be drawn.

Columbus directed his son, Don Diego, to give Queen Isabella of Spain the first pieces of gold found in the New World:

Return it to her so that she may see the miracle of the Lord and remember to whom she ought to thank for it.

When Columbus finally arrived at the island of Hispaniola, he was greeted by a revolt, due to the disease and privation on the island. His brother Bartholomew and Don Diego, who were left in authority, were helpless to put it down. Himself being in bad health, Columbus conceded to the demands of the distraught colonists and gave them two ships to return home. In the midst of despair, Columbus wrote:

The day after Christmas Day, 1499, all having left me, I was attacked by the Indians...and was placed in such extremity that fleeing death, I took to sea in a small caravel. Then Our Lord aided me, saying, "Man of little faith, do not fear, I am with thee." And he dispersed my enemies, and showed me how I might fulfill my vows. Unhappy sinner that I am, to have placed all my hopes in the things of this world!

Due to the turbulent reports they had received, King Ferdinand and Queen Isabella appointed Francisco de Bobadilla as governor of the Indies in the place of Columbus. He arrived in Hispaniola on August 23, 1500 and arrested Columbus and his brothers, put them in chains and sent them back to Cadiz, Spain.

In October 1500, during the most humiliating moment of his life, Columbus wrote to a friend and confidante of the Queen, Dona Juana de Torres:

Hope in Him who created all men sustaineth me: His succor hath always been very near. At another time, not long ago, when I was in great distress, He helped me up with his right hand, saying, "O man of little faith, arise, for it is I; fear not."

I came with such cordial affection to serve these princes, and I have served them with unheard of and unseen devotion. Of the New Heaven and Earth which Our Lord made, as St. John writes in the Apocalypse, after he had spoken it by the mouth of Isaiah, He made me the messenger thereof and showed me where to go.

...I undertook a new voyage to the New Heaven and World which hitherto had been hidden. And if, like the rest of the Indies, this is not held in high esteem over there; this is no wonder, since it came to light through my exertions.

The Holy Spirit inspired St. Peter and, with him,

the others of the Twelve, and they all struggled in this world, and many were their labors and their hardships; in the end they triumphed over all....

They judge me there as a governor who had gone to Sicily or to a city or town under a regular government, where laws can be observed in toto without fear of losing all; and I am suffering grave injury. I should be judged as a captain who went from Spain to the Indies...where by divine will I have placed under the sovereignty of the King and Queen our Lords, an Other World, whereby Spain, which was reckoned poor, is become the richest of countries.

I ought to be judged as a captain, who for so long a time, up to the present day, hath borne arms without laying them down for an hour, and by knights of the sword and not by [men of] letters, unless they were Greeks or Romans or others of modern times, of whom there are so many and so noble in Spain; for otherwise I am greatly aggrieved, since in the Indies there is neither a town nor settlement.

When the King and Queen saw Columbus, they immediately ordered his chains removed, restored the property Bobadilla had confiscated, restored the one-tenth of the revenues which he had been promised, and restored to him the title, "Admiral of the Ocean Sea," although they realized he could not continue to govern the Indies. Bobadilla, who had previously chained Columbus, was removed as governor, although his actions were not condemned. In an ironic turn of events, during his fourth voyage, Columbus warned the governor of Hispaniola of an impending hurricane. His counsel was spurned and 24 ships were sunk, killing 500 people, among whom was Bobadilla.

Columbus applied the Sacred Scriptures to his own life and adventures. That religious elements played a great part in Columbus' thoughts and actions is evident from all his writings. His concept of sailing west to reach the Indies was less the result of geographical theories than of his faith in certain biblical texts - specifically the Book of Isaiah. In his book, Libro de las profecias (Book of Prophecies), written around 1501, between his third and fourth voyages, Columbus cited the following Scripture passages:

The LORD reigneth, let the earth rejoice; let the multitude of isles be glad thereof (Psalm 97:1).

Sing unto the LORD a new song, and His praise from the ends of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof (Isai ah 42:10).

Listen, O isles, unto Me; and hearken, ye people from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name (Isai ah 49:1).

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth (Isai ah 49:6).

My righteousness is near; My salvation is gone forth...The isles shall wait upon Me, and on Mine arm shall they trust (Isai ah 51:5).

Surely the isles wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee (Isai ah 60: 9).

I am sought of them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name (Isai ah 65: 1).

Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world (Matthew 28: 19, 20).

But ye shall receive power after that the Holy Ghost is come upon you; and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1: 8).

In May of 1502, Christopher Columbus, along with his brother Bartholomew, and son Don Ferdinand (who was thirteen years old), set sail on his fourth voyage. With the express purpose of finding Asia, they explored the coasts of Cuba, Honduras, Nicaragua and Costa Rica. Sailing along the coast of Panama, Columbus did not realized how close he was to discovering the Pacific Ocean. His health failing, Columbus had a makeshift cabin built on deck so he could direct the crew and observe the ocean. With worm-eaten planks in his ship, they became stranded on the coast of Jamaica for over a year (June 25, 1503, to June 29, 1504).

On July 7, 1503, while shipwrecked and in pain, Christopher Columbus related his many afflictions in his Lettera Rarissima to the Sovereigns from Jamaica, not knowing whether anyone would read his letter:

In January the mouth of the river became obstructed. In April, the vessels were all worm-eaten, and I could not keep them above water. At this time the river cut a channel, by which I brought out three empty ships with considerable difficulty. The boats went back into the river for salt and water. The sea rose high and furious and would not let them out again.

The Indians were many and united and attacked them and in the end killed them. My brother and all the rest of the people were living on board a vessel which lay inside. I was outside very much alone, on this rude coast, with a high fever and very fatigued. There was no hope of escape. In this state, I climbed painfully to the highest part of the ship and cried out for help with a fearful voice, weeping, to Your Highnesses' war captains, in every direction; but none replied. At length, groaning with exhaustion, I fell asleep, and heard a compassionate voice saying,

"O fool, and slow to believe and serve thy God, the God of every man! What more did He do for Moses or for David his servant than for thee? From thy birth He hath ever held thee in special charge. When He saw thee at man's estate, marvelously did He cause thy name to

resound over the earth.

"The Indies, so rich a portion of the world, He gave thee for thine own, and thou has divided them as it has pleased thee. Of those barriers of the Ocean Sea, which were closed with such mighty chains, He hath given thee the keys. Thou was obeyed in so many lands, and thou hast won noble fame from Christendom. What more did He do for the people of Israel, when he carried them out of Egypt; or for David, whom from a shepherd He raised to be king over Judea?

"Turn thou to Him and acknowledge thy faults; His mercy is infinite; thine old age shall not hinder thee from performing mighty deeds, for many and vast heritages He holdeth. Abraham was past 100 when he begat Isaac, and Sarah was no young girl. Thou criest out for succor with a doubting heart.

"Reflect, who has afflicted thee so grievously and so often, God or the world? The privileges and promises which God bestows, he doth not revoke; nor doth He say, after having received service, that this was not His intention, and that it is to be understood differently. Nor doth He mete out suffering to make a show of His might.

"Whatever He promises He fulfills with interest; that is His way. Thus I have told thee what thy Creator hath done for thee and what He doth for all men. He hath now revealed a portion of the rewards for so many toils and dangers thou hast borne in the service of others."

In his Lettera Rarissima to the Sovereigns, written from Jamaica, July 7, 1503, Christopher Columbus recounted:

The tempest was terrible and separated me from my vessels that night, putting everyone of them in desperate straits, with nothing to look forward to but death. Each was certain the others had been destroyed. What man ever born, not excepting Job, who would not have died of despair, when in such weather seeking safety for my son, my brother, shipmates, and myself, we were forbidden the land and the harbors which I, by God's will and sweating blood, had won for Spain?...

I was taken prisoner and thrown with two brothers into a ship, weighed down with irons, stripped of my clothing, cruelly treated, and without being called before a court of justice for a hearing!...

I began my service at twenty-eight, and I now have not a single hair on my head that is not white. My body is infirm, and all that was left to me and to my brothers, even to our coats, was taken and sold, to my great dishonor and injury....

Because of the very sincere intentions I have always had in serving your Majesties and the most unmerited affronts I have suffered, I cannot remain silent much as I might wish to do. As I have said, I am now worn out.

Heretofore I have wept for others; may Heaven now have pity upon me and may the earth weep for me! In things temporal I have not even a farthing for the offering; and as to spiritual things, I have stayed here in the Indies in the manner I have described; isolated in this sorrow, ill, daily awaiting death, and surrounded by a horde of savages and enemies of ours,

and so far removed from the holy sacraments of the holy church that my soul would be forgotten by it if it were to depart from my body.

Let those who have charity, justice and truth weep for me! I did not come on this voyage for gain, honor or wealth, that is certain; for then the hope of all such things was dead. I came to Your Highnesses with honest purpose and sincere zeal; and I do not lie.

I humbly beseech your Highnesses that if it please God to take me from this place, you will have the goodness to arrange for me to go to Rome and on other holy pilgrimages. May the Holy Trinity guard your life and exalt your high station! Christ-bearer.

In his work, Libro de las profecias (Book of Prophecies), Christopher Columbus wrote:

My hope in the One who created us all sustains me: He is an ever present help in trouble...When I was extremely depressed, He raised me with His right hand, saying, "O man of little faith, get up, it is I; do not be afraid."

Christopher Columbus' real name was Cristobal Colon. He encased his signature in an enigmatic triangular pattern, which has been interpreted many ways, the most likely of which is: S.S.A.S. being an abbreviation for Servus Sum Altissimi Salvatoris (Servant I am of the Most High Savior); X being abbreviation of the Greek name for Christ; M being an abbreviation for Mary; Y being an abbreviation for either Yosephi (Joseph), Yesu (Jesus) or Ysabel (Isabella):

.	S	.	(Servus)
.	S	.	(Sum Altissimi Salvatoris)
X	M	Y	(X-Greek Christ, Mary, Yosephi -Joseph)
: X. p. o.	FERENS. /		(Greco-Latin for "Christ-bearer").

Ferdinand Columbus, the son of Christopher, wrote in the biography of his father, The Life of the Admiral Christopher Columbus, an explanation of the meaning of his name:

So the surname of Colon which he revived was a fitting one, because in Greek it means "member," and by his proper name Christopher, men might know that he was a member of Christ, by Whom he was sent for the salvation of those people.

And if we give his name its Latin form, which is Christophorus Colonus, we may say that just as St. Christopher is reported to have gotten that name because he carried Christ over deep waters with great danger to himself, and just as he conveyed over people whom no other could have carried, so the Admiral Christophorus Colonus, asking Christ's aid and protection in that perilous pass, crossed over with his company that the Indian nations might become dwellers in the triumphant Church of Heaven.

There is reason to believe that many souls that Satan expected to catch because they had not passed through the waters of baptism were by the Admiral made dwellers in the eternal glory of Paradise....

The Admiral was a well built man of more than average stature, the face long, the cheeks somewhat high, his body neither fat nor lean. He had an aquiline

nose and light-colored eyes; his complexion too was light and tending to bright red. In his youth his hair was blonde, but when he reached the age of thirty, it all turned white.

In eating and drinking, and in adornment of his person, he was very moderate and modest. He was affable in conversation with strangers and very pleasant to the members of his household, though with a certain gravity. He was so strict in matters of religion that for fasting and saying prayers he might have been taken for a member of a religious order.

He was so great an enemy of swearing and blasphemy that I give my word I never heard him utter any other oath than "by St. Ferdinand!" and when he grew very angry with someone, his rebuke was to say "God take you!" for doing or saying that.

If he had to write anything, he always began by writing these words: IESUS cum MARIA sit nobis in via. And so fine was his hand that he might have earned his bread by that skill alone.

In his *Historie de las Indias*, Bartolome' de Las Casas described Christopher Columbus:

In matters of the Christian religion, without doubt he was a Catholic and of great devotion, for in everything he did and said or sought to begin, he always interposed "In the name of the Holy Trinity I will do this," or "I launch this" or "this will come to pass."

In whatever letter or other thing he wrote, he put at the head "Jesus and Mary be with us on the way," and of these writings of his in his own hand I have plenty now in my possession. His oath was sometimes "I swear by San Fernando;" when he sought to affirm something of great importance in his letters on oath, especially in writing to the Sovereigns, he said, "I swear that this is true."

He observed the fasts of the Church most faithfully, confessed and made communion often, read the canonical offices like a churchman or member of a religious order, hated blasphemy and profane swearing... seemed very grateful to God for benefits received from the divine hand, wherefore, as in the proverb, he hourly admitted that God had conferred upon him great mercies, as upon David...

He was extraordinarily zealous for the divine service; he desired and was eager for the conversion of these people, and that in every region the faith of Jesus Christ be planted and enhanced. And he was especially affected and devoted to the idea that God should deem him worthy of aiding somewhat in recovering the Holy Sepulchre...

He was a gentleman of great force of spirit, of lofty thoughts, naturally inclined (from what we may gather of his life, deeds, writings and conversation) to undertake worthy deeds and signal enterprises; patient and long-suffering (as later shall appear), and a forgiver of injuries, and wished nothing more than that those who offended against him should recognize their errors, and that the delinquents be reconciled with him; most constant and endowed with forbearance in the hardships and adversities which were always

occurring and which were incredible and infinite; ever holding great confidence in divine providence.

And verily, from what I have heard from him and from my own father, who was with him when he returned to colonize Hispaniola in 1493, and from others who accompanied and served him, he held and always kept on terms of intimate fidelity and devotion to the Sovereigns.

On November 7, 1504, Columbus returned from his fourth and last voyage. Weakened in his flesh, he suffered from gout, arthritis and feverish deliriums. Just 19 days later, his heart was further saddened by the news of Queen Isabella's death. Over the next few years, Columbus occupied himself securing his house, as well as obtaining positions for his descendants.

On May 20, 1506, he took a sudden turn for the worse. He called to his bedside his brother Diego, his sons Ferdinand and Diego, and his loyal captains. Christopher Columbus, as recorded by his son Ferdinand, uttered as his last words the last words of Christ:

In manus tuas, Domine, commendo spiritum meum.
(Into your hands, Father, I commend my soul.)

Isabella I (April 22, 1451-November 26, 1504), was the Queen of Castile, who in 1481 married Ferdinand II, King of Aragon, thereby unifying Christian Spain. They successfully drove the Moors from Granada and financed Christopher Columbus' expedition to the Indies, which resulted in the discovery of America.

In her commission to Columbus, Queen Isabella recited that the purpose of the voyage was:

For the Glory of God...it is hoped that by God's assistance some of the continents and islands in the oceans will be discovered.

Queen Isabella informed the Pope of Columbus' attempt:

To bear the light of Christ west to the heathen undiscovered lands.

On February 15, 1493, near the end of his return voyage from having discovered America, Christopher Columbus sent correspondence to their Highnesses, King Ferdinand and Queen Isabella of Spain, from on board the ship Caravel anchored off the Canary Islands. He included in this correspondence a letter addressed to Luis de Sant Angel, Treasurer of Aragon and Chancellor of the Exchequer, who had helped substantially in fitting out Columbus' expedition:

Praise be to our eternal God, our Lord, who gives to all those who walk in His ways victory over all things which seem impossible; of which this is signally one, for, although others have spoken or written concerning these countries, it was all conjecture, as no one could say that he had seen them - it amounting only to this, that those who heard listened the more, and regarded the matter rather as a fable than anything else.

But our Redeemer has granted this victory to our illustrious King and Queen and their kingdoms, which have acquired great fame by an event of such high

importance, in which all Christendom ought to rejoice, and which it ought to celebrate with great festivals and the offering of solemn thanks to the Holy Trinity with many sincere prayers, both for the great exaltation which may accrue to them in turning so many nations to our holy faith, and also for the temporal benefits which will bring great refreshment and gain, not only to Spain, but to all Christians.

Done on board the Caravel, off the Canary Islands, on the fifteenth day of February, Fourteen hundred and ninety-three. At your orders,

The Admiral.

Las Casas, Bartolome' de (August 1474-July 17, 1566), was called "the Apostle of the Indies," as he was one of the first Christian missionaries to minister to the Indians of Latin America. The first priest ordained in the New World, Las Casas became known for his devotion to the oppressed and enslaved natives. He wrote *Apologetic History of the Indies* (*Apologetica Historia de las Indias*), 1530, which exposed the oppression of the Indians in the forced labor "Encomienda" system and influenced Madrid to enact the New Laws, 1542, in the interest of Indian welfare. He also provided a great literary service by copying Columbus' original Journal of the First Voyage (*El Libro de la Primera Navegacion*) into an abstract.

In his *Apologetic History of the Indies*, 1530, Bartolome' de Las Casas stated:

It clearly appears that there are no races in the world, however rude, uncultivated, barbarous, gross, or almost brutal they may be, who cannot be persuaded and brought to a good order and way of life, and made domestic, mild and tractable, provided... the method that is proper and natural to men is used; that is, love and gentleness and kindness.

In the prologue of his book, *Historia de las Indias*, written 1550-63, translated by Rachel Phillips, Bartolome' de Las Casas stated:

The main goal of divine Providence in the discovery of these tribes and lands... is... the conversion and well-being of souls, and to this goal everything temporal must necessarily be subordinated and directed.

Criss-Cross (1475), originated from the Middle English Christ's-Cross, and earlier, 1390, from Cros-Kryst, was the mark + or X written before the alphabet. (The Greek symbol X, abbreviation of Christos, is of the same origin as X-mas for "Christmas.") Learning the "Criss-Cross Row," therefore, was the expression used for learning the alphabet. The mark stood for the phrase Christ-cross me speed ("May Christ's Cross give me success"), an invocation said before reciting the alphabet. The Criss-Cross or Christ's-Cross (X) was also a form of written oath before God used when signing one's name on a document; and in the event a person could not write, was used in place of their signature.

Michelangelo de Lodovico Buonarroti Simoni (March 6, 1475-February 18, 1564), was one of the greatest artists in history.

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The son of Lodovico de Leonardo de Buonarroti Simoni, he lived during the Italian Renaissance and was known for his portrayal of living strength and energy in his paintings, sculptures and architectural designs. In 1508, he began painting the Sistine Chapel and finished with the completion of the Last Judgment, October 31, 1541. His sculptures include: David (1501-04), Moses (1513-16), Bound Captives (1513-16) and The Pieta' (1498-99), a touching depiction of Christ in His mother's arms after He was taken down from the cross.

In his Sonnet, Michelangelo wrote:

If it be true that any beautiful thing raises the pure and just desire of man from earth to God, the eternal fount of all, such I believe my love.

I live and love in God's peculiar light.

Lord, grant that I may always desire to do more than I can accomplish.

Luther, Martin (November 10, 1483-February 18, 1546), was the leader of the Protestant Reformation in Germany, and was renowned for his enduring literary contribution of translating the Bible into the German language. He became an Augustinian friar and in 1507 was ordained. In 1510 he visited Rome, where he was shocked by the worldliness. He received his doctorate of divinity and in 1512 was appointed professor of philosophy at the University of Wittenberg, where he was promoted to the position of district vicar.

Martin Luther preached daily, and grew immensely popular through his exposition of the Holy Scriptures in the common language. After objecting to the methods Johann Tetzel employed to sell indulgences, Luther posted for debate his 95 Theses, October 31, 1517. He was fiercely attacked, especially by Johann Eck. On April 18, 1521, when the 21 year old Emperor Charles V summoned him to Diet of Worms to renounce his views, Martin Luther stated:

Here I stand; I can do no other. God help me.

Amen.

Declared an outlaw, Martin Luther was protected by Frederick III of Saxony in the Wartburg castle. There he translated the New Testament into the German language in just six months. He attempted to be a moderate, opposing the Peasant's War and resisting the more progressive elements of reformation. In 1525 he married a former nun and together they had six children.

Among his many works, Martin Luther wrote:

I am much afraid that schools will prove to be the great gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth.

I advise no one to place his child where the scriptures do not reign paramount. Every institution in which men are not increasingly occupied with the Word of God must become corrupt.

The Bible was written for men with a head upon their shoulders

If I profess with the loudest voice and clearest

exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ.

Where the battle rages, there the loyalty of the soldier is proved and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that one point.

Where there are no Christians, or perverse and false Christians, it would be well for the authorities to allow them, like heathens, to put away their wives, and to take others, in order that they may not, with their discordant lives, have two hells, both here and there. But let them know that by their divorce they cease to be Christians, and become heathens, and are in the state of damnation.

In his life, Christ is an example, showing us how to live; in his death, he is a sacrifice, satisfying our sins; in his resurrection, a conqueror; in his ascension, a king; in his intercession, a high priest.

In 1529, Martin Luther wrote his hymn, A Mighty Fortress (Ein 'Feste Burg):

A mighty fortress is our God,
A bulwark never failing.
Our helper He amid the flood
Of mortal ills prevailing.

Martin Luther wrote in his Table Talk, 1569:

Reason is the greatest enemy that faith has: it never comes to the aid of spiritual things, but - more frequently than not - struggles against the divine Word, treating with contempt all that emanates from God.

Martin Luther remarked:

Our Lord has written the promise of the resurrection not in books alone, but in every leaf in the springtime.

Latimer, Hugh (c. 1485-October 16, 1555), was bishop of Worcester, England, during the reign of King Henry VIII. He refused to condemn Martin Luther's writings and strongly supported the Protestant Reformation. He was imprisoned for a total of seven years, after which Queen Mary I condemned him to be burned at the stake. On October 16, 1555, while Hugh Latimer and Nicholas Ridley were being brought to their place of execution at Oxford, Latimer exhorted his companion:

Play the man, Master Ridley. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

Cortez, Hernando (1485-December 2, 1547), was the Spanish explorer who conquered Mexico. In 1504, at the age of nineteen,

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Cortez came to the island of Hispaniola and was given a land grant by Governor Diego Columbus, Christopher Columbus' son. After establishing himself as a wealthy hidalgo, Cortez joined Diego Velasquez in the conquest of Cuba in 1511. There he became a gentleman farmer and alcalde (town mayor). In 1518, Governor Velasquez commissioned Cortez to lead an expedition to the Yucatan in Mexico, along with Captain Pedro de Alvarado.

On February 10, 1519, before embarking for Mexico, Cortez addressed his force of approximately 500 men, supplied with sixteen horses and ten cannons:

Soldiers of Spain, we are standing upon the verge of the greatest adventure ever undertaken by so small a body of men. We now leave the known world behind us: from this time forth we plunge into a region never before trodden by men of our race or religion. The hazards of this adventure I shall not dwell upon; they are well estimated by the bravest among you.

But I speak now of the immortal glory you will bring to Spanish arms, and to yourselves, the successful accomplishment of the mission before us. The shores we shall storm are lined with teeming millions of savages, unfriendly if not openly hostile.

We have only our swords and our good right arms to protect us against their overwhelming numbers. Therefore let not childish strife or inner dissension weaken the front we must present to the enemy. If we go as united as we go courageously, we have nothing to fear, nothing to lose....

We are on a crusade. We are marching as Christians into a land of infidels. We seek not only to subdue boundless territory in the name of our Emperor Don Carlos, but to win millions of unsalvaged souls to the True Faith....

Let us therefore enter upon our labors, so auspiciously begun, and in the name of our God and our Emperor carry them joyously, confidently to a triumphant conclusion.

Shortly after landing, on July 10, 1519, Hernando Cortez sent his First Dispatch to Queen Juana and her son, Charles V, from the city he founded, named Vera Cruz (City of the True Cross). In the dispatch, he stated:

It seems most credible that our Lord God has purposefully allowed these lands to be discovered... so that Your Majesties may be fruitful and deserving in His sight by causing these barbaric tribes to be enlightened and brought to the faith by Your hand.

Cortez then ordered his ships sunk in the harbor, causing his men to realize they either had to be victorious or die. In an era of Crusades to free the Holy Land from the Turks, and his own country having just driven the last of the Moors from Granada less than thirty years prior, Cortez led his troops inland as Crusaders in a Holy cause.

At the same time the Reformation began in Europe through Martin Luther, Cortez embarked to free a nation from barbaric pagan cannibalism. His troops soon met with one horrendous sight after another: human hearts that had been cut out of living prisoners found nailed to temple walls; pyramid style temples covered with human blood; bodies of men and boys without arms or legs; human skulls stacked on poles; hundreds of thousands of

human skulls regularly arranged in piles; gnawed human bones piled in houses and streets; wooden houses, built with gratings, jammed full of captives being fattened up for sacrifice; pagan priests matted with dried human blood, cover with the stench of carrion, practicing sodomy; humans sacrificed on pagan altars and then rolled down temple steps where frenzied hoards ate their bodies; devotees eating the fresh carcasses of those who were sacrificed; roasted human arms, legs and heads; warriors eating the corpses of those they slew in battle, etc.... This was a result of their religion, which believed that all the universe was one and that people were just a part of the universe. They believed that the Sun god needed human blood to live and that the Aztecs were responsible to feed him the blood he needed daily.

As the Spanish troops went from town to town, the Indian tribes were elated that they would be set free from the Aztec rule. Cortez immediately freed the captives awaiting sacrifice, broke the idols, rolling them down the temple steps, erected a cross and preached Christ unto them. Francisco Lopez de Gomara, Cortez' personal secretary and chaplain, reported one such instance in Cozumel:

So Jeronimo de Aguilar preached to them about salvation, and, either because of what he told them, or because of the beginning they had already made, they were pleased to have their idols cast down, and they even assisted at it, breaking into small pieces what they had formerly held sacred. And soon our Spaniards had left not a whole idol standing, and in each chapel they set up a Cross or the image of Our Lady, whom all the islanders worshipped with prayer and great devotion....

They begged Cortez to leave someone behind to teach them to believe in the God of the Christians; but he did not dare consent, for fear they might kill the preacher, and also because he had few priests and friars with him. And in this he did wrong, in view of their earnest request and supplications.

After defeating the Tabascan tribe, Cortez preached to them through the interpretation of Jeronimo de Aguilar, a Catholic priest who had been shipwrecked on Yucatan eight years earlier and had learned the language. As reported by Gomara:

Cortez told them of their blindness and great vanity in worshipping many gods and making sacrifices of human blood to them, and in thinking that those images, being mute and soulless, made by the Indians with their own hands, were capable of doing good or harm. He then told them of a single God, Creator of Heaven and earth and men, whom the Christians worshiped and served, and whom all men should worship and serve.

In short, after he had explained the Mysteries to them, and how the Son of God had suffered on the Cross, they accepted it and broke up their idols. Thus it was that with great reverence, before a large concourse of Indians, and with many tears on the part of the Spaniards, a Cross was erected in the temple of Potonchan, and our men first, kneeling, kissed and worshiped it, and after them the Indians.

Meeting resistance with the Cempoallan tribe, before they finally relented, one of Cortez' men suggested accommodating them for the time being. Cortez adamantly replied:

How can we ever accomplish anything worth doing for the honour of God if we do not first abolish these sacrifices made to idols?

Cortez and his men fought numerous battles against insurmountable odds. His small band repeatedly engaged victoriously against the deadly spears, arrows and ambushments of the murderous tribes. Cortez would not have been so successful if it had not been for the Indian tribes who fought along side him as he championed their cause of being free from the bloody Aztecs, who continually required quotas of prisoners to be sacrificed. In giving battle instructions to his troops, Cortez exhorted:

Sirs, let us follow our banner which bears the sign of the Holy Cross, and through it we shall conquer!

When ambassadors from Montezuma arrived bearing gifts for them, Cortez took the opportunity to preach to them through an interpreter. Bernal Diaz del Castillo, a soldier who served with Cortez, recorded the scene:

When Tendile and Pitlapi toque [ambassadors of Montezuma] saw us thus kneeling, as they were very intelligent, they asked what was the reason that we humbled ourselves before a tree cut in that particular way. As Cortez heard this remark he said to the Padre de la Merced who was present: "It is a good opportunity, father, as we have good material at hand, to explain through our interpreters matters touching our holy faith."

And then he delivered a discourse to the Caciques so fitting to the occasion that no good theologian could have bettered it.

After telling them that we were Christians and relating all matters pertaining to our holy religion, he told them that their idols were not good but evil things which would take flight at the presence of the sign of the cross, for on a similar cross the Lord of Heaven and earth and all created things suffered passion and death; that it is He whom we adore and in whom we believe, our true God, Jesus Christ, who had been willing to suffer and die in order to save the whole human race; that the third day He rose again and is now in heaven; and that by Him we shall all be judged.

Cortez said many other things very well expressed, which they would report them to their prince Montezuma. Cortez also told them that one of the objects for which our great Emperor had sent us to their country was to abolish human sacrifices and the other evil rites which they practiced.

Upon reaching Mexico city, Montezuma asked Cortez if he was the god Quetzalcoatl, who was predicted to return from the east, as a white man with a beard and blue eyes, to stamp out human sacrifice and deliver the oppressed. Cortez replied:

It was true that we came from where the sun rose, and were the vassals and servants of a great Prince called the Emperor Don Carlos, who held beneath his

sway many and great princes, and that the Emperor having heard of him and what a great prince he was, had sent us to these parts to see him, and to beg them to become Christians, the same as our Emperor and all of us, so that his soul and those of all his vassals might be saved.

Montezuma was in awe of Cortez and his men, primarily because of the signs and portents that had ominously foretold Quetzalcoatl's return and the end of the Aztec empire, such as: the water of the lake around Mexico City boiling over due to volcanic eruption, the sky being lit with northern lights, comets, earthquakes, the temple of the sun god catching fire, the king's sister revived from her grave saying strange beings would enter the country and ruin it, an eerie wailing noise at night, etc... According to soldier Bernal Diaz del Castillo's account, Cortez discoursed with Montezuma further:

We told them we were Christians and worshipped one true and only God, named Jesus Christ, who suffered death and passion to save us, and we told them that a cross (when they asked why we worshipped it) was a sign of the other Cross on which our Lord God was crucified for our salvation; and that the death and passion which he suffered was for the salvation of the whole human race, which was lost, and that this our God rose on the third day and is now in heaven, and it is He who made the heavens and the earth, the sea and the sands, and created all the things that are in the world, and He sends the rain and the dew, and nothing happens in the world without His holy will.

That we believe in Him and worship Him; but that those whom they look upon as gods are not so, but are devils, which are worse, and they could see that they were evil and of little worth, for where we had set up crosses such as those his ambassadors had seen, they dared not appear before them, through fear of them, and that as time went on they would notice this...

He explained to him very clearly about creation of the world, and how we are all brothers, sons of one father and one mother who were called Adam and Eve, and how such a brother as our great Emperor, grieving for the perdition of so many souls, such as those which their idols were leading to Hell, where they burn in living flames, had sent us, so that after what he [Montezuma] had now heard he would put a stop to it and they would no longer adore these Idols or sacrifice Indian men and women to them, for we were all brethren, nor should they commit sodomy or thefts.

He also told them that, in the course of time, our Lord and King would send some men among us who lead very holy lives, much better than we do, who will explain to them all about it, for at present we merely came to give them due warning. And so he prayed him to do what he was asked and carry it into effect.

After that, Montezuma showed Cortez and his men their temples. There was a theatre made of human skulls and mortar, wherein Gonzalo de Umbria counted 136,000 skulls, which included those in the steps and on poles. A tower was made of skulls too numerous to count. There were obsidian knives, stone altars, black-robed priests with hair matted down with human blood, idols with basins for human blood, walls and steps covered with human

blood and gore, an idol made out of seeds kneaded and ground with the blood of virgins and babies, pits where the human bodies were thrown after people had eaten off the arms and legs, etc....

Bernal Díaz del Castillo recorded Cortez' comments to Montezuma after viewing all the horrible sights:

Our Captain said to Montezuma through our interpreter, half laughing: "Señor Montezuma, I do not understand how such a great Prince and wise man as you are has not come to the conclusion, in your mind, that these idols of yours are not gods, but evil things that are called devils, and so that you may know it and all your priests may see it clearly, do me the favour to approve of my placing a cross here on the top of this tower."

Soon after, Cortez placed Montezuma under house arrest in his own palace, destroyed the pagan idols and caused a great uproar in the city. Montezuma, who had developed a friendship with Cortez, tried to quell the rage, only to be pelted with rocks by his own people. Deeply depressed and feeling a seemingly providential loss of control over his empire and his life, Montezuma died soon after. Bernal Diaz del Castillo recalled the Spaniards response:

Cortez wept for him, and all of us Captains and soldiers, and there was no man among us who knew him and was intimate with him, who did not bemoan him as though he were our father, and it is not to be wondered at, considering how good he was.

Cortez then fought his way out of the city with a miraculous fight, although with great loss to his ranks. He then battled overwhelming thousands of Aztecs in fighting his way back to the coast. After several months of recovery, Cortez decided to mount a last final attack on Mexico City.

On December 26, 1520, Cortez addressed his force of 540 soldiers and 40 cavalry, who were armed with eighty crossbows and nine muskets, saying:

My brothers, I give many thanks to Jesus Christ to see you now cured of your wounds and free from sickness. I am glad to find you armed and eager to return to Mexico to avenge the deaths of your comrades and recover that great city. This, I trust in God, we shall soon do, because we have with us Tlaxcala and many other provinces, and because you are who you are, and the enemies the same as they have been, and we shall do so for the Christian Faith that we proclaim...

The principal reason for our coming to these parts is to glorify and preach the Faith of Jesus Christ....

We cast down their idols, put a stop to their sacrificing and eating of men, and began to convert the Indians during the few days we were in Mexico.

It is not fitting that we abandon all that good that we began, rather, we should go wherever our Faith and the sins of our enemies call us.

They, indeed, deserve a great whipping and punishment, because, if you remember, the people of the city, not satisfied with killing an infinite number of men, women, and children in sacrifices to their gods (devils, rather), eat them afterward, a cruel thing, abhorrent to God and punished by Him, and one which all

good men, especially Christians, abominate, forbid, and chastise.

Moreover, without penalty or shame, they commit that accursed sin because of which five cities, along with Sodom, were burned and destroyed.

Well, then, what greater or better reward could one desire here on earth than to uproot these evils and plant the Faith among such cruel men, by proclaiming the Holy Gospel?

Let us go, then, and serve God, honor our nation, magnify our King, and enrich ourselves, for the conquest of Mexico is all these things. Tomorrow, with the help of God, we shall begin.

In 1521, Hernando Cortez and his men conquered Mexico City and ended the Aztec empire. Inscribed on his coat of arms was the Latin phrase:

Judicium Domini apprehendit eos, et fortitudo ejus corroboravit brachium meum. (The judgement of the Lord overtook them; His might strengthened my arm.)

Pare', Ambroise (1510-December 20, 1590), was a pioneer French surgeon, who greatly raised the standard of surgery. Rising to fame as a field surgeon in the French army, he discarded the common practice of cauterization, (using hot irons and boiling oils in the sealing of wounds), in favor of cleansing wounds with ointments and performing ligatures, surgically tying off major arteries. Ambroise Pare' was so successful that he was appointed to the court and served four different kings.

The favorite saying of Ambroise Pare' was:

I treated him, God cured him.

Knox, John (c. 1514-November 24, 1572), was the leader of the Protestant Reformation in Scotland. He was active in the English Reformation until he fled from Queen Mary I in 1554. He went to Geneva, became a follower of John Calvin, and in 1559 he returned to Scotland. In 1560, when Protestantism became the state religion, John Knox grew in political influence and opposed Mary Queen of Scots. His written works include: First Blast of the Trumpets Against the Monstrous Regiment of Women (1556-58) and the Book of Common Order, which regulated Scottish worship.

John Knox stated:

A man with God is always in the majority.

William I (April 24, 1533-July 10, 1584), known as William the Silent, was the founder of Dutch independence. He became Prince of Orange (1544) and ruler of Holland, Zeeland and Utrecht (1599). He had served Charles V, King of Spain, as Commander of the troops in France. When Charles died, Philip II became king. Philip not only hated William, but proceeded to stamp out the Protestants in Holland. William I could not permit this persecution and turned on the king, eventually gaining freedom from Spain and forming the Dutch Republic, becoming the first stadtholder of the independent Northern Province in 1579. In 1581, Philip offered a bounty for William's death and three years later he was assassinated. William I's last words were:

My God, have mercy on my soul and on my poor people.

Elizabeth I (September 7, 1533-March 24, 1603), the Queen of England and Ireland, 1558-1603, was the last Tudor monarch. She was the daughter of Henry VIII and Anne Boleyn. After her navy, under Sir Francis Drake, destroyed the Spanish Armada in 1588, England was established as a major European power.

In 1558, in answer to the question at her Coronation as to the presence of Christ in the Sacrament, Queen Elizabeth I stated:

Christ was the Word that spake it,
He took the bread and brake it,
And what that Word did make it,
I do believe and take it.

Queen Elizabeth I asserted:

I am your Queen. I will never be by violence constrained to do anything. I thank God I am endued with such qualities that if I were turned out of the Realm in my petticoat I were able to live in any place in Christendom.

In 1601, in The Golden Speech, Queen Elizabeth stated:

Though God hath raised me high, yet this I count the glory of my crown: that I have reigned with your loves.

Regarding her epitaph, Queen Elizabeth I stated to her ladies:

I am no lover of pompous title, but only desire that my name may be recorded in a line or two, which shall briefly express my name, my virginity, the years of my reign, the reformation of religion under it, and my preservation of peace.

Raleigh, Sir Walter (c. 1552-October 29, 1618), was an English navigator, writer, courtier and colonizer. He explored the eastern seaboard of America and named it "Virginia" after the "Virgin Queen" Elizabeth I. Sir Walter Raleigh received the first colonial grant to colonize America in 1584, resulting the ill-fated Lost Colony. The charter he was granted authorized him to enact statutes for the government of the proposed colony, provided that:

They be not against the true Christian Faith....

Sir Walter Raleigh's valor in the attacks on Cadiz (1596) and the Azores (1597) gained him renown. He was later imprisoned by King James I in the Tower of London (1603-16), where he devoted himself to writing poetry and his History of the World. Though freed for two years, the king had him executed for treason in 1618.

In his Bible, found in the Gatehouse at Westminster after his death, Sir Walter Raleigh left this version of one of his earlier poems:

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Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
And from which earth, and grave, and dust,
The Lord shall raise me up, I trust.

Bacon, Sir Francis (January 22, 1561-April 9, 1626), the Baron Verulam, Viscount St. Albans, was an English philosopher, essayist, courtier, jurist and statesman. He was Lord Keeper of the Great Seal under King James I. As Lord Chancellor of England (1618-21), he was significantly responsible for the formulation and acceptance of the scientific method, which stressed gathering data from experimentation and induction rather than through the practice of philosophical deduction promulgated by Aristotle. Sir Francis Bacon was responsible for helping to found the Royal Society of London. He wrote:

There are two books laid before us to study, to prevent our falling into error; first, the volume of Scriptures, which reveal the will of God; then the volume of the Creatures, which express His power.

There never was found, in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the good of the community, and increase private and particular good as the holy Christian faith. Hence, it clearly appears that it was one and the same God that gave the Christian law to men, who gave the laws of nature to the creatures.

Regarding science, Sir Francis Bacon described it as:

A rich storehouse for the glory of the Creator and the relief of man's estate.

In his work, The Advancement of Learning, book II, Sir Francis Bacon expressed:

But men must know that in this theater of man's life it is reserved only for God and the angels to be lookers on.

All good moral philosophy is but the handmaid to religion.

In his treatise entitled, Of Atheism, Sir Francis Bacon declared:

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.

Sir Francis Bacon, as recorded in the Literary and Religious Works of Francis Bacon, Volume II, stated:

I believe that the Word of God, whereby His will is revealed, continued in revelation and tradition with

Moses; and that the Scriptures were from Moses' time to the time of the Apostles and Evangelists; in whose ages, after the coming of the Holy Ghost, the teacher of all truth, the book of Scripture was shut and closed, so as to receive no new addition, and the Church hath no power after the Scriptures to teach or command anything contrary to the written word.

I believe that Jesus, the Lord, became in the flesh a sacrificer and a sacrifice for sin; a satisfaction and price paid to the justice of God; a meriter of Glory and the Kingdom; a pattern of all righteousness; a preacher of the Word, which Himself was; a finisher of the ceremonies; a cornerstone to remove the separation between Jew and Gentile; an intercessor for the Church; a Lord of nature in his miracles; a conqueror of death and the power of darkness in His resurrection;

and that He fulfilled the whole counsel of God; performing all His sacred offices, and anointing on earth, accomplishing the whole work of the redemption and restitution of man to a state superior to the angels, whereas the state of man by creation was inferior; and reconciled and established all things according to the eternal will of the Father.

Lord Bacon stated:

The reason why religion is universally and justly represented as essential to the prosperity of states, is not less obvious than the act. The object of government is to enforce among individuals the observance of the moral law, and states are prosperous in proportion as this object is attained. But the only effectual sanction to this law is the Christian religion. Hence a government which neglects the care of religion is guilty of the folly of promulgating laws unaccompanied with any adequate sanction of requiring the community to obey without presenting to their minds the motives that generally induce to a prompt and cheerful obedience. Under these circumstances, the only resource left to the public authorities is mere physical force; and experience has abundantly shown that this is wholly ineffectual, excepting as an aid and supplement, in particular cases, to the moral influences, which alone can be depended on for the preservation of the tranquillity and good order of society. There are persons, and even parties, who, at the very moment when the use of physical force as an engine of government is discredited and abandoned, seem to be laboring with a sort of frantic energy to destroy the influence of all the moral motives that can be substituted for it, - more especially religion. I have said, and I repeat, that if while we abandon the use of physical force as an engine of maintaining order we should also discard the only valuable and effectual moral influence, and leave the individual to the undirected guidance of his own selfish passions, our institutions will be found to be impracticable, and society will fall into a state of dissolution.

In 1626, Sir Francis Bacon wrote in his Last Will and Testament:

I bequeath my soul to God... My body to be buried obscurely. For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next age.

Galilei, Galileo (February 15, 1564-January 8, 1642), was an Italian mathematical physicist and astronomer who conceived of the idea for the isochronous pendulum, the sector-compass and developed the concept of mathematical laws governing the universe. He made the first practical use of the telescope, through which he observed sunspots; the phases of Venus; and discovered the four bright satellites of Jupiter. The first mathematician at the University of Pisa, Galileo discovered the Law of Falling Bodies and provided an alternative to Aristotelian dynamics. His work gave credence to Nicolaus Copernicus' heliocentric theory, where the sun is the center of the solar system, in place of Ptolemy's geocentric theory, which had placed the earth at the center.

Galileo Galilei stated:

I am inclined to think that the authority of Holy Scripture is intended to convince men of those truths which are necessary for their salvation, which, being far above man's understanding, can not be made credible by any learning, or any other means than revelation by the Holy Spirit.

In reference to the Bible, Galileo pronounced:

As to the (physical) propositions which are stated but not rigorously demonstrated, anything contrary to the Bible involved in them must be considered undoubtedly false and should be proved so by every possible means.

In a letter, Galileo wrote:

I send you a rose, which ought to please you extremely, seeing what a rarity it is at this season. And with the rose you must accept its thorns, which represent the bitter suffering of our Lord, while the green leaves represent the hope we may entertain, that through the same sacred passion we, having passed through the darkness of this short winter of our mortal life, may attain to the brightness and felicity of an eternal spring in Heaven.

Shakespeare, William (christened April 26, 1564-April 23, 1616), was an English playwright, poet and actor manager, whose works have had an enduring worldwide impact. He was born and educated at Stratford-upon-Avon in Warwickshire, the son of a prosperous glover. He married Ann Hathaway in 1582, and together they had three children. Moving to London c. 1589, he established himself as an actor and playwright. In 1594 he began working with Lord Chamberlain's Men, and in 1598 became a shareholding director in the Globe Theatre. During the plague of 1592-94, which caused a temporary closure of the theatre, he wrote the sonnets, Venus and Adonis and The Rape of Lucrece. In 1603, with the accession of King James I, the company became the King's Men, and bought the Blackfriars Theatre. Due to wise investments, Shakespeare was able to retire in 1610 and continued writing until 1613. Among

the 37 plays that bear his name, the most popular include: Hamlet; Julius Caesar; Richard III; Macbeth; Othello; Henry IV; and A Midsummer Night's Dream.

In 1591, Shakespeare introduced his play, King Henry the Sixth, in which he wrote in Part II, act II, scene i, line 34:

Blessed are the peacemakers on earth.

In line 66, he wrote:

Now, God be praised, that to the believing souls
Gives light in darkness, comfort in despair!

In scene iii, line 55, he exclaimed:

God defend the right!

In Part III, act V, scene v, line 7, he penned:

So part we sadly in this troublous world
To meet with joy in sweet Jerusalem.

William Shakespeare wrote in King Richard the Third, 1592-93, act I, scene iv:

O, I have passed a miserable night,
So full of ugly sights, of ghastly dreams,
That, as I am a Christian faithful man,
I would not spend another such a night,
Though 'twere to but a world of happy days.

Before I be convict by course of law,
To threaten me with death is most unlawful.
I charge you, as you hope for any goodness,
By Christ's dear blood shed for our grievous sins
That you depart and lay no hands on me.

In King Richard the Second, 1595-96, act IV, scene i, line 97, Shakespeare wrote:

Many a time hath banished Norfolk fought
For Jesus Christ in glorious Christian field,
Streaming the ensign of the Christian Cross,
And there at Venice, gave
His body to that pleasant country's earth,
And his pure soul unto his captain Christ,
Under whose colors he had fought so long.

In line 170, Shakespeare wrote:

So Judas did to Christ: but he, in twelve,
Found truth in all but one; I, in twelve thousand,
none.
God save the king! Will no man say, amen?

In line 239, he wrote:

Some of you with Pilate wash your hands,
Showing an outward piety.

In the play, The Merchant of Venice, act I, scene ii, line 59, Shakespeare penned:

man.
God made him, and therefore let him pass for a

In scene iii, line 99, he wrote:

Mark you this, Bassanio:
The devil can cite Scripture for his own purpose.
An evil soul, producing holy witness,
Is like a villain with a smiling cheek,
A goodly apple rotten at the heart.

In act IV, scene i, line 184, he wrote:

The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed;
It blessed him that gives and him that takes:
Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings,
But mercy is above this sceptered sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself,
And earthly power doth then show likest God's
When mercy seasons justice. Therefore...
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

In his play, King Henry the Fourth, Part I, act i, scene 1,
line 18, published in 1598, Shakespeare wrote:

Therefore friends,
As far as to the sepulchre of Christ,
Whose soldier now, under whose blessed cross
We are impressed and engaged to fight...
To chase these pagans in those holy fields,
Over whose acres walk'd those blessed feet,
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.

In King Henry the Fifth, 1598-1600, act III, scene vi, line
181, William Shakespeare wrote:

We are in God's hand.

In act IV, scene i, line 309, he wrote:

O God of battles! steel my soldiers' hearts;
Possess them not with fear; take from them now
The sense of reckoning, if the opposed numbers
Pluck their hearts from them.

In Hamlet, 1600-01, act I, scene I, Shakespeare wrote:

Some say - that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated
The bird of dawning singeth all night long.

In act III, scene i, line 150, he wrote:

I have heard of your paintings too, well enough;
God has given you one face, and you make
yourselves another.

In scene iv, line 149, he wrote:

Confess yourself to heaven;
Repent what's past; avoid what is to come.

In act V, scene i, line 84, he wrote:

A politician...one that would circumvent God.

William Shakespeare wrote in Othello, 1604-05, act I, scene i, line 108:

You are one of those that will not serve God if
the devil bid you.

In act II, scene iii, line 106, he wrote:

Well, God's above all; and there be souls must be
saved,
and there be souls must not be saved.

In line 293, he wrote:

O God! that men should put an enemy in their
mouths to steal away their brains; that we should, with
joy, pleasance, revel, and applause, transform
ourselves into beasts.

William Shakespeare wrote in King Henry the Eighth, 1613,
act III, scene ii, line 456:

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

In act V, scene v, line 51, he wrote:

Whenever the bright sun of heaven shall shine,
His honor and the greatness of his name
Shall be, and make new nations.

William Shakespeare remarked:

God's goodness hath been great to thee;
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

In his last Will, dated the year of his death, 1616, the
first clause reads:

In the name of God, Amen! I, William Shakespeare,
of Stratford-upon-Avon, in the county of Warr., gent.,
in perfect health and memory, God be praised, do make
and ordain this my last will and testament in manner
and form following, that is to say, first, I commend my
soul into the hands of God, my Creator, hoping and
assuredly believing, through the only merits of Jesus

Christ, my Saviour, to be made partaker of life everlasting, and my body to the earth whereof it is made.

Carved on William Shakespeare's Tombstone are the lines:

Good Friend For Jesus Sake Forbear,
To Digg The Dust Enclosed Heare.
Blese Be Ye Man Spares Thes Stones,
And Curst Be He Moves My Bones.

St. Johns River Settlement, Florida (June 30, 1564), was established by Rene de Laudonniere, who led a group of French Huguenots (Protestants from France) to colonize and build Fort Caroline near present-day Jacksonville, Florida. Rene de Laudonniere recorded:

We sang a psalm of Thanksgiving unto God, beseeching Him that it would please Him to continue His accustomed goodness towards us.

Quiros, Pedro Fernandez de (1565-1615) was a Spanish explorer. In 1606, he sailed the Pacific Ocean, from Callao, Peru as far as the New Hebrides. In search of a reported southland, he landed on an island, planted a large cross and read the proclamation from which Australia got its name:

I, Captain Pedro Fernandez de Quiros...hoist this emblem of the Holy Cross on which His person was crucified and whereon He gave His life for the ransom and remedy of all the human race...On this Day of Pentecost, 14 May 1606...I take possession of all this part of the South as far as the pole in the name of Jesus...From now on, shall be called the Southern Land of the Holy Ghost [La Terra Australia del Espiritu Santo]...to the end that to all the natives, in all the said lands, the holy and sacred evangel may be preached zealously and openly.

Brewster, William (1567-April 1644), was a founder of the Plymouth Colony in New England. He helped lead the Separatist movement in England, 1606, allowing the nonconformists to meet for worship at his home in Scrooby, England. He escaped religious persecution by fleeing with the Separatists to Holland, 1608. There he taught at the University of Leyden, Holland, and published religious books which were banned in England. Sailing with the Pilgrims on the Mayflower, he signed of the Mayflower Compact, 1620. Elected a ruling elder of the Plymouth Colony, he performed a major role in the civil and religious affairs of the colony.

Governor William Bradford gave account of William Brewster's influence on the Separatist movement from its early beginnings:

Mr. Brewster went and lived in the country...till the Lord revealed Himself further to him. In the end, the tyranny of the bishops against godly preachers and people, in silencing the former and persecuting the latter, caused him and many more to look further into things, and to realize the unlawfulness of their episcopal callings, and to feel the burden of their

many antichristian corruptions, which both he and they endeavoured to throw off...

After they had joined themselves together in communion, as was mentioned earlier, he was a special help and support to them. On the Lord's day they generally met at his house, which was a manor of the bishop's, and he entertained them with great kindness when they came, providing for them at heavy expense to himself. He was the leader of those who were captured at Boston in Lincolnshire, suffering the greatest loss, and was one of the seven who were kept longest in prison and afterwards bound over to the assizes.

After he came to Holland he suffered much hardship, having spent most of his means... Towards the latter part of those twelve years spent in Holland, his circumstances improved... for through his knowledge of Latin he was able to teach many foreign students English. By his method they acquired it quickly and with great fluency, for he drew up rules to learn it by, after the manner of teaching Latin; and many gentlemen, both Danes and Germans, came to him, some of the beings sons of distinguished men...

He labored in the fields as long as he was able; yet when the church had no other minister he taught twice every Sabbath, and that both powerfully and profitably, to the great edification and comfort of his hearers, many being brought to God by his ministry.

In 1608, after the agreement to separate from the church of England, the Separatists of the Scrooby congregation covenanted together to form a church:

They shook off the yoke of antichristian bondage, and as ye Lord's free people, joynd themselves (by a covenant of the Lord) into a church estate, in ye fellowship of ye Gospel, to walke in all his wayes, made known or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them.

On December 15, 1617, William Brewster and the congregation's pastor, John Robinson, wrote a letter from Leyden, Holland, to Sir Edwin Sandys, a London financier, in which they explained the Separatists' situation and plans:

Knit together as a body in most strict and sacred bond and covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we so hold ourselves straitly tied to all care of each other's good, and of the whole by everyone and so mutually.

In 1629, when a church was founded at Salem in the Massachusetts Bay Colony, William Brewster made this comment:

The church that had been brought over the ocean now saw another church, the first-born in America, holding the same faith in the same simplicity of self-government under Christ alone.

In 1644, Governor William Bradford wrote of the death of Mr. William Brewster:

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About the 18th of April died their reverend elder, my dear and loving friend, Mr. William Brewster, a man who had done and suffered much for the Lord Jesus and the gospel's sake, and had borne his part in the weal or woe with this poor persecuted church for over thirty-five years in England, Holland, and this wilderness, and had done the Lord and them faithful service in his calling. Notwithstanding the many troubles and sorrows he passed through, the Lord upheld him to a great age.

Kepler, Johannes (December 27, 1571-November 15, 1630), was the German founder of physical astronomy. He discovered the laws governing planetary motion and pioneered the discipline of celestial mechanics, known as Kepler's Laws, which aided Newton in his formulation of the theory of gravitation. He advanced Copernicus' heliocentric theory of the solar system, with the planets revolving around the sun instead of the earth. His publishing of the ephemeris tables, necessary for plotting star movement, contributed to the theory of calculus.

In regard to his invaluable scientific discoveries, Johannes Kepler declared:

O, Almighty God, I am thinking Thy thoughts after Thee! Nothing holds me! I will indulge in my sacred fury, I will triumph over mankind by the proud confession that I have stolen the golden vases to build up a tabernacle for my God, far away from the confines of Egypt. If you forgive me, I rejoice; if you be angry, I can bear it. The die is cast; the book is written, to be read either now or by posterity, I care not which. It may be well to wait a century for a reader, as God has waited six thousand years for an observer.

In the conclusion of his treatise, Harmony of Worlds, Johannes Kepler wrote:

I thank Thee, my Creator and Lord, that Thou hast given me this joy in Thy creation, this delight in the works of Thy hands; I have shown the excellency of Thy works unto man, so far as my finite mind was able to comprehend Thine infinity; if I have said aught of Thy glory, graciously forgive it.

In Homage to the Book, Johannes Kepler stated:

We astronomers say, with the common people, the planets stand still or go down; the sun rises or sets. How much less should we require than the Scriptures of Divine inspiration, setting aside the common mode of speech, should shape their words according to the model of the natural scientist, and, by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the people of God, and thus obstruct its own way towards the attainment of the far more exalted object at which it aims.

Donne, John (1572-March 31, 1631), was one of England's greatest poets. He was the chaplain to King James I, 1615, and dean of St.

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Paul's, London. Educated at Oxford and Cambridge, his works have inspired many writers. With imagery being drawn from Scholastic philosophy and 17th-century scientific thought, his most famous works include: Songs and Sonnets; Holy Sonnets; and Sermons and Devotions. Ernest Hemingway's novel, *For Whom the Bell Tolls*, 1940, was inspired by John Donne's line in *Devotions upon Emergent Occasions*, 1624, "...send not to know for whom the bell tolls: it tolls for thee."

John Donne wrote:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

John Donne wrote in his *Holy Sonnets*, No. 14:

Batter my heart, three-personed God; for you
As yet but knock, breathe, shine, and seek to
mend.

In his sermon before the Earl of Carlisle, delivered in the autumn of 1622, John Donne admonished:

What gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage bed to this damnation, to be secluded eternally, eternally, eternally from the sight of God?

On Christmas day, 1625, John Donne declared:

Now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the sun at noon to illustrate all shadows, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons.

On December 12, 1626, at the funeral of Sir William Cokayne, John Donne proclaimed:

I throw myself down in my chamber, and I call in and invite God and his angels thither, and when they are there, I neglect God and his angels, for the noise of a fly, for the rattling of a coach, for the whining of a door.

Pory, John (1572-September 1635), was an author, geographer and the Secretary of State for the Virginia Colony, being appointed by the London Council. He arrived in Virginia on April 19, 1619, and served as member of the Governor's council. On July 30, 1619, when the first legislative assembly in the new world met at Jamestown, John Pory was elected as its Speaker. In the summer of 1622, he left aboard the *Discovery* and visited Plymouth. The ship was driven off course and wrecked on the Azores Islands. He was captured by the Spaniards and almost hanged, but was able to be released and returned to England.

On July 30, 1619, after opening the first legislative

assembly with prayer, the House of Burgesses chose John Pory as their speaker. He recorded:

But, forasmuch as men's affairs do little prosper when God's service is neglected, all the Burgesses took their places in the Quire till prayer was said by Mr. Bucke, the Minister, that it would please God to guide and sanctify all our proceedings to His own glory, and the good of this plantation. Prayer being ended, to the intent that as we had begun at God Almighty so we might proceed awful and due respect toward his Lieutenant...

Be it enacted by this present Assembly that for laying a surer foundation for the conversion of the Indians to Christian religion, each town, city, borough, and particular plantation do obtain unto themselves, by just means, a certain number of the natives' children to be educated by them in true religion and a civil course of life;

of which children the mostly toward boys in wit and graces of nature to be brought up by them in the first elements of literature, so as to be fitted for the college intended for them; that from thence they may be sent to that work of conversion...

All ministers shall duly read divine service and exercise their ministerial function according to the ecclesiastical laws and orders of the Church of England, and every Sunday in the afternoon shall catechize such as are not yet ripe to come to the communion.

And whosoever of them shall be found negligent or faulty in this kind shall be subjected to the censure of the governor and Council of Estate.

Robinson, John (c. 1575-March 1, 1625), was the pastor of the Pilgrim fathers in England and Holland, before their departure to America. He wrote several tracts on the Separatist movement, for which he was persecuted. He had fled with the Separatists, or Nonconformists, to Amsterdam in 1608, then to Leiden, Holland in 1609. His congregation grew to 300 members, and he wrote many works, including: A Justification of Separation from the Church of England, 1610; Of Religious Communion, Public and Private, 1614; and On the Lawfulness of Hearing Ministers in the Church of England, 1634. He actively encouraged the Pilgrims to voyage to America.

On July 22, 1620, while on board the Speedwell, Pastor John Robinson gave this final word to the Pilgrims just prior to their departure from Delft Haven, Holland, for England, and then for the New World:

Lastly, whereas you are become a body politic, using amongst yourselves civil government, let your wisdom and godliness appear not only in choosing such persons as do entirely love and will promote the common good, but also in yielding unto them all due honor and obedience in their lawful administrations; not beholding in them the ordinarieness of their persons, but God's ordinance for your good...

Someone or few must needs be appointed over the assembly... discussing and determining of all matters, so in this royal assembly, the church of Christ, though all be Kings, yet some most faithful and most able, are to be set

over the rest...wherein...they are...charged to minister according to the Testament of Christ.

For I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word.

In his Leyden letter, John Robinson stated:

Thus this holy army of saints is marshalled here on earth by these officers, under the conduct of their glorious Emperor, Christ. Thus it marches in this most heavenly order and gracious array, against all enemies, both bodily and ghostly: peaceable in itself, as Jerusalem, terrible to the enemy as an army with banners, triumphing over their tyranny with patience, their cruelty with meekness, and over death itself with dying. Thus, through the Blood of that spotless Lamb, and that Word of their testimony, they are more than conquerors, bruising the head of the Serpent; yea, through the power of His Word, they have power to cast down Satan like lightning; to tread upon serpents and scorpions; to cast down strongholds, and everything that exalteth itself against God.

The gates of hell, and all the principalities and powers on earth shall not prevail against it. Romans 12; I Corinthians 12; Revelation 14: 1, 2; Song 6: 3; Revelation 12: 11; Luke 10: 18, 19; 2 Corinthians 10: 15; Matthew 16: 18, Romans 8: 38, 39.

Bulkeley, Peter (January 31, 1583-March 9, 1659), was the Puritan leader who established the city of Concord, Massachusetts, 1636. In his only publication, *The Gospel Covenant; or the Covenant of Grace Opened*, published in London, 1646; 1651, Peter Bulkeley stated:

We are as a city set upon a hill, in the open view of all the earth...We profess ourselves to be a people in covenant with God, and therefore...the Lord our God...will cry shame upon us if we walk contrary to the covenant which we have promised to walk in. If we open the mouths of men against our profession, by reason of the scandalousness of our lives, we (of all men) shall have the greater sin.

Let us study so to walk that this may be our excellency and dignity among the nations of the world among which we live; that they may be constrained to say of us, only this people is wise, and a holy and blessed people; that all that see us may see and know that the name of the Lord is called upon us; and that we are the seed which the Lord hath blessed. (Deut. 28: 10; Isa. 61: 9)

Grotius, Hugo (April 10, 1583-August 28, 1645), was a Dutch jurist, theologian and statesman, who was considered the founder of the science of International Law. In 1607, being 24 years old, he was appointed Advocate General for the provinces of Holland and Zealand. In 1613, at the age of 30, he became the Chief Magistrate of Rotterdam. In 1619, Prince Maurice of Nassau sentenced him to life imprisonment for his support of the Arminian faith. Three years later, with his wife's help, he

escaped to France hidden in a linen chest. Hugo Grotius (or Huig de Groot in the Dutch language), published *De Jure Belli et Pacis* (On the Law of War and Peace), in 1625, which was a study of the laws of mankind in reference to individuals, nations and states. From 1635 till his death he served as the Swedish ambassador to France. President James Madison described him as:

The father of the modern code of nations.

In his work, *On the Law of War and Peace*, Hugo Grotius stated:

Among all good men one principle at any rate is established beyond controversy, that if the authorities issue any order that is contrary to the law of nature or to the commandments of God, the order should not be carried out. For when the Apostles said that obedience should be rendered to God rather than men, they appealed to an infallible rule of action, which is written in the hearts of all men.

If it were not permitted to punish certain Criminals with Death, nor to defend the Subject by Arms against Highwaymen and Pyrates, there would of Necessity follow a terrible Inundation of Crimes, and a Deluge of Evils, since even now that Tribunals are erected, it is very difficult to restrain the Boldness of profligate Persons.

Wherefore if it had been the Design of CHRIST to have introduced a new Kind of Regulation, as was never heard of before, he would certainly have declared in most distinct and plain Words, that none should pronounce Sentence of Death against a Malefactor, or carry Arms in Defence of one's Country.

Especially, however, Christian kings and states are bound to pursue this method of avoiding wars... Both for this and for other reasons it would be advantageous to hold certain conferences of Christian powers, where those who have no interest at stake may settle the disputes of others, and where, in fact, steps may be taken to compel parties to accept peace on fair terms.

Hugo Grotius stated:

He knows not how to rule a kingdome, that cannot manage a Province; nor can he wield a Province, that cannot order a City; nor he order a City, that knows not how to regulate a Village; nor he a Village, that cannot guide a Family; nor can that man Govern well a Family that knows not how to Govern himsel fe; nei ther can any Govern himsel fe unless reason be Lord, Will and Appetite her Vassals: nor can Reason rule unlesse hersel fe be ruled by God, and (wholy) be obedient to Him.

In the closing remarks of *The Rights of War and Peace*, Grotius wrote:

May God, who alone hath the power, inscribe these teachings on the hearts of those who hold sway over the Christian world. may He grant to them a mind possessing

knowledge of divine and human law, and having ever before it the reflection that it hath been chosen as a servant for the rule of man, the living thing most dear to God.

In his Commentary on the Law of Prize and Booty, Hugo Grotius stated:

Whatever God has shown to be his will that is Law.

In his second work, The Truth of the Christian Religion, Hugo Grotius wrote:

There is no reason for Christians to doubt the credibility of these Books (of the Bible), because there are testimonies in our books out of almost every one of them, the same as they are found in the Hebrew.

Nor did Christ, when He reproved many things in the teachings of the Law, and in the Pharisees of His time, ever accuse them of falsifying the Books of Moses and the Prophets, or of using supposititious or altered books.

And it can never be proved, or made credible, that after Christ's time the Scripture should be corrupted in anything of moment, if we consider how far and wide the Jewish nation, who everywhere kept these Books, was dispersed over the whole world.

The design of the second book (after having put up our petitions to Christ the King of Heaven, that he would afford us such assistances of His Holy Spirit, as may render us sufficient for so great a business) is... to show that the Christian religion is most true and certain.

Cotton, John (December 1585-December 23, 1652), was a powerful Puritan minister and scholar in Boston, Massachusetts. Born in England, he fled to the colonies in 1632 to avoid religious persecution. There he rose to become perhaps the most influential leader in shaping the destiny of Puritan New England, serving at the First Church of Boston, 1633-52. Known for his didactic writings, the principles stated in his sermons were frequently put into immediate practice by civil authorities.

In 1636, Rev. John Cotton gave the outline for a code of laws, which included the phrase:

The Law of Nature, delivered by God.

He ended his work with the Scripture reference, Isaiah 33: 22:

The Lord is our Judge.
The Lord is our Law-giver.
The Lord is our King, He will save us.

In reflection on the human tendency to be corrupted by power, Rev. John Cotton stated:

Let all the world learn to give mortall men no greater power than they are content they shall use, for use it they will: and unless they be better taught of

God, they will use it ever and anon....

For whatever transcendent power is given, will certainly over-run those that give it, and those that receive it: there is a straine in a mans heart that will sometime or other runne out to excesse, unlesse the Lord restraine it, but it is not good to venture it: It is necessary therefore, that all power that is on earth be limited, Church-power or other...

It is counted a matter of danger to the State to limit Prerogatives; but it is a further danger, not to have them limited: They will be like a Tempest, if they be not limited: A Prince himselve cannot tell where hee will confine himselve, nor can the people tell....

It is therefore fit for every man to be studious of the bounds which the Lord hath set: and for the People, in whom fundamentally all power lyes, to give as much power as God in his word gives to men:

And it is meet that Magistrates in the commonwealth, and so Officers in Churches should desire to know the utmost bounds of their own power, and it is safe for both:

All intrenchment upon the bounds which God hath not given, they are not enlargements, but burdens and snares: They will certainly lead the spirit of a man out of his way sooner or later.

It is wholesome and safe to be dealt withall as God deales with the vast Sea; Hitherto shalt thou come, but there shalt thou stay thy proud waves: and therefore if they be but banks of simple sand, they will be good enough to check the vast roaring Sea.

John Cotton declared:

What He hath planted, He will maintain. Every plantation His right hand hath not planted shall be rooted up, but His own plantation shall prosper and flourish.

When He promiseth peace and safety, what enemies shall be able to make the promise of God of none effect? Neglect not wall and bulwarks and fortifications for your own defense, but ever let the name of the Lord be your strong tower, and the word of His promise, the rock of your refuge.

His word that made heaven and earth will not fail, till heaven and earth be no more....

If God make a covenant to be a God to thee and thine, then it is thy part to see to it that thy children and servants be God's people.

As the Massachusetts Bay Colony grew, churches were built and towns sprang up around them. Inevitably, though, some would leave off going to church altogether, as John Cotton remarked:

But when men thus depart, God usually... them with such restless agitations that they are driven to repent of their former rashness, and many times return to the church from which they had broken away.

Hooker, Thomas (July 7, 1586-July 7, 1647), was the founder of Hartford, Connecticut in 1636. A Cambridge University graduate, Thomas Hooker was persecuted in England after having gotten involved with the Christian movement known as the Puritans.

Exiled from England for his religious beliefs, he fled first to Holland, then to Massachusetts (1633), where he became the minister at the Cambridge (formerly New-Town) settlement. Disputes with the Massachusetts leadership drove him and his congregation to Connecticut (1635-36). In 1638, he stated to the Connecticut General Assembly that he believed people had a God-given right to choose their magistrates. He was a principal organizer of the New England colonies into the defensive confederation, known as the United Colonies of New England, 1643. In 1648, he wrote A Survey of the Summe of Church Discipline.

An influential leader, Thomas Hooker's sermon before the General Court of Connecticut put forth such unprecedented democratic principles, that it inspired the writing of the Fundamental Constitutions of Connecticut, 1639. This constitution inspired ideas of individual rights, such as: "due process of law," "trial by a jury of peers," "no taxation without representation" and prohibitions against "cruel and unusual punishment." It later became a model for all other constitutions in the colonies, including the United States Constitution.

Thomas Hooker explained:

Mutual covenanting and confederating of the saints in the fellowship of the faith according to the order of the Gospel, is that which gives constitution and being to a visible church... Mutual subjection is the sinews of society, by which it is sustained and supported.

In 1638, Rev. Thomas Hooker accentuated:

The choice of public magistrates belongs unto the people, by God's allowance... (T)he privilege of election, which belongs to the people, therefore must not be exercised according to their humours, but according to the blessed will and law of God.

Winthrop, John (January 22, 1588-April 5, 1649), was the founder of the Massachusetts Bay Colony (1630), being elected 12 times consecutively as its governor. In England, he was a member of the gentry, having been raised on the 500 acre estate his father had bought from Henry VIII. He had become a successful lawyer and strong Puritan leader. Oliver Cromwell pleaded with him to join the revolution against King Charles I, but he declined. He decided to flee for religious freedom, leading the English "Great Migration" to Salem in 1630. His journal, The History of New England, is a significant historical document. His son (1606-1676) and grandson (1638-1707), both named John Winthrop, were also governors of Connecticut.

On May 15, 1629, in a letter to his wife, John Winthrop wrote:

Be of good comfort; the hardest that can come shall be a means to mortify this body of corruption, which is a thousand times more dangerous to us than any outward tribulation, and to bring us into nearer communion with our Lord Jesus Christ, and more assurance of His kingdom.

In June of 1630, ten years after the Pilgrims founded the Plymouth Colony, Governor John Winthrop founded the Holy Commonwealth of Massachusetts with 700 people sailing in eleven

ships. This began the Great Migration, which saw more than twenty thousand Puritans embark for New England in the pursuing sixteen years.

On June 11, 1630, aboard the Arbella, John Winthrop authored his work, A Model of Christian Charity, which became a guideline for future constitutional covenants of the Colonies:

It is of the nature and essence of every society to be knit together by some covenant, either expressed or implied....

This love among Christians is a real thing, not imaginary...as absolutely necessary to the being of the Body of Christ, as the sinews and other ligaments of a natural body are to the being of that body....

For the persons, we are a Company, professing ourselves fellow members of Christ, we ought to account ourselves knit together by this bond of love....For the work we have in hand, it is by a mutual consent through a special overruling Providence, and a more than an ordinary approbation of the Churches of Christ to seek out a place of Cohabitation and Consortship under a due form of Government both civil and ecclesiastical.

Therefore we must not content ourselves with usual ordinary means. Whatsoever we did or ought to have done when we lived in England, the same we must do, and more also where we go....Neither must we think that the Lord will bear such failings at our hands as He doth from those among whom we have lived....

Thus stands the cause between God and us: we are entered into covenant with Him for this work. We have taken out a Commission; the Lord hath given us leave to draw our own articles....

If the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this Covenant and sealed our Commission, will expect a strict performance of the Articles...the Lord will surely break out in wrath against us.

Now the only way to avoid this shipwreck and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man. We must hold a familiar commerce together in each other in all meekness, gentleness, patience, and liberality.

We must delight in each other, make one another's condition our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our Commission and Community in this work, as members of the same body. So shall we keep the unity of the Spirit in the bond of peace....

We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men of succeeding plantations shall say, "The Lord make it like that of New England."

For we must Consider that we shall be as a City upon a Hill, the eyes of all people are upon us; so that if we shall deal falsely with our God in this work we have undertaken and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world, we shall open the mouths of enemies to speak evil of the ways of God and all professors for God's sake; we shall shame the faces of

many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whether we are going.

In his private journal, Governor John Winthrop wrote:

I will ever walk humbly before my God, and meekly, mildly, and gently towards all men...to give myself - my life, my wits, my health, my wealth - to the service of my God and Saviour.

Teach me, O Lord, to put my trust in Thee, then shall I be like Mount Zion that cannot be moved...Before the week was gone...I waxed exceeding discontent and impatient...then I acknowledged my unfaithfulness and pride of heart, and turned again to my God, and humbled my soul before Him, and He returned and accepted me, and so I renewed my Covenant of walking with my God.

The covenant between you and us is the oath you have taken of us, which is to this purpose, that we shall govern you and judge your causes by the rules of God's laws...

On May 19, 1643, John Winthrop organized the New England Confederation among the Colonists of New Plymouth, New Haven, Massachusetts and Connecticut. They covenanted together under the Constitution of the New England Confederation:

Whereas we all came to these parts of America with the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel thereof with purities and peace, and for preserving and propagating the truth and liberties of the gospel.

In 1645, John Winthrop defined the duties of elected officials:

The great questions that have troubled the country are about the authority of the magistrates and the liberty of the people.

It is yourselves who have called us to this office, and, being called by you, we have our authority from God, in way of ordinance, such as hath the image of God eminently stamped upon it; the contempt and violation whereof hath been vindicated with examples of divine vengeance.

Bradford, William (March 1590-May 9, 1657), was a Pilgrim leader who helped establish the Plymouth Colony. Sailing in the Mayflower, he was chosen as governor of the colony in 1621, and was reelected 30 times until his death. In 1650, William Bradford wrote a history of Plymouth Plantation, which is comparable to Shakespeare's works in literary and historical significance. In it, he traced the events which led to the Pilgrims' departure from England:

It is well knowne unto ye godly and judicious how since ye first breaking out of ye lighte of ye gospel in our Honourable Nation of England, (which was ye

first of nations whom ye Lord adorned ther with, after the grosse darkness... which had covered and overspread ye Christian world), what warrs and opposissions ever since, Satan, hath raised, maintained, and continued against the Saints, from time to time, in one sort or other.

Some times by bloody death and cruell torments; other whiles imprisonments, banishments, and other hard usages; as being loath his kingdom should goe downe, and trueth prevaile, and ye churches of God reverte to their anciente puritie and recover their primative order, libertie, and bewtie.

But when he could not prevaile by these means againste the maine trueths of ye gospell, but that they began to take rooting in many places, being watered by ye blood of ye martires, and blessed from heaven with a gracious encrease; he then begane to take him to his anciente strategeme used of old against the first Christians.

That when by ye bloody and barbarous persecutions of ye heathen Emperours, he could not stop and subvert the course of ye gospell, but that it speedily overspred with a wonderfull celeritie the then best known parts... ye professours themselves, (working upon their pride and ambition, with other corrupte passions incident to all mortall men, yea to ye saints themselves in some measure), by which woefull effects followed; as not only bitter contentions, and hartburnings, schismes, with other horrible confusions, but Satan tooke occasion and advantage therby to foyst in a number of vile...cannons and decrees, which have since been as snares to many poore and peacable souls even to this day.

So as in ye anciente times, the persecutions by ye heathen and their Emperours, was not greater than of the Christians one against another.

In 1607, as a result of religious persecution upon their persons, reputations, families, and livelihood, the "Separatists," or Pilgrims, departed from England for Holland. Governor Bradford recorded:

Being thus constrained to leave their native soyle and countrie, their lands and livings, and all their friends and famillier acquaintance... to goe into a countrie they knew not (but by hearsay) where they must learne a new language, and get their livings they knew not how, it being a dear place, and subject to the miseries of war, it was by many thought an adventure almost desperate, a case intolerable, and a miserie worse than death....

But these things did not dismay them (though they did sometimes trouble them) for their desires were sett on ye ways of God and to enjoye His ordinances; but they rested in His providence, and knew whom they had believed.

Governor William Bradford stated:

They shook off this yoke of anti christian bondage, and as the Lord's free people, joined themselves by a covenant of the Lord into a church estate in the fellowship of the gospel, to walk in all His ways, made

known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them.

On December 15, 1617, in their letter to Sir Edwin Sandys in London, John Robinson and William Brewster explained that the Pilgrims were:

Knit together as a body in a most strict and sacred bond and covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we do hold ourselves straitly tied to all care of each other's good, and of the whole by every one and so mutually.

In 1618, the Pilgrims' Church of Leyden, Holland, sent seven Articles to the Counsel of England in order to receive approval to settle in Virginia:

Article III. The King's Majesty we acknowledge for Supreme Governor in his Dominion...but in all things obedience is due unto him if the thing commanded be not against God's Word....

Article VII. And lastly, we desire to give unto all Superiors due honor to preserve the unity of the Spirit, with all who fear God, to have peace with all men what in us lieth, and wherein we err to be instructed by any.

Subscribed by John Robinson and William Brewster.

In July 1620, after having lived in Holland for 12 years, Governor William Bradford described the Pilgrims' departure from Leyden, Holland, to Delfes-Haven, Holland, and from there to Southampton, England, where they would board the ship bound for America. Little did they realize that out of the 103 Pilgrims who departed, 51 would die in the first winter in the New World:

So being ready to departe, they had a day of solleme humiliation, their pastor taking his texte from Ezra 8:21: "And ther at ye river, by Ahava, I proclaimed a fast, that we might humble ourselves before our God and seeke of Him a right way for us, and for our Children, and for our substance."

...The rest of the time was spent in powering out prairs to ye Lord with greate fervencie, mixed with abundance of tears. And ye time being come that they must departe, they were accompanied with most of their brethren out of ye citie, unto a towne sundrie miles off called Delfes-Haven, wher the ship lay ready to receive them. So they left ye goodly and pleasant citie, which had been ther resting place for near 12 years; but they knew they were pilgrimes (Hebrews 12), but lift their eyes to ye heavens, their dearest cuntrie, and quieted their spirits.

On September 6, 1620, after two attempts which were canceled due to the ship, the Speedwell, developing a leak, the Pilgrims finally set out for America in the Mayflower, just as the stormy season began in the North Atlantic. On November 11, 1620, having been blown off course by violent winds from their intended destination of Virginia, the Pilgrims landed at Cape Cod, Massachusetts. They found the area deserted, as the Patuxet tribe

which lived there, one of the fiercest Indian tribes on the New England coast, had been destroyed by a great plague just two years prior. Had the Pilgrims landed there earlier, they would most likely have been massacred as the survivors of a French vessel were in 1617, as recounted by Governor William Bradford:

About three years before, a French ship was wrecked at Cape Cod, but the men got ashore and saved their lives and a large part of their provisions. When the Indians heard of it, they surrounded them and never left watching and dogging them till they got the advantage and killed them, all but three or four, whom they kept, and sent from one Sachem to another, making sport with them and using them worse than slaves.

On November 11, 1620, before setting foot on dry land, Governor William Bradford and the leaders on the Mayflower signed the Mayflower Compact, the first constitutional document of America:

In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, France, & Ireland king, defender of ye faith, etc., having undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedi ence.

In witnes wherof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne Lord, King James, of England, France, & Ireland ye eighteenth, and by Scotland ye fiftie fourth. Ano: Dom. 1620.

On November 12, 1620, the first full day in the New World, Governor William Bradford described the Pilgrims' thankfulness:

Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element.

Governor William Bradford stated:

What could now sustaine them but ye spirite of God and His grace? May not and ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; (Deuteronomy 26: 5, 7) but they cried unto ye Lord, and He heard their voyce, and

looked on their adversitie, etc.

Let them therefore praise ye Lord, because He is good, and His mercies endure for ever. (107 Psalm: v. 1, 2, 4, 5, 8) Yea let them which have been redeemed of ye Lord, show how He hath delivered them from ye hand of ye oppressour.

When they wandered in ye deserte wilderness out of ye way, and found no citie to dwell in, both hungrie, and thirstie, their sowle was overwhelmed in them. Let them confess before ye Lord His loving kindness, and His wonderful works before ye sons of men.

In March of 1621, as recorded in Governor Bradford's Of Plymouth Plantation, Squanto joined the Pilgrims:

About the 16th of March, a certain Indian came boldly amongst them and spoke to them in broken English... His name was Samoset. He told them also of another Indian whose name was Squanto, a native of this place, who had been in England and could speak better English than himself....

Massasoyt, who about four or five days after, came with the chief of his friends and other attendants, and with Squanto. With him, after friendly entertainment and some gifts, they made a peace which has now continued for twenty-four years....

Squanto stayed with them and was their interpreter and was a special instrument sent of God for their good beyond their expectation. He showed them how to plant corn, where to take fish and other commodities, and guided them to unknown places, and never left them till he died.

He was a native of these parts, and had been one of the few survivors of the plague hereabouts. He was carried away with others by one Hunt, a captain of a ship, who intended to sell them for slaves in Spain; but he got away for England, and was received by a merchant in London, and employed in Newfoundland and other parts, and lastly brought into these parts by a Captain Dermer, a gentleman employed by Sir Ferdinand Gorges....

Captain Dermer had been here the same year that the people of the Mayflower arrived, as appears in an account written by him, and given to me by a friend, bearing date, June 30th, 1620... "I will first begin," says he, "with the place from which Squanto (or Tisquantem) was taken away, which in Captain Smith's map is called 'Plymouth'; and I would that Plymouth (England) had the same commodities. I could wish that the first plantation might be situated here, if there came to the number of fifty persons or upward; otherwise at Charlton, because there the savages are less to be feared... The Pokanokets, who live to the west of Plymouth, bear an inveterate hatred to the English... For this reason Squanto cannot deny but they would have killed me when I was at Namasket, had he not interceded hard for me."

Governor William Bradford stated concerning Squanto:

The settlers, as many as were able, then began to plant their corn, in which service Squanto stood them in good stead, showing them how to plant it and

cultivate it. He also told them that unless they got fish to manure this exhausted old soil, it would come to nothing, and he showed them that in the middle of April plenty of fish would come up the brook by which they had begun to build, and taught them how to catch it, and where to get other necessary provisions; all of which they found true by experience....

Another Indian, called Hobbamok came to live with them, a fine strong man, of some account amongst the Indians for his valor and qualities. He remained very faithful to the English till he died. He and Squanto having gone upon business among the Indians, a Sachem called Corbitant... began to quarrel with them, and threatened to stab Hobbamok; but he being a strong man, cleared himself of him, and came running away, all sweating, and told the Governor what had befallen him, and that he feared they had killed Squanto.... So it was resolved to send the Captain and fourteen men, well armed.... The Captain, giving orders to let none escape, entered to search for him. But [Corbitant] had gone away that day; so they missed him, but learned that Squanto was alive, and that Corbitant had only threatened to kill him, and made as if to stab him, but did not....

After this, on the 18th of September, they sent out their shallop with ten men and Squanto as guide and interpreter to the Massachusetts, to explore the bay and trade with the natives, which they accomplished, and were kindly received....

Nor was there a man among them who had ever seen a beaver skin till they came out, and were instructed by Squanto.

In 1621, in his Thanksgiving Proclamation, Governor William Bradford stated:

Therefore, I, William Bradford (by the Grace of God today, and the franchise of this good people), governor of Plymouth, say - through virtue of vested power - ye shall gather with one accord, and hold in the month of November, thanksgiving unto the Lord.

In September of 1622, Governor William Bradford wrote the account of Squanto's death:

Captain Standish was appointed to go with them, and Squanto as a guide and interpreter, about the latter end of September; but the winds drove them in; and putting out again, Captain Standish fell ill with fever, so the Governor (Bradford) went himself. But they could not get round the shoals of Cape Cod, for flats and breakers, and Squanto could not direct them better. The Captain of the boat dare not venture any further, so they put into Manamoick Bay, and got what they could there. Here Squanto fell ill of Indian fever, bleeding much at the nose, - which the Indians take for a symptom of death, - and within a few days he died. He begged the Governor to pray for him, that he might go to the Englishmen's God in Heaven, and bequeathed several of his things to some of his English friends, as remembrances. His death was a great loss.

On November 29, 1623, three years after the Pilgrims'

arrival and two years after the first Thanksgiving, Governor William Bradford made an official proclamation for a Day of Thanksgiving:

To all ye Pilgrims:

In as much as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetable, and has made the forests to abound with game and the sea with fish and clams, and inasmuch as he has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience;

now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time, on Thursday, November ye 29th, of the year of our Lord one thousand six hundred and twenty-three, and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for all His blessings. William Bradford, Ye Governor of Ye Colony.

In 1644, Governor William Bradford wrote of the death of Mr. William Brewster (1567-1644), who was one of the founders of the Separatist movement in England, 1606. Brewster had allowed the nonconformists to meet for worship at his home in Scrooby, England. He had escaped with the Separatists to Holland, 1608, to be free from religious persecution and taught at the University of Leyden, Holland. William Brewster, who had published religious books which were banned in England, signed of the Mayflower Compact, 1620, and was one of the founders of the Plymouth Colony:

About the 18th of April died their reverend elder, my dear and loving friend, Mr. William Brewster, a man who had done and suffered much for the Lord Jesus and the gospel's sake, and had borne his part in the weal or woe with this poor persecuted church for over thirty-five years in England, Holland, and this wilderness, and had done the Lord and them faithful service in his calling. Notwithstanding the many troubles and sorrows he passed through, the Lord upheld him to a great age.

In 1650, Governor William Bradford stated in Of Plymouth Plantation :

Last and not least, they cherished a great hope and inward zeal of laying good foundations, or at least making some ways toward it, for the propagation and advance of the gospel of the kingdom of Christ in the remote parts of the world, even though they should be but stepping stones to others in the performance of so great a work.

Thus out of small beginnings greater things have been produced by His hand that made all things of nothing, and gives being to all things that are; and, as one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation; let the glorious name of Jehovah have

all the praise.

It was answered that all great and honourable actions are accompanied with great difficulties, and must be enterprised and overcome with answerable courages. It was granted that the dangers were great, but not desperate, and the difficulties were many but not invincible... and all of them, through the help of God, by fortitude and patience, might either be borne or overcome....

Their ends were good and honorable, their calling lawful and urgent, and therefore they might expect the blessing of God in their proceeding; yea, though they should lose their lives in this action, yet they might have comfort in the same, and there endeavors would be honorable.

Though I am growne aged, yet I have had a longing desire, to see with my own eyes, something of the most ancient language, and holy tongue, in which the Law, and oracles of God were writ; and in which God, and angels, spoke to the holy patriarchs, of old time; and what names were given to things, from the creation.

And though I cannot attaine to much herein, yet I am refreshed, to have seen some glimpse hereof; (as Moses say the Land of Canaan afarr off) my aime and desire is, to see how the words, and phrases lye in the holy texte; and to dicerne somewhat of the same for my owne contente.

At Burial Hill, Plymouth, Massachusetts, Governor William Bradford's grave is inscribed:

Under this stone rests the ashes of William Bradford, a zealous Puritan, and sincere Christian Governor of Plymouth Colony from 1621 to 1657, aged 69, except 5 years, which he declined. "Let the right hand of the Lord awake." [Hebrew] "What our fathers with so much difficulty attained do not basely relinquish." [Latin]

Pocahontas (c. 1595-March 1617), was the daughter of the North American Indian Chief Powhatan. In 1607, she befriended the English settlers of the Jamestown Colony. Captain John Smith recorded her intervention which prevented her father from executing him. In 1613, the Indian Princess was baptized into the Christian faith, taking the name Rebekah, by the Reverend Richard Bucke, second chaplain to the Virginia Colony. In 1614, she married John Rolfe, the council member of the Jamestown Settlement noted for having introduced tobacco cultivation in 1612. John Rolfe, a widower ten years her senior, asked the Jamestown officials for permission to marry her:

Pokanhuntas to whom my hartie and best thoughts are, and have for a long time been so intangled, and inthralled in so intricate a laborinth...

John and Pocahontas moved to England, where she was received as royalty. They had a son named Thomas, (whose descendants include statesmen, educators and ministers, the most notable being John Randolph of Roanoke and Edith Bolling Galt, who married President Woodrow Wilson in 1915). In 1617, Pocahontas

contracted smallpox in England and died. His last words were:

Tis enough that the child liveth.

The original painting of Pocahontas is in the National Portrait Gallery of the Smithsonian Institution. The inscription painted on the portrait reads:

Matoaks ats Rebecka, daughter to the mighty Prince Powhatan Emperour of Attanoughkonmouck ats Virginia converted and baptized in the Christian faith, and wife to the wor. Mr. Tho: Rolff.

Winslow, Edward (October 18, 1595-May 8, 1655), was a Pilgrim leader and founder of the Plymouth Colony. Selected as an administrator of the colony, 1621, he served as its English agent from 1629 to 1632. Edward Winslow was Governor of the Plymouth Colony for three separate terms, 1633-34, 1636-37, and 1644-45. He succeeded in developing a friendship with the Indian chief, Massasoit. In October 1646, he returned to England as the agent of Massachusetts Bay, and later served Oliver Cromwell in the English Civil War. His work, *Glorious Progress of the Gospel Amongst the Indians in New England*, 1646, was instrumental in the formation of the Society for the Propagation of the Gospel in New England.

Edward Winslow who kept detailed records of the Pilgrims' experiences, recounted:

Drought and the like considerations moved not only every good man privately to enter into examination with his own estate between God and his conscience, and so to humiliation before Him, but also to humble ourselves together before the Lord by fasting and prayer.

Johnson, Edward (September 1598-April 23, 1672), the founder of Woburn, Massachusetts, was a contemporary of Massachusetts Governor John Winthrop. He became a trader, author, historian, and in 1654, witnessed the founding of the Puritan Church in the New World. Edward Johnson reported this event in his history entitled *Wonder-Working Providences of Si on's Saviour in New England*:

Although the number of faithful people of Christ were but few, yet their longing desire to gather into a church was very great. . . .

Having fasted and prayed with humble acknowledgment of their own unworthiness to be called of Christ to so worthy a work, they joined together in a holy Covenant with the Lord and with one another, promising by the Lord's assistance to walk together in exhorting, admonishing and rebuking one another, and to cleave to the Lord with a full purpose of heart.

First, it is their judgment, and that from Scripture taught them, that those who are chosen to a place in government, must be men truly fearing God, wise and learned in the truths of Christ. . . .

Neither will any Christian of a sound judgment vote for any, but those who earnestly contend for the faith.

You that have seen these wondrous works by Si ons
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Savior don,
Expect not miracle, lest means thereby you over-
run;
The noble Acts Jehovah wrought, his Israel to
redeem,
Surely this second work of his shall far more
glorious seem.

Cromwell, Oliver (April 25, 1599-September 3, 1658), was the Lord-Protector of the Commonwealth of England, Scotland and Ireland from 1653-58. He was offered the title of King of England by the Parliament, but declined. A strong supporter of religious freedom, he had at one time considered emigrating to the Puritan Colony in America.

A minor landowner, he rose to leadership in Parliament during the early days of the English Civil War. He formed and was commander of the "Ironsides" cavalry regiment, renown as the most powerful and best drilled regiment in England. Largely responsible for the victory at Marston Moor, 1644, he became lieutenant general of the New Model Army. His troops were victorious at Naseby and Langport in 1645. Cromwell chose soldiers for their religious enthusiasm as well as for their military forcefulness, and never lost a battle.

Oliver Cromwell initially desired to negotiate with Charles I, but became infuriated at the king's untrustworthiness, later insisting on the king's trial and execution. As lord lieutenant of Ireland, he led a campaign there in 1649, and as captain general and commander-in-chief he defeated the Scots at Dunbar in 1650. He dissolved the Rump Parliament in 1653, and was offered the crown and title of King of England in 1657, but refused. His son Richard, who became lord protector of England after Oliver's death, was deposed in 1659 by a military coup, and in 1660 the monarchy was restored with Charles II taking the throne.

The persecuted Christian movement known as the Society of Friends, or Quakers, grew rapidly in England during Cromwell's rule; even William Penn, founder of Pennsylvania, became a Quaker. George Fox, founder of the Society of Friends, befriended Cromwell. When the Puritan movement within the Anglican Church split into the Presbyterian and Independent, Cromwell became an Independent.

On August 3, 1650, in his Letter to the General Assembly of the Church of Scotland, Oliver Cromwell wrote:

I beseech you, in the bowels of Christ, think it possible you may be mistaken.

On September 12, 1654, in a message to Parliament, Cromwell asserted:

Necessity hath no law. Feigned necessities, imaginary necessities...are the greatest cozenage that men can put upon the Providence of God, and make pretenses to break rules by.

Oliver Cromwell prayed:

Lord, though wretched and miserable, I am in covenant with Thee through grace, and I will come unto Thee for my people...

Make the name of Christ glorious in the world. Teach those who look too much on Thy instruments to depend on Thysel f more. Pardon such as desire to

trample on the dust of a poor worm, for they are Thine too, and pardon the folly of this short prayer, for Jesus Christ, His Sake.

Rutherford, Samuel (c.1600-March 1661), was Rector of St. Andrew's Church in Scotland and one of the commissioners at Westminster Assembly in London, 1643-47. In 1644, he wrote the controversial book, *Lex, Rex* or, *The Law and the Prince*, which challenged the "divine right of kings." Instead of the king being God's appointed regent whose word is law, Rutherford stated that all men, even the king, were under the law and not above it. He reasoned that even though rulers derived their authority from God, Romans 13:1-4, they received their authority through the people.

Samuel Rutherford cited the following biblical passages in support:

II Samuel 16:18, "Hushai said to Absalom, Nay, but whom the Lord and the people, and all the men of Israel choose, his will I be, and with him will I abide"; Judges 8:22, "The men of Israel said to Gideon, Rule thou over us"; Judges 9:6, "The men of Shechem made Abimelech king"; II Kings 14:21, "The people made Azariah king"; I Samuel 12:1, II Chronicles 23:3.

This book brought immediate opposition, being banned in Scotland and publicly burned in England. Rutherford was placed under house arrest and summoned to trial before the Parliament in Edinburgh. He died before the orders could be carried out. In his book, *Lex, Rex*, Samuel Rutherford introduced the phrase:

All men are created equal.

Samuel Rutherford's last words were:

Glory, Glory dwelleth in Emmanuel's Land.

Williams, Roger (1603-1683), was a British-born clergyman who founded the Providence Plantation in Rhode Island. A graduate from Pembroke, 1624, he was ordained in the Church of England, 1628. An enthusiastic Puritan minister, his sermons in favor of religious liberty caused him to be persecuted. In 1630, he fled to the Massachusetts Bay Colony where he pastored in Plymouth, 1632-33, and in Salem, 1634. There his criticism of the state church led to a sentence of being sent back to England, 1635. He escaped and lived among the Indians, befriending them and learning their language.

In 1636, he founded the town of Providence on the land which the Narragansett Indians gave him. This was the first place ever where the freedom to worship God was separated from the control of the state. In 1639, he organized the first Baptist Church in the new world, with one of the principal foundations being that the state could not interfere with or restrict the free and open worship of God according to the Bible. He sailed to England to obtain a patent for Rhode Island, 1643, and served as the colony's first President, 1654-57.

In one of his messages, Roger Williams wrote:

When they have opened a gap in the hedge or wall of separation between the garden of the church and the wilderness of the world, God hath ever broken down the

wall itself, removed the candlestick, and made His garden a wilderness, as at this day. And that therefore if He will ever please to restore His garden and paradise again, it must of necessity be walled in peculiarly unto Himself from the world.

On January 9, 1872, Senator Henry Bowen Anthony delivered a Eulogy of Roger Williams in Congress:

He knew, for God, whose prophet he was, revealed it to him, that the great principles for which he contended, and for which he suffered, founded in the eternal fitness of things, would endure forever.

He did not inquire if his name would survive a generation. In his vision of the future he saw mankind emancipated from... the blindness of bigotry, from the cruelties of intolerance. He saw the nations walking forth into the liberty wherewith Christ had made them free.

Tasman, Abel Janszoon (1603-c.1659) was the greatest of Dutch navigators and explorers. He discovered Tasmania, New Zealand, Tonga, and the Fiji Islands. He set sail from Batavia on August 14, 1642 with the instructions:

Destined for the discovery and exploration of the unknown Southland.... What numberless multitudes of blind heathen have by the same been introduced to the blessed light of the Christian religion.... [and] invaluable treasures and profitable trade connections... the blessing of the Ruler of all things.... endow with manly courage in the execution of the intended discovery, and may grant a safe return.

At the beginning of the voyage, Commander Abel Janszoon Tasman wrote in his journal:

May God Almighty vouchsafe His blessing on this work.

Upon his safe return to Batavia, Commander Tasman entered in his journal:

God be praised and thanked for this happy voyage.

Eliot, John (1604-May 21, 1690), was a Puritan clergyman who was known as "The Apostle to the Indians," as he was the first to teach Christianity to the Indians of New England. Born in England, he graduated from Cambridge and traveled to Boston, 1631, to serve as a teacher and pastor. A young Indian who had converted from paganism to Christianity helped Eliot learn the various Indian dialects. John Eliot was responsible for having written the first Indian translation of the Bible and the first Indian grammar book. In addition, he established 3,600 Indians into over a dozen self-governing communities. The unfortunate incident of King Philip's War destroyed most of these.

In 1633, John Eliot wrote a letter to Sir Simonds D'Ewes in England seeking sponsorship for a college in the New World:

I earnestly desire that God will move your heart
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for the sake of the commonwealth, and also for the sake of learning (which I know you love and will be ready to further; indeed, we want a store of men to further that, for if we do not nourish learning, both the church and the commonwealth will sink)...

God has bestowed upon you a bountiful blessing, and if you should please to employ one mite of that great wealth which God has given, to erect a school of learning - a college - among us, you would be doing a glorious work, acceptable to God and man....

In 1640, John Eliot, with the assistance of Richard Mather and Thomas Welch, printed the very first book in New England. Using the first printing press in the American colonies, located in Cambridge, Massachusetts, this volume became the approved hymnal of the Massachusetts Bay Colony. Known as the Bay Psalm Book, it was entitled:

THE WHOLE BOOKE OF PSALMES faithfully TRANSLATED into ENGLISH Metre, Whereunto is prefixed a discourse declaring not only the lawfulness, but also the necessity of the heavenly Ordinances of singing Scripture Psalmes in the Churches of God.

In his work, *The Christian Commonwealth: or, The Civil Policy of the Rising Kingdom of Jesus Christ*, 1659, which was a draft of a plan of government for the Natick Indian community, John Eliot stated:

That which the Lord now calleth England to attend is not to search humane Politie and Platformes of Government, contrived by the wisdom of man; but as the Lord hath carried on their works for them, so they ought to go unto the Lord and enquire at the Word of his mouth, what Platforme of Government he hath therein commanded; and humble themselves to embrace that as the best, how mean soever it may seem to Humane Wisdom.

There is undoubtedly a forme of Civil Government instituted by God himself in the Holy Scriptures; whereby any Nation may enjoy all the ends and effects of Government in the best manner, were they but persuaded to make trial of it. We should derogate from the sufficiency and perfection of the Scriptures, if we should deny it.

The Scripture is able thoroughly to furnish the man of God (whether Magistrate in the Commonwealth, or elder in the Church, or any other) unto every good work....

Written Word of God is the perfect System or Frame of Laws, to guide all the Moral actions of man, either towards God or man.

Virginia, First Charter of (April 10, 1606), was granted by King James I to the settlers of the "Jamestown Colony" in Virginia. The Colony was named for the "Virgin Queen" Elizabeth I by Sir Walter Raleigh, who had explored the area and attempted to found a settlement on Roanoke Island, April 9, 1585. On August 13, 1587, the members of the colony converted the Indian Manteo, who was baptized into the Christian faith. That same month the first child was born in America, baptized with the name Virginia Dare. The Roanoke Colony was unsuccessful and became known as the "Lost Colony."

On April 10, 1606, the First Charter of Virginia stated:

We, greatly commending and graciously accepting of their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of His Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those Parts, to human Civility, and to a settled and quiet Government.

Virginia, Colony of (May 14, 1607), the first permanent settlement in North America, was founded by settlers who embarked from England in December of 1606. Their initial act after landing at Cape Henry, April 26, 1607, was to erect a wooden cross and commence a prayer meeting, led by the Reverend Robert Hunt. Later that year, after Reverend Hunt's death, the settlers stated:

1607. To the glory of God and in memory of the Reverend Robert Hunt, Presbyter, appointed by the Church of England. Minister of the Colony which established the English Church and English Civilization at Jamestown, Virginia, in 1607.

His people, members of the Colony, left this testimony concerning him. He was an honest, religious and courageous Divine.

He preferred the Service of God in so good a voyage to every thought of ease at home. He endured every privation, yet none ever heard him repine. During his life our factions were ofte healed, and our greatest extremities so comforted that they seemed easy in comparison with what we endured after his memorable death.

We all received from him the Holy Communion together, as a pledge of reconciliation, for we all loved him for his exceeding goodness. He planted the first Protestant Church in America and laid down his life in the foundation of America.

Harvard, John (November 1607-September 14, 1638), was the first benefactor of Harvard College. Born in London, he emigrated to Massachusetts, 1637, and served as Charlestown's minister. He bequeathed his library and half of his estate for the founding of the first college in America, which was subsequently named in his honor, 1639, as recorded in the Old South Leaflets:

After God had carried us safe to New-England, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civill Government: One of the next things we longed for, and looked after was to advance Learning and to perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust.

And as wee were thinking and consulting how to effect this great Work, it pleased God to stir up the heart of one Mr. Harvard, a godly gentleman and a lover of learning there living amongst us, to give the one

half of his estate... towards the erecting of a college
and all his Library...

Milton, John (December 9, 1608-November 8, 1674), was an English poet and political writer. His blank-verse epic, *Paradise Lost*, 1667, considered a masterpiece of English literature, detailed Lucifer's revolt against God and the fall in the garden of Adam and Eve. Milton aggressively defended the Puritan cause, writing: *Pro Populo Anglicano*, 1651; *The Tenure of Kings and Magistrates*, 1649; *The Tetrachordon*, 1645; and *The Reason of Church Government*, 1642, which declared that governments should exert no control over the local churches.

In his middle forties, John Milton went blind, followed by his wife dying in childbirth. He continued creating by dictating his works to his daughters, including *Paradise Lost*, 1667, and *Paradise Regained*, 1671. He expressed:

There are no songs comparable to the songs of
Zion; no orations equal to those of the prophets; and
no politics like those which the Scriptures teach.

In 1629, in the composition, *On the Morning of Christ's
Nativity*, John Milton wrote:

This is the month, and this the happy morn,
Wherein the Son of Heav'n's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

In *Il Penseroso*, 1631, John Milton wrote:

And storied windows richly dight,
Casting a dim religious light,
There let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear
As may, with sweetness, through mine ear
Dissolve me into ecstasies,
And bring all Heaven before mine eyes.

In 1634, John Milton wrote in *Comus*:

That Power
Which erring men call chance.

In *Lycidas*, 1637, Milton composed:

Last came, and last did go,
The Pilot of the Galilean lake;
Two massy keys he bore of metals twain,
(The golden opes, the iron shuts amain).

In his work, *Animadversions upon the Reply of Smectymnuus*,
1642, John Milton wrote:

Let us all go, every true protested Briton,
throughout the three kingdoms, and render thanks, to
God, the Father of light, and fountain of heavenly
grace, and to His Son, Christ the Lord.

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In Tractate of Education, 1644, John Milton wrote:

Inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages.

In Areopagica, 1644, considered the best of his prose works, John Milton wrote:

As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself.

In On the Late Massacre in Piedmont, 1655, John Milton wrote:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old
When all our fathers worshipped stocks and stones
Forget not.

In True Religion, Heresy, Schism, Toleration, 1673, John Milton declared:

No man or angel can know how God would be worshiped and served unless God reveal it: He hath revealed and taught it us in the Holy Scriptures by inspired ministers, and in the Gospel by His own Son, and His apostles, with strictest command to reject all other traditions or additions whatever.

In Paradise Lost, written in 1667, John Milton coined the lines:

A heaven on earth.
All hell broke loose.

So vivid were his depictions in Paradise Lost, that it has become a classic which has endured the ages:

Of Man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden....

What in men is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men....

The infernal serpent; he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind....

Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky
With hideous ruin and combustion down

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To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy th' Omnipotent to arms....

Thus Belial with words clothed in reason's garb
Counseled ignoble ease, and peaceful sloth,
Not peace.

Virginia, Second Charter of (May 23, 1609), granted by King James I, stated:

Because the principal Effect which we can expect
or desire of this Action is the Conversion and
reduction of the people in those parts unto the true
worship of God and the Christian Religion.

And forasmuch, as it shall be necessary for all
such our Loving Subjects, as shall inhabit within the
said Precincts of Virginia, aforesaid, to determine to
live together, in the Fear and true Worship of Almighty
God, Christian Peace, and civil Quietness, with each
other, whereby every one may, with more Safety,
Pleasure, and Profit, enjoy that, whereunto they shall
attain with great Pain and Peril.

Hale, Sir Matthew (November 1, 1609-December 25, 1676), was Lord
Chief-Justice of the King's Bench, a position of high influence
in England. He testified:

There is no book like the Bible for excellent
wisdom and use.

Every morning read seriously and reverently a
portion of the Holy Scriptures, and acquaint yourselves
with the history and doctrine thereof; it is a Book
full of light and wisdom, and will make you wise unto
eternal life.

Who was it that thus suffered? It was Christ
Jesus, the eternal Son of God, clothed in our flesh;
God and Man united in one person; His manhood giving
Him capacity for suffering, and His Godhead giving a
value to suffering; and each nature united in one
person to make a complete Redeemer; the Heir of all
things; the Prince of Life; the Light that lighteneth
every man that cometh into the world. As touching His
Divine nature, God over all, blessed forever; and as
touching His human nature, full of grace and truth; and
in both, the beloved Son of the eternal God, in whom He
proclaimed Himself well pleased.

Mary Washington, George Washington's mother, had in her
possession Sir Matthew Hale's Meditations Moral and Divine,
published in London, 1679. The chapter which she had especially
marked and studied, was entitled, "The Great Audit With the
Account of the Good Steward":

The Great Lord of the World hath placed the
Children of Men in this Earth as his Stewards; and
according to the Parable in Matthew 25, He delivers to
every person his Talents, a Stock of Advantages or
opportunities: to some he commits more, to some less,

to all some....

That in that due and regular employment, each man might be in some measure serviceable and advantageous to another. That although the great Lord of this Family, can receive no Advantage by the Service of His Creature, because he is Perfect and All-sufficient in himself; yet he receives Glory and Praise by it, and a Complacency in the beholding a Conformity in the Creature, to his own most Perfect Will....

Lord, before I enter into Account with thy Majesty, I must confess, that if thou shouldst enter into Judgement with me, and demand that Account which in Justice thou mayst require of me, I should be found thy Debtor: I confess I have not improved my Talents according to that measure of ability that thou has lent me: I therefore most humbly offer unto thee the redundant Merit of thy own Son to supply my defects, and to make good what is wanting in my account: yet according to thy command, I do humbly render my Discharge of the Trust thou has committed to me, as followeth.

Rich, Richard (fl. 1610), was an Englishman who traveled to Virginia with Captain Christopher Newport. He recounted his voyage in a narrative poem, consisting of twenty-two eight-line verses, entitled, *Newes from Virginia: The Lost Flock Triumphant*, published in London, October 1, 1610, by Edw. Allde. The poem contained the account of their shipwreck on the "Bermoothawes" (Bermudas), which is the probable inspiration for Shakespeare's play, *The Tempest*. Richard Rich wrote:

God will not let us fall...
For...our work is good,
We hope to plant a nation,
Where none before hath stood.

Crashaw, Richard (c. 1613-August 25, 1649), was an English Metaphysical poet, known for using striking figures of speech. He associated with John Donne, and was a contemporary of both John Bunyan and John Milton. At first an Anglican in the High Church, he converted to Catholicism and died as canon of the Santa Casa Cathedral at Loreto. Many of his great poems are contained in *Carmen Deo Nostra*, 1652.

In his Hymn of the Nativity, 1652, Richard Crashaw wrote:

Poor world (said I) what wilt thou do
To entertain this starry stranger?
Is this the best thou canst bestow?
A cold, and not too cleanly, manger?
Contend, ye powers of heav'n and earth,
To fit a bed for this huge birth.

Vane, Sir Henry (baptized May 26, 1613-June 14, 1662), was the Governor of Massachusetts in 1636. An English colonial administrator and statesman, he served as joint treasurer of the English Navy, elected to Long and Short Parliaments and in 1640 was knighted by King Charles I. Sir Henry Vane is noted for having helped Roger Williams secure the Charter for Rhode Island in 1644, which bore Vane's signature as one of the commissioners for the plantation.

In April 1663, Roger Williams wrote of Sir Henry Vane:

Under God, the great anchor of our ship is Sir Henry.

Following Oliver Cromwell's "Protectorate" government, 1653-59, Charles II took the throne and executed Cromwell's loyal followers, one of whom was Sir Henry Vane, who wrote:

They that press so earnestly to carry on my trial do little know what the presence of God may be afforded me in it, and issue out of it to the magnifying of Christ in my body, by life or by death. Nor can they, I am sure, imagine how much I desire to be dissolved and be with Christ, which of all things which can befall me I account the best.

As the present storm we now lie under, the dark clouds that yet hang over the Reformed Churches of Christ, which are coming thicker and faster, so the coming of Jesus Christ in these clouds in order to a speedy and sudden revival of His cause, and spread of His kingdom over the face of the whole earth, is most clear to the eye of faith, even the faith in which I die, whereby the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, Amen! Even so come, Lord Jesus!

Baxter, Richard (November 12, 1615-December 8, 1691), was an English nonconformist chaplain and scholar. In his work, *Poetical Fragments - Love Breathing Thanks and Praise*, 1681, Richard Baxter wrote:

I preached as never sure to preach again,
And as a dying man to dying men.

Virginia, Colony of (December 4, 1619), had 38 colonists land in a place they called Berkeley Hundred. Their charter stated:

We ordain that the day of our ship's arrival...in the land of Virginia shall be yearly and perpetually kept holy as a day of Thanksgiving to Almighty God.

Plymouth Council, Charter of the (November 3, 1620), granted by King James I (1566-1625), declared the purpose of the colony:

In the hope thereby to advance the enlargement of the Christian religion, to the glory of God Almighty.

Mayflower Compact (November 11, 1620), was America's first great governmental document, signed by the Pilgrims before they disembarked from their ship, the Mayflower. This covenant, revolutionary in its concept of individuals mutually and voluntarily submitting themselves to each other under God, has influenced all other American constitutional instruments since. The Mayflower Compact stated:

In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread

sovereigne Lord, King James, by ye grace of God, of Great Britaine, France, & Ireland king, defender of ye faith, etc., having undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia,

doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservati on & furtherance of ye ends aforesaid;

and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience.

In wittnes wherof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our sovereigne Lord, King James, of England, France, & Ireland ye eighteenth, and by Scotland ye fiftie fourth. Ano: Dom. 1620.

Virginia, Colony of (July 24, 1621), stated in its ordinances:

Know Ye, that we, the said Treasurer, Council, and Company, taking into our careful Consideration the present State of the said Colony of Virginia, and intending, by the Divine Assistance, to settle such a Form of Government there, as may be to the greatest Benefit and Comfort of the People.

Virginia, Colony of (March 22, 1622), was able to avert a threatened Indian attack due to the warning of a young Indian named "Chanco." On Jamestown Island, Virginia, the church marker stated:

In memory of Chanco, an Indian youth converted to Christianity, who resided in the household of Richard Pace across the river from Jamestown and who, on the eve of the Indian massacre of March 22, 1622, warned Pace of the murderous plot thus enabling Pace to cross the river in a canoe to alert and save the Jamestown settlement from impending disaster.

Vaughan, Henry (April 17, 1622-April 23, 1695), was an English physician and poet, who was born in Wales. After receiving an education at Jesus College, Oxford, he practiced medicine in Brecon. Many of his best poems, such as "The Retreat," "The Sap" and "I walkt the other day" are included in his collection entitled, *Sillex Scientillans*, 1655.

In his poem, *The Night*, Henry Vaughan wrote:

Dear Night! This world's defeat;
The stop to busy fool; care's check and curb;
The day of spirits; my soul's calm retreat
Which none disturb!
Christ's progress, and His prayer-time;
The hours to which high Heaven doth chime.

In Peace, st. I, Henry Vaughan wrote:

My soul, there is a country
Far beyond the stars
Where stands a winged sentry
All skillful in the wars:
There, above noise and danger,
Sweet Peace is crowned with smiles,
And One born in a manger
Commands the beautiful files.

Virginia, Colony of (1623), enacted legislation requiring civil magistrates:

To see that the Sabbath was not profaned by working or any employments, or journeying from place to place.

Pascal, Blaise (June 19, 1623-August 19, 1662), was a French physicist, mathematician and philosopher. Known as the "Father of the Science of Hydrostatics," he helped develop the barometer, pioneered hydrodynamics and fluid mechanics, leading to his discovery of "Pascal's Principle," the basis of hydraulics. He made invaluable contributions in the areas of probability and differential calculus, with the invention of Pascal's triangle for calculating the coefficients of a binomial expansion. His influential religious works, emphasizing "the reasons of the heart" over dry logic and intellect, were entitled *Lettres Provinciales*, 1656-57, and *Pensees Sur La Religion*, published posthumously in 1670.

In *Pensees*, 1670, Blaise Pascal wrote:

Men blaspheme what they don't know.

Blaise Pascal was known for his "Wager of Pascal," which stated:

How can anyone lose who chooses to become a Christian? If, when he dies, there turns out to be no God and his faith was in vain, he has lost nothing - in fact, he has been happier in life than his nonbelieving friends. If, however, there is a God and a heaven and hell, then he has gained heaven and his skeptical friends will have lost everything in hell!

In the work, *Thoughts, Letters, and Opuscles*, Blaise Pascal stated:

We know God only through Jesus Christ. Without this Mediator, is taken away all communication with God; through Jesus Christ we know God. All those who have pretended to know God, and prove Him without Jesus Christ, have only had impotent proofs.

But, to prove Jesus Christ we have the prophecies which are good and valid proofs. And those prophecies, being fulfilled, and truly proved by the event, indicate the certainty of these truths, and therefore the truth of the divinity of Jesus Christ. In Him, and by Him, then, we know God. Otherwise, and without Scripture, without original sin, without a necessary Mediator, we can not absolutely prove God, nor teach a

good doctrine and sound morals.

But by Jesus Christ and in Jesus Christ, we prove God and teach doctrine and morals. Jesus Christ, then, is the true God of men. Not only do we know God only through Jesus Christ, but we know ourselves only through Jesus Christ.

We know life, death, only through Jesus Christ. Except by Jesus Christ we know not what life is, what our death is, what God is, what we ourselves are. Thus, without Scripture, which has only Jesus Christ for its object, we know nothing, and we see not only obscurity and confusion in the nature of God, but in nature herself. Without Jesus Christ, man must be in sin and misery; with Jesus Christ, man is exempt from sin and misery. In Him is all our virtue, and all our felicity. Out of Him, there is nothing but sin, misery, error, darkness, death, and despair.

After his death, this writing was found in Pascal's effects:

"The God of Abraham, the God of Isaac, the God of Jacob," not of philosophers and scholars.

Fox, George (July 1624-January 13, 1691), was the founder of the Society of Friends, or "Quakers," 1652. After his conversion experience, 1646, he traveled extensively, ministering in England, Ireland, Scotland, Holland, the West Indies and North America, often being imprisoned for his beliefs. William Penn, founder of the Pennsylvania Colony, was close friends with Fox, even traveling and preaching with him. Penn himself was imprisoned three times for his faith, once in the Tower of London for eight months.

In 1694, George Fox wrote in his journal:

The Lord showed me, so that I did see clearly, that he did not dwell in these temples which men had commanded and set up, but in people's hearts...his people were his temple, and he dwelt in them....

When the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low....

Justice Bennet of Derby, was the first that called us Quakers, because I bid them tremble at the word of the Lord. This was in the year 1650....

He [Oliver Cromwell] said: "I see there is a people risen, that I cannot win either with gifts, honors, offices or places; but all other sects and people I can.

Boyle, Robert (January 25, 1627-December 30, 1691), was a British natural philosopher, known as the "Father of Modern Chemistry." One of the founders of the Royal Society of London, he was noted for his pneumatic experiments and the espousal of atomism. His contributions in physics and chemistry included the discovery of the basic law of gas dynamics, which related gas pressures to temperature and volume, known as "Boyle's Law." He corresponded with both Isaac Newton and John Locke. His works include: The Sceptical Chemist, 1661; The Defense Against Linus, 1662; Discourse of Things Above Reason, 1681; and Memoirs for the Natural History of the Human Blood, 1684.

Devoting much effort toward the propagation of scriptural beliefs, he wrote the Boyle Lectures, in the field of

apologetics, for the defense of the Christian religion. Robert Boyle stated:

Our Saviour would love at no less rate than death; and from the supereminent height of glory, stooped and debased Himself to the sufferance of the extremest of indignities, and sunk himself to the bottom of abjectness, to exalt our condition to the contrary extreme.

In his work entitled *Some Considerations Touching the Style of the Holy Scriptures*, Robert Boyle wrote:

The Books of Scripture illustrate and expound each other; as in the mariner's compass, the needle's extremity, though it seems to point purposely to the north, doth yet at the same time discover both east and west, as distant as they are from it and each other, so do some texts of Scripture guide us to the intelligence of others, for which they are widely distant in the Bible.

Ray, John (November 29, 1627-January 17, 1705), was a British biologist and natural theologian who founded of the Royal Society. Considered the father of English natural history, he was a respected expert in the field of taxonomy, botany and zoology. He compiled an extensive catalogue of English flora and, between 1686-1704, published *A General History of Plants* (3 vols.).

John Ray authored *A Persuasive to a Holy Life*, 1700, and *The Wisdom of God Manifested in the Works of Creation*, 1691, in which he stated:

The works created by God at first, and by Him conserved to this day in the same state and condition in which they were first made.

Bunyan, John (November 1628-August 31, 1688), was an English author who wrote the classic work, *The Pilgrim's Progress*, 1678. Born in Bedford, England, he was a poor, unskilled tinker by trade. In 1657, he became a Baptist minister and was imprisoned over 12 years, 1660-72, 1675, for preaching without a license. It was during this time that he did much of his writing, while supporting his family by making shoelaces. *The Pilgrim's Progress*, 1678, which is an allegory of a Christian's journey to the Celestial City, has been translated into over 100 languages and, after the Bible, has held the position as the world's best-seller for hundreds of years. It, along with the Bible and Fox's *Book of Martyrs*, was found in nearly every home in colonial New England.

In the "Shepherd Boy's Song," *The Pilgrim's Progress*, 1678, pt. II, John Bunyan wrote:

My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles who now will be my rewarder.

Massachusetts, First Charter of (March 4, 1629), was granted by King Charles I. In June of 1630, ten years after the Pilgrims

founded the Plymouth Colony, Governor John Winthrop founded the Holy Commonwealth of Massachusetts with 700 people sailing in eleven ships. This began the Great Migration, which saw more than twenty thousand Puritans embark for New England in the pursuing sixteen years.

The First Charter of Massachusetts, March 4, 1629, stated:

And forasmuch as the good and prosperous success of the plantation of the said parts of New England and for the directing, ruling, and disposing of all other Matters and Things, whereby our said People... may be soe religiously, peaceable, and civilly governed, as their good life and orderlie Conversation, may wynn and incite the Natives of the Country to the Knowledge and Obedience of the onlie true God and Savior of Mankinde, and the Christian Fayth, which, in our Royall Intention, and the Adventurers free profession, is the principall Ende of this Plantation.

New York, Charter of Freedoms and Exemptions to Patroons of (June 7, 1629), established the Dutch patroon system of land holdings in New York and New Netherlands. This plan, intended to promote colonization, granted large tracts of land to those who would help fifty families to emigrate and settle along the Hudson River. It stated:

Article XXVII. The Patroons and colonists shall in particular, and in the speediest manner, endeavor to find out ways and means whereby they may support a Minister and Schoolmaster, that thus the service of God and zeal for religion may not grow cool and be neglected among them, and they shall, for the first, procure a Comforter of the sick there..."

Massachusetts Bay Company, Cambridge Agreement of the (August 26, 1629), was a compact between the members of the Massachusetts Bay Company consenting to change their charter from a business venture to a plantation charter. The document included their justification of the decision, stating:

And having weighed the greatness of the worke in regard to the consequence, God's glory and the churches good.

Pufendorf, Samuel, Baron von (1632-1694), was a German philosopher, historian and jurist. The son of a Lutheran minister, he studied theology at the University of Leipzig and law at the University of Jena. In Copenhagen, during the war between Sweden and Denmark, 1658, he was imprisoned for eight months, and upon release traveled to Leiden where he published a complete system of universal law, 1660. He was Professor of the Law of Nature at the University of Heidelberg in Germany and the University of Lund in Sweden. He served as royal historian for the King of Sweden, 1677, and later for Elector Frederick II of Brandenburg. His Latin work, The Eight Books On The Law of Nature and Nations, 1672, which stressed natural law over man-made law, and On the Duty of Man and Citizen, 1673, were standard in colonial colleges. Samuel Pufendorf's writings exerted a definite influence upon the framers of the Constitution. In 1775, Alexander Hamilton wrote:

Apply yourself, without delay, to the study of the law of nature. I would recommend to your perusal Grotius, Pufendorf, Locke...

Samuel de Pufendorf wrote that God:

Exercises a Sovereignty not only over the whole World, or over mankind in general, but over every Individual Human Person: Whose Knowledge nothing can escape: Who, by Virtue of His Imperial Right, hath enjoin'd Men such certain Duties by Natural Law, the Observance of which will meet with his Approbation, the Breach or the Neglect, with His Displeasure: And that He will for His Purpose require an exact Account from every Man, of his Proceedings, without Corruption and without Partiality.

Pufendorf stated:

Atheists are not, strictly speaking, God's Enemies... but His Rebellious Subjects, and consequently guilty of Treason against the Divine Majesty... It is no such obscure matter, therefore to assign the particular Species of Sin, to which Atheism belongs...

Maryland, Charter of (June 20, 1632), was originally issued by King Charles I, to George Calvert (1580-1632), First Lord Baltimore. He had served as Secretary of State for King James I, but he died before he could embark. The Charter was then reissued to his son, Cecilius Calvert (1605-1675), Second Lord Baltimore, who commissioned his brother, Leonard Calvert (1606-1647), to found the colony and serve as its administrator.

The Charter of the Colony of Maryland, June 20, 1632, named in honor of Charles I's wife, Queen Henrietta Maria, stated:

Charles, by the Grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith, &c. To all to whom these Presents come, Greeting.

II. Whereas our well beloved and right trusty subject Coecilius Calvert, Baron of Baltimore, in our Kingdom of Ireland, Son and Heir of George Calvert, Knight, late Baron of steps of his Father, being animated with a laudable, and pious Zeal for extending the Christian Religion, and also the Territories of our Empire, hath humbly besought Leave of Us that he may transport, by his own Industry, and Expence, a numerous Colony of the English Nation, to a certain Region, herein after described, in a Country hitherto uncultivated, in the Parts of America, and partly occupied by Savages, having no Knowledge of the Divine Being, and that all that Region, with some certain Privileges, and Jurisdiction, appertaining unto the wholesome Government, and State of his Colony and Region aforesaid, may by our Royal Highness be given, granted and confirmed unto him, and his Heirs.

IV... the Patronages and Advowsons of all Churches which (with the increasing Worship and Religion of Christ) within the said Region... hereafter shall happen to be built, together with License, and Faculty of

erecting and founding Churches, Chapels, and Places of Worship, in convenient and suitable Places within the Premises, and of causing the same to be dedicated and consecrated according to the Ecclesiastical Laws of our Kingdom of England.

Locke, John (August 29, 1632-October 28, 1704), was an English philosopher, diplomat and educator, whose writings had a profound influence on America's Founding Fathers. He received his master's degree from the Christ Church College of Oxford University, 1658, and lectured there on Greek, philosophy and rhetoric. He served as a diplomat to Madrid, 1665, moved to France, 1675, then Holland, 1683, and returned to England, 1688. His works include: A Letter Concerning Toleration, 1689; Two Treatises of Government, 1690; An Essay Concerning Human Understanding, 1693; Some Thoughts Concerning Education, 1693; and The Reasonableness of Christianity, 1695. Of nearly 15,000 items of the Founding Fathers which were reviewed; including books, newspaper articles, pamphlets, monographs, etc., John Locke was the third most frequently quoted author. In his Two Treatises of Government, 1690, he cited 80 references to the Bible in the first treatise and 22 references to the Bible in the second.

John Locke elaborated on fundamental concepts, such as: parental authority, separation of powers, private property, the right to resist unlawful authority, unalienable rights, and government by consent, whereby governments "derive their just powers from the consent of the governed." Concerning the idea of a "social compact," a constitution between the people and the government, John Locke trace its origins to:

That Paction which God made with Noah after the Deluge.

John Locke classified the basic natural rights of man as the right to "life, liberty and property." This not only influenced Thomas Jefferson, who penned the Declaration of Independence, but also elements in the Fifth and Fourteenth Amendments.

In his treatise Of Civil Government, 1689, John Locke stated:

Great and Chief End, therefore, of Mens uniting into Commonwealths, and putting themselves under Government, is the preservation of their property....

For Men being all the Workmanship of one Omnipotent, and infinitely wise Maker: all the Servants of one Sovereign Master, sent into the World by his Order, and about his Business, they are his Property, whose Workmanship they are, made to last during his, not one another's Pleasure....

Those Grants God made of the World to Adam, and to Noah, and his Sons...has given the Earth to the Children of Men, given it to Mankind in common....

God, who hath given the World to Men in common, hath also given them reason to make use of it to the best Advantage of Life and Convenience.

On August 23, 1689, in his work, Of Civil Government, John Locke wrote on natural law and natural rights:

The obligations of the Law of Nature cease not in society, but only in many cases are drawn closer, and have, by human laws, known penalties annexed to them to

enforce their observation.

Thus the Law of Nature stands as an eternal rule to all men, legislators as well as others. The rules that they make for other men's actions must... be conformable to the Law of Nature; i.e. to the Will of God, of which that is a declaration, and the fundamental Law of Nature being the preservation of mankind, no human sanction can be good or valid against it.

In The Second Treatise on Civil Government, 1690, John Locke stated:

Human Laws are measures in respect of Men whose Actions they must direct, albeit such measures they are as have also their higher Rules to be measured by, which Rules are two, the Law of God, and the Law of Nature; so that Laws Human must be made according to the general Laws of Nature, and without contradiction to any positive Law of Scripture, otherwise they are ill made.

John Locke wrote paraphrases of the books of Romans, First and Second Corinthians, Galatians and Ephesians. In 1695, he published A Vindication of the Reasonableness of Christianity, in which he stated:

He that shall collect all the moral rules of the philosophers and compare them with those contained in the New Testament will find them to come short of the morality delivered by our Saviour and taught by His disciples: a college made up of ignorant but inspired fishermen....

Such a Law of morality Jesus Christ has given in the New Testament, but by the latter of these ways, by revelation, we have from Him a full and sufficient rule for our direction, and conformable to that of reason. But the word and obligation of its precepts have their force, and are past doubt to us, by the evidence of His mission.

He was sent by God: His miracles show it; and the authority of God in His precepts can not be questioned. His morality has a sure standard, that revelation vouches, and reason can not gainsay nor question; but both together witness to come from God, the great Lawgiver.

And such a one as this, out of the New Testament, I think, they would never find, nor can anyone say is anywhere else to be found....

To one who is persuaded that Jesus Christ was sent by God to be a King and a Saviour to those who believe in Him, all His commands become principles; there needs no other proof for the truth of what He says, but that He said it; and then there needs no more but to read the inspired books to be instructed.

Our Saviour's great rule, that we should love our neighbors as ourselves, is such a fundamental truth for the regulating of human society, that, by that alone, one might without difficulty determine all the cases and doubts in social morality.

John Locke stated:

American Quotations.txt

The Bible is one of the greatest blessings bestowed by God on the children of men. - It has God for its author; salvation for its end, and truth without any mixture for its matter. - It is all pure, all sincere; nothing too much; nothing wanting.

Pepys, Samuel (February 23, 1633-May 26, 1703), was an English diarist, who had served as a clerk in the British Navy. He was promoted to Secretary of the Admiralty, instituting many of the administrative methods of the British Navy, and was elected president of the Royal Society. His Diary, kept from the years of 1660-69, has become a vivid and popular picture of life in England during the period of the Restoration, the Plague, and the Fire of London. Written in cipher, it was not decoded and published until 1825. In 1928, it was made into the play, *And So To Bed*.

On March 22, 1660, Samuel Pepys wrote in his Diary:

I pray God to keep me from being proud.

On February 23, 1667, he wrote:

This day I am, by the blessing of God, 34 years old, in very good health and mind's content, and in condition of estate much beyond whatever my friends could expect of a child of theirs, this day 34 years. The Lord's name be praised! and may I be thankful for it.

In his final diary entry, May 31, 1669, just before the most active period of his life with the British government, Samuel Pepys wrote:

And so I betake myself to that course, which is almost as much as to see myself go into my grave; for which, and all the discomforts that will accompany my being blind, the good God prepares me!

Maryland, Colony of (March 25, 1634), was founded by Leonard Calvert (1606-1647), who arrived in the Chesapeake Bay area with two ships, the Ark and the Dove. Commissioned by his brother Cecilius Calvert (1605-1675), Second Lord Baltimore, to lead the expedition and serve as its governor, Leonard Calvert, along with over 230 emigrants, founded the first capital, St. Mary's City, on Saint Clement's Island. One of those original colonists, Father White, described their arrival:

We celebrated mass.... This had never been done before in this part of the world. After we had completed, we took on our shoulders a great cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his associates... we erected a trophy to Christ the Saviour.

The Assembly of Maryland, in eulogy of Leonard Calvert, passed in a vote this proclamation three years after his death:

Great and manifold are the benefits wherewith Almighty God hath blessed this colony, first brought

and landed within the province of Maryland, at your Lordship's charge, and continued by your care and industry, in the happy restitution of a blessed peace unto us, being lately wasted by a miserable dissension and unhappy war.

But more estimable are the blessings poured on this province, in planting Christianity among a people that knew not God, nor had heard of Christ. All which, we recognize and acknowledge to be done and performed, next under God, by your Lordship's pious intention towards the advancement and propagation of the Christian religion, and the peace and happiness of this colony and province.

Harvard University (1636), founded by the General Court of Massachusetts only sixteen years after the landing of the Pilgrims, is the oldest university in the United States. Originally called the College at Cambridge, being established in Cambridge, Massachusetts, it was renamed after its first major benefactor, Rev. John Harvard (1607-1638), who donated his library and half of his estate. The declared purpose of the college was:

To train a literate clergy.

The Rules and Precepts observed at Harvard, September 26, 1642, stated:

1. When any Scholar... is able to make and speak true Latine in Verse and Prose... And decline perfectly the paradigms of Nounes and Verbes in the Greek tongue... [he is able] of admissi on into the college.

2. Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John 17:3 and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and Learning. And seeing the Lord only giveth wisdom, Let every one seriously set himself by prayer in secret to seeke it of him Prov. 2, 3.

3. Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in Theoreticall observations of Language and Logick, and in practicall and spirituall truths, as his Tutor shall require, according to his ability; seeing the entrance of the word giveth light, it giveth understanding to the simple, Psalm, 119:130.

4. That they eshewing all profanation of Gods name, Attributes, Word, Ordinances, and times of Worship, do studie with good conscience carefully to retaine God, and the love of his truth in their mindes, else let them know, that (notwithstanding their Learning) God may give them up to strong delusions, and in the end to a reprobate minde, 2Thes. 2:11, 12. Rom. 1:28.

5. That they studiously redeeme the time; observe the generall houres... diligently attend the Lectures, without any disturbance by word or gesture...

6. None shall... frequent the company and society of such men as lead an unfit, and dissolute life. Nor shall any without his Tutors leave, or without the call

of Parents or Guardians, goe abroad to other Townes.

7. Every Scholar shall be present in his Tutors chamber at the 7th houre in the morning, immediately after the sound of the Bell, at his opening the Scripture and prayer, so also at the 5th houre at night, and then give account of his owne private reading. . . . But if any . . . shall absent himself from prayer or Lectures, he shall bee lyable to Admonition, if he offend above once a weeke.

8. If any Scholar shall be found to transgresse any of the Lawes of God, or the Schoole. . . he may bee admonished at the publick monethly Act.

Ten of the twelve presidents of Harvard, prior to the Revolutionary War, were ministers, and according to reliable calculations, over fifty percent of the seventeenth-century Harvard graduates became ministers. Of note is the fact that 106 of the first 108 schools in America were founded on the Christian faith.

Harvard college was founded in "Christi Gloriam" and later dedicated "Christo et Ecclesiae". The founders of Harvard believed that:

All knowledge without Christ was vain.

The word Veritas, on the college seal, means divine truth. The motto of Harvard was officially:

For Christ and the Church.

The dedication inscribed on the wall by the old iron gate at the main entrance to the Harvard University campus, as well as in the catalog of the Harvard Divinity School, reads:

After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers lie in the dust.

On Election Day, May 31, 1775, Harvard President Samuel Langdon addressed the Massachusetts Provincial Congress. The message had a profound impact, resulting in it being published and distributed throughout the colonies:

We have rebelled against God. We have lost the true spirit of Christianity, though we retain the outward profession and form of it. We have neglected and set light by the glorious Gospel of our Lord Jesus Christ and His holy commands and institutions.

The worship of many is but mere compliment to the Deity, while their hearts are far from Him. By many, the Gospel is corrupted into a superficial system of moral philosophy, little better than ancient Platonism. . . .

My brethren, let us repent and implore the divine mercy. Let us amend our ways and our doings, reform everything that has been provoking the Most High, and thus endeavor to obtain the gracious interpositions of

providence for our deliverance....

May the Lord hear us in this day of trouble.... We will rejoice in His salvation, and in the name of our God, we will set up our banners!...

Wherefore is all this evil upon us? Is it not because we have forsaken the Lord? Can we say we are innocent of crimes against God? No, surely it becomes us to humble ourselves under His mighty hand, that He may exalt us in due time....

My brethren, let us repent and implore the divine mercy. Let us amend our ways and our doings, reform everything that has been provoking the Most High, and thus endeavor to obtain the gracious interpositions of Providence for our deliverance....

If God be for us, who can be against us? The enemy has reproached us for calling on His name and professing our trust in Him. They have made a mock of our solemn fasts and every appearance of serious Christianity in the land....

May our land be purged from all its sins! Then the Lord will be our refuge and our strength, a very present help in trouble, and we will have no reason to be afraid, though thousands of enemies set themselves against us round about.

May the Lord hear us in this day of trouble.... We will rejoice in His salvation, and in the name of our God, we will set up our banners.

In 1790, the requirements for Harvard stated:

All persons of what degree forever residing at the College, and all undergraduates... shall constantly and seasonably attend the worship of God in the chapel, morning and evening... All the scholars shall, at sunset in the evening preceding the Lord's Day, lay aside all their diversions and... it is enjoined upon every scholar carefully to apply himself to the duties of religion on said day.

Massachusetts General Court (1636), resolved to establish a code of laws that would be:

agreeable to the word of God.

Marquette, Jacques (June 1, 1637-May 18, 1675), was a French missionary explorer in America. Landing in Quebec, 1666, he began learning the Algonquin and Huron languages. He founded a mission at Sault Sainte Marie, and from 1669 to 1671 had his station at La Pointe du Saint Esprit, at the head of Ashland Bay. Forced to flee by the Sioux Indians, he moved to Mackinaw, where founded the mission of Saint Ignatius. In 1673, Louis Joliet (1645-1700) visited Marquette with a message from Frontenac (1620-1698), governor of Canada, requesting him to lead an expedition down the Mississippi River. They explored from Green Bay, up the Fox River, across Lake Winnebago and down the Mississippi to just below the Arkansas River. Jacques Marquette gave his account in Voyage et De'couverte de Quelques Pays et Nations de l' Amerique Septemtrionale (translated 1852). He then worked as a missionary among the Illinois Indians. In 1877, his remains were discovered at Point St. Ignace, Michigan. A statue of Jacques Marquette represents the people of the State of Wisconsin in the rotunda of

the United States Capitol, Washington, D. C.

Father Jacques Marquette, as recorded in The Jesuit Relations, Volume LIX, stated:

On the 17th day of May, 1673, we started from the mission of St. Ignatius at Michilimackinac, where I then was. The joy that we felt at being selected for this expedition animated our courage and rendered the labor of paddling from morning to night agreeable to us. And because we were going to seek unknown countries, we took every precaution in our power, so that, if our undertaking was hazardous, it should not be foolhardy. To that end we obtained all the information that we could from the savages who had frequented those regions; and we even traced out from their reports a map of the whole of that new country; on it we indicated the rivers which we were to navigate, the names of the people and of the places through which we were to pass, the course of the great river, and the direction we were to follow when we reached it.

With all these precautions, we joyfully plied our paddles on a portion of Lake Huron, on that of the Illinois, and on the Bay des Puants.

The first nation that we came to was that of the Folle Avoine [Menominee]. I entered their river to go and visit these people to whom we preached the Gospel for several years - in consequence of which, there are several good Christians among them.

I told these people of the Folle Avoine of my design to go and discover those remote nations, in order to teach them the mysteries of our holy religion. They were greatly surprised to hear it, and did their best to dissuade me. They represented to me that I would meet nations who never show mercy to strangers, but break their heads without any cause; and that war was kindled between various peoples who dwelt upon our route, which exposed us to the further manifest danger of being killed by the bands of warriors who are ever in the field. They also said that the great river was very dangerous, when one does not know the difficult places; that it was full of horrible monsters, which devoured men and canoes together; that there was even a demon, who was heard from a great distance, who barred the way and swallowed up all who ventured to approach him; finally, that the heat was so excessive in those countries that it would inevitably cause our death.

I thanked them for the good advice that they gave me, but told them that I could not follow it, because the salvation of souls was at stake, for which I would be delighted to give my life; that I scoffed at the alleged demon; that we would easily defend ourselves against those marine monsters; and, moreover, that we would be on our guard to avoid the other dangers with which they threatened us. After making them pray to God, and giving them some instructions, I separated from them....

Here we are at Maskoutens. This word may, in Algonquin, mean "the Fire Nation" - which, indeed, is the name given to this tribe. Here is the limit of the discoveries which the French have made, for they have not yet gone any farther....

No sooner had we arrived than we, Monsieur Joliet,

and I, assembled the elders together; and he told them that he was sent by Monsieur our Governor to discover new countries, while I was sent by God to illumine them with the light of the holy Gospel. He told them that, moreover, the Sovereign Master of our lives wished to be known by all the nations; and that in obeying His will I feared not the death to which I exposed myself in voyages so perilous. He informed them that we needed two guides to show us the way; and we gave them a present, by it asking them to grant us the guides. To this they very civilly consented; and they also spoke to us by means of a present, consisting of a mat to serve us as a bed during our whole voyage....

On the 25th day of June we perceived on the water's edge some tracks of men, and a narrow and somewhat beaten path leading to a fine prairie. We stopped to examine it; and, thinking that it was a road which led to some village of savages, we resolved to go and reconnoiter it. We therefore left our two canoes under the guard of our people, strictly charging them not to allow themselves to be surprised, after which Monsieur Joliet and I undertook this investigation - a rather hazardous one for two men who exposed themselves alone to the mercy of a barbarous and unknown people. We silently followed the narrow path, and, after walking about two leagues, we discovered a village on the bank of the river, and two others on a hill distant about half a league from the first.

Then we heartily commended ourselves to God, and, after imploring His aid, we went farther without being perceived, and approached so near that we could even hear the savages talking. We therefore decided that it was time to reveal ourselves. This we did by shouting with all our energy, and stopped without advancing any farther.

On hearing the shout, the savages quickly issued from their cabins, and having probably recognized us as Frenchmen, especially when they saw a black gown - or, at least, having no cause for distrust, as we were only two men, and had given them notice of our arrival - they deputed four old men to come and speak to us. Two of these bore tobacco pipes, finely ornamented and adorned with various feathers. They walked slowly, and raised their pipes toward the sun, seemingly offering them to it to smoke - without, however, saying a word. They spent a rather long time in covering the short distance between their village and us. Finally, when they had drawn near, they stopped to consider us attentively. I was reassured when I observed these ceremonies, which with them are performed only among friends; and much more so when I saw them clad in cloth, for I judged thereby that they were our allies. I therefore spoke to them first, and asked who they were. They replied that they were Illinois; and, as a token of peace, they offered us their pipes to smoke. They afterward invited us to enter their village, where all the people impatiently awaited us.

Connecticut General Court (1639), established under the Constitution of Connecticut, issued the order:

That God's word should be the only rule for ordering the affairs of government in this commonwealth.

Connecticut, Fundamental Orders (Constitution) of (January 14, 1639), was the first constitution written in America, establishing a pattern which all others followed, including the United States Constitution. It was penned by Roger Ludlow, 1638, after hearing a sermon by Thomas Hooker, the Puritan minister who founded Hartford, Connecticut. So important was this work that Connecticut became known as "The Constitution State."

The committee responsible to frame the orders was charged to make the laws:

As near the law of God as they can be.

On January 14, 1639, the Connecticut towns of Hartford, Wethersfield, and Windsor adopted the constitution, which stated in its Preamble:

Forasmuch as it has pleased the Almighty God by the wise disposition of His divine providence so to order and dispose of things that we the inhabitants and residents of Windsor, Hartford and Wethersfield and now cohabiting and dwelling in and upon the River Connecticut and the lands thereunto adjoining; and well knowing when a people are gathered together the Word of God requires, that to meinteine the peace and union of such a people, there should bee an orderly and decent government established according to God, to order and dispose of the affairs of all the people at all seasons as occasion shall require; do therefore associate and conjoin ourselves to be as one public State or Commonwealth, and do, for ourselves and our successors and such as shall be adjoined to us at any time hereafter, enter into Combination and Confederation together, to meinteine and presearve the libberty and purity of the Gospell of our Lord Jesus which we now professe, as also the discipline of the churches,

Which, according to the truth of the said Gospell, is now practised amongst us; as also, in our civill affaires to be guided and governed according to such lawes, rules, orders, and decrees....

I. It is ordered, sentenced and decreed, that there shall be yearly two General Assemblies...wherein shall be yearly chosen from time to time so many Magistrates and other public Officers as shall be found requisite...which being chosen and sworne according to an Oath recorded for that purpose shall have power to administer justice according to the Laws here established, and for want thereof according to the rule of the Word of God....

The Oath of the Governor: "I, N.W., being now chosen to be Governor within this jurisdiction, for the year ensuing, and until a new be chosen, do swear by the great and dreadful name of the everliving God, to promote the public good and peace of the same, according to the best of my skill; as also will maintain all lawful priviledges of this Commonweal th; as also that all wholesome laws that are or shall be made by lawful authority here established, be duly

executed; and will further the execution of Justice according to the rule of God's Word; so help me God, in the name of the Lord Jesus Christ."

In 1639, at Quinipiack (New Haven), Connecticut, the first example of a written constitution, constituting a government and defining its powers, was composed as a distinct organic act. The articles which made up this constitution included:

Article I. That the Scriptures hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men, as well in families and commonwealths as in matters of the church.

Article II. That as in matters which concern the gathering and ordering of a church, so likewise in all public offices which concern civil order, - as the choice of magistrates and officers, making and repealing laws, dividing allotments of inheritance, and all things of like nature, - they would all be governed by those rules which the Scripture held forth to them.

Article III. That all those who had desired to be received free planters had settled in the plantation with a purpose, resolution, and desire that they might be admitted into church fellowship according to Christ.

Article IV. That all the free planters held themselves bound to establish such civil order as might best conduce to the securing of the purity and peace of the ordinance to themselves, and their posterity according to God.

Following the adoption of the Constitution, Rev. Mr. Davenport solemnly charged the governor of the Colony, quoting from Deuteronomy 1:16-17:

And I charge your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

Mather, Increase (June 21, 1639-August 23, 1723), was the President of Harvard College, 1685-1701. He was the son of the influential preacher, Richard Mather (1596-1669), who emigrated to Massachusetts, 1635, and co-authored the Bay Psalm Book. Increase Mather became a primary leader in colonial America, representing the Colonists in England, where he helped negotiate a new charter with King William III, 1702. He was the father of Cotton Mather, the first American member of the Royal Society of London, who helped found Yale University.

When King Charles II demanded the return of the charter of Massachusetts, Increase Mather prepared his response:

To submit and resign their charter would be inconsistent with the main end of their fathers' coming to New England. . . . [Resistance would bring] great sufferings, [but] better to suffer than sin. Let them

trust in the God of their fathers, which is better than to put confidence in princes. And if they suffer, because they dare not comply with the wills of men against the will of God, they suffer in a good cause.

Exeter, New Hampshire (August 4, 1639), the colonists defined the purpose for government, stating:

Considering with ourselves the holy will of God and our own necessity, that we should not live without wholesome laws and civil government among us, of which we are altogether destitute, do, in the name of Christ and in the sight of God, combine ourselves together to erect and set up among us such governments as shall be, to our best discerning, agreeable to the will of God.

Massachusetts, Body of Liberties of (December 1641), the first code of laws established in New England, were established by the Massachusetts General Court. They were compiled by Nathaniel Ward (1578-1652), a leading English Puritan minister, who had been trained as a lawyer. He came to the Colony in 1634, and was for a time pastor at Ipswich.

The Massachusetts Body of Liberties stated:

The free fruition of such Liberties, Immunities and Privileges as humanities, Civilitie and Christianitie call for as due every man in his place and proportion without impeachment and Infringement hath ever bene and ever will be the tranquillities and Stabilities of Churches and Commonwealths. And the deniall or deprivall thereof, the disturbance if not the ruine of both....

We doe therefore this day religiously and unanimously decree and confirme these following Rites, Liberties, and privileges concerneing our Churches, and Civill State....

58. Civill Authoritie hath power and libertie to see the peace, ordinances and rules of Christ observed in every church according to his word. So it be done in a civill and not in an Ecclesiastical way.

59. Civill Authoritie hath power and libertie to deale with any Church member in a way of Civill Justice, notwithstanding any Church relation, office or interest.

60. No church censure shall degrad or depose any man from any Civill dignitie, office, or Authoritie he shall have in commonweal th.

94.

1. If any man after Legall convi ction shall have or worship any other god, but the Lord God, he shall be put to death.

2. If any men or women be a witch, (that is hath or consul teth with a familiar spirit), They shall be put to death.

3. If any man shall Blaspheme the Name of God, the Father, Sonne or Holie Ghost, with direct, expresse, presumptous or high handed blasphemie, or shall curse God in the like manner he shall be put to death.

95.

1. All the people of God wi thin this

Jurisdiction who are not in the church way, and the orthodox Judgement, and not scandalous in life, shall have full libertie to gather themselves into a Church Estaitte. Provided they doe it in a Christian way, with due observation of the rules of Christ revealed in his word...

10. Wee allow private meetings for edification in religion amongst Christians of all Sortes of people. So be it without just offence for number, time, place, and other circumstances.

Massachusetts Bay, Colony of (1642), along with the Colony of Connecticut in 1647, passed the Old Deluder Satan Law to prevent illiteracy and to prevent the abuse of power over a population ignorant of Scriptures, as had been the case in Europe. The law instituted:

It being one chiefe project of that old deluder, Sathan, to keepe men from the knowledge of the Scriptures, as in former time, and that learning may not be buried in the grave of our forefathers in church and Commonweal th....

It is therefore ordered by this Court... that every township within this jurisdiction, after the Lord hath increased them to the number of fifty howshoulders, shall forthwith appoint one within their towne, to teach all such children as shall resorte to him, to write and read....

and it is further ordered, That where any towne shall increase to the number of one hundred families or howshoulders, they shall sett up a grammar schoole for the universi ty.

Newton, Sir Isaac (December 25, 1642-March 20, 1727), was a mathematician and natural philosopher who discovered of the laws of universal gravitation, formulated the three laws of motion, which aided in advancing the discipline of dynamics, and helped develop calculus into a comprehensive branch of mathematics. He went to Trinity College, Cambridge, 1661; retired to Woolsthorp, Lincolnshire, during the Plague, 1665-66; and became a fellow, 1667. He was honored to occupy the Lucasian Chair of Mathematics, 1669, and was elected Fellow of the Royal Society, 1672. He was given the position of Master of the Mint, 1699, and in 1701, entered Parliament. In 1703, Sir Issac Newton became the President of the Royal Society. He constructed the first reflecting telescope, laid the foundation for the great law of energy conservation and developed the particle theory of light propagation.

In 1704, in his work entitled, Optics, Sir Isaac Newton stated:

God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them.

Sir Isaac Newton asserted:

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of

authenticity in the Bible than in any profane history whatsoever... Worshipping God and the Lamb in the temple: God, for his benefaction in creating all things, and the Lamb, for his benefaction in redeeming us with his blood.

There is one God, the Father, ever-living, omnipresent, omniscient, almighty, the Maker of heaven and earth, and one Mediator between God and man, the man Christ Jesus....

To us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by Him. That is, we are to worship the Father alone as God Almighty, and Jesus alone as the Lord, the Messiah, the Great King, the Lamb of God who was slain, and hath redeemed us with His blood, and made us kings and priests.

The Book of Revelation exhibits to us the same peculiarities as that of Nature... The history of the Fall of Man - of the introduction of moral and physical evil, the prediction of the Messiah, the actual advent of our Saviour, His instructions, His miracles, His death, His resurrection, and the subsequent propagation of His religion by the unlettered fishermen of Galilee, are each a stumbling-block to the wisdom of this world....

But through the system of revealed truth which this Book contains is, like that of the universe, concealed from common observation, yet the labors of the centuries have established its Divine origin, and developed in all its order and beauty the great plan of human restoration.

In describing Sir Isaac Newton, the Encyclopedia of Philosophy stated:

Newton himself was a student of Old Testament prophecies and believed in the Scriptures as inerrant guides.

New England Confederation, Constitution of the (May 19, 1643), was the first document in America where colonies united themselves. The colonists of New Plymouth, New Haven, Massachusetts & Connecticut, covenanted together, stated:

The Articles of Confederation between the plantations under the government of Massachusetts, the plantations under the government of New Plymouth, the plantations under the government of Connecticut, and the government of New Haven with the plantations in combination therewith:

Whereas we all came to these parts of America with the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel thereof with purities and peace, and for preserving and propagating the truth and liberties of the gospel....

And whereas in our setting (by a wise providence of God) we are further dispersed upon the sea coasts and rivers than was at first intended....

The said United Colonies for themselves and their

posterities to jointly and severally hereby enter into a firm and perpetual league of friendship and amity for offence and defence, mutual advice and succor upon all just occasions both for preserving and propagating the Gospel and for their own mutual safety and welfare.

New Haven Colony, Charter of (April 3, 1644), adopted the rules for governing the courts of the New Haven Colony, stating:

The judicial laws of God, as they were delivered by Moses... [are to] be a rule to all the courts in this jurisdiction...

Penn, William (October 14, 1644-July 30, 1718), was the founder of Pennsylvania. He was the son of a British Navy Admiral, of the same name, who discovered Bermuda and helped strengthen King Charles II's throne. William Penn attended Oxford University, and later studied law. In 1667, at the age of 22, William Penn was impressed by a sermon delivered by Thomas Loe, entitled, "The Sandy Foundation Shaken." He converted to the Christian beliefs of the Society of Friends, or Quakers, who at that time were scorned and ridiculed.

In his Treatise on the Religion of the Quakers, William Penn proclaimed:

I do declare to the whole world that we believe the Scriptures to contain a declaration of the mind and will of God in and to those ages in which they were written; being given forth by the Holy Ghost moving in the hearts of holy men of God; that they ought also to be read, believed, and fulfilled in our day; being used for reproof and instruction, that the man of God may be perfect. They are a declaration and testimony of heavenly things themselves, and, as such, we carry a high respect for them. We accept them as the words of God Himself.

William Penn became a Quaker preacher and writer. Beginning in 1668, he suffered imprisonment over three times for his faith. Once he was imprisoned in the Tower of London for eight months, during which time he wrote the classic book, No Cross, No Crown:

No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown.

Christ's cross is Christ's way to Christ's crown. This is the subject of the following discourse, first written during my confinement in the Tower of London in the year of 1668, now reprinted with great enlargement of matter and testimonies, that thou mayest be won to Christ, or if won already, brought nearer to Him. It is a path which God in his everlasting kindness guided my feet into, in the flower of my youth, when about two and twenty years of age.

He took me by the hand and led me out of the pleasures, vanities and hopes of the world. I have tasted of Christ's judgements, and of his mercies, and of the world's frowns and reproaches. I rejoice in my experience, and dedicate it to thy service in Christ....

The unmortified Christian and the heathen are of

the same religion, and the deity they truly worship is the god of this world. What shall we eat? What shall we drink? What shall we wear? And how shall we pass away our time? Which way may we gather and perpetuate our names and families in the earth? It is a mournful reflection, but a truth which will not be denied, that these worldly lusts fill up a great part of the study, care and conversation of Christendom.

The false notion that they may be children of God while in a state of disobedience to his holy commandments, and disciples of Jesus though they revolt from his cross, and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles, is of all other deceptions upon themselves the most pernicious to their eternal condition for they are at peace in sin and under a security in their transgression.

William Penn stated:

Read my "No Cross, No Crown." There is instruction. Make your conversation with the most eminent for wisdom and piety, and shun all wicked men as you hope for the blessing of God and the comfort of your father's living and dying prayers. Be sure you speak evil of none, not of the meanest, much less of your superiors as magistrates, guardians, teachers, and elders in Christ.

William Penn traveled and preached throughout Holland and Germany with George Fox, the founder of Quakerism. He met many persecuted Christians of various denominations, who desired to worship God in their own way without fear. In his account, Travels in Holland and Germany, William Penn recorded:

As I have been traveling, the great work of Christ in the earth has often been presented to my view, and the day of the Lord hath been deeply impressed upon me, and my soul and spirit hath frequently been possessed with an holy and weighty concern for the glory and name of the Lord and the spreading of his everlasting truth.

In 1670, William Penn's father, Sir William Penn, who had been a courageous admiral in the King's navy, died. King Charles II owed him a tremendous amount of money, but being short on funds, decided to repay him with a land grant in America. In 1681, as heir of his father's estate, William Penn received the grant from Charles II. The area consisted of all the land between Maryland and New York. The following year, Penn received from the Duke of York the territory that is now Delaware. William Penn had named the area "Sylvania," meaning "woodland," but King Charles II changed it to "Pennsylvania." The state has since become known as "The Quaker State," due to the members of the Society of Friends who helped found it.

On January 1, 1681, William Penn wrote to a friend concerning the land given to him, declaring he would:

Make and establish such laws as shall best preserve true Christian and civil liberty, in all opposition to all unchristian... practices.

I eyed the Lord in obtaining it and more was I

drawn inward to look to Him, and to owe it to His hand and power than to any other way. I have so obtained it, and desire to keep it, that I may not be unworthy of His love. God that has given it to me, through many difficulties, will, I believe, bless and make it the seed of a nation.

William Penn was intent on making friends with the native inhabitants. He insisted on buying parcels of land from the Indians, rather than just taking it. History records that, due to his fair dealings, the colony never suffered an Indian attack. On August 18, 1681, in a letter to the Indians in Pennsylvania, William Penn stated:

My Friends:

There is one great God and Power that hath made the world and all things therein, to whom you and I and all people owe their being and well-being, and to whom you and I must one day give an account, for all that we do in the world; This great God hath written His law in our hearts by which we are taught and commanded to love and help and do good to one another and not to do harm and mischief one unto another....

Now this great God hath pleased to make me concerned in my parts of the world, and the king of the country where I live, hath given unto me a great province therein, but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends, else what would the great God say to us, who hath made us not to devour and destroy one another, but to live soberly and kindly together in the world....

I have great love and regard towards you, and I desire to gain your love and friendship by a kind, just and peaceable life, and the people I send are of the same mind, and shall in all things behave themselves accordingly....

I shall shortly come to you myself at which time we may more freely and largely confer and discourse of these matters. Receive those presents and tokens which I have sent to you as a testimony to my goodwill to you and my resolution to live justly, peaceably and friendly with you.

I am your loving friend, William Penn.

In 1682, William Penn, who had experienced religious persecution for his faith in England, established the colony as a land of religious freedom, granting toleration to every denomination. He printed advertisements in six different languages and sent them across Europe. Soon Quakers, Mennonites, Lutherans, Dunkards (Church of the Brethren), Moravians, Schwenkfelders, etc., from England, Sweden, Wales, Germany, Scotland and Ireland all began arriving in his "holy experiment." To emphasize his plan for Christians working together, he named their city "Philadelphia," which is Greek for "City of Brotherly Love." His concept was that religion is not to be limited to a Sunday ceremonial ritual, but should be an integral aspect of every day life, demonstrated by working with others.

In 1684, William Penn composed his Prayer for Philadelphia, displayed in the Philadelphia City Hall:

And thou, Philadelphia, the Virgin settlement of this province named before thou wert born, what love,

what care, what service and what travail have there been to bring thee forth and preserve thee from such as would abuse and defile thee.

O that thou mayest be kept from the evil that would overwhelm thee. That faithful to the God of thy mercies, in the Life of Righteousness, thou mayest be preserved to the end. My soul prays to God for thee, that thou mayest stand in the day of trial, that thy children may be blest of the Lord and thy people saved by His Power.

William Penn labored to end slavery in the colonies, established a public grammar school in Philadelphia, 1689, and presented the first plan for a union of the colonies to the Board of Trade in London, 1697. On October 28, 1701, William Penn issued the Charter of Privileges to the province of Pennsylvania. In 1701, William Penn left Pennsylvania for London, unaware that he would never again return to his colony. In his farewell to the inhabitants of Pennsylvania, he stated:

You are come to a quiet land, and liberty and authority are in your hands. Rule for Him under whom the princes of this world will one day esteem it their honor to govern in their places.

William Penn wrote to Peter the Great, Czar of Russia:

If thou wouldst rule well, thou must rule for God, and to do that, thou must be ruled by him. . . . Those who will not be governed by God will be ruled by tyrants.

William Penn stated:

True Godliness doesn't turn men out of the World, but enables them to live better in it, and excites their endeavors to mend it.

In his Book of Psalms, William Penn stated:

Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and moreover in private houses for their godly solace and comfort, laying apart all ungodly songs and ballads: which tend only to the nourishing of vice and corruption of youth.

In his sermon, A Summons or call to Christendom - In an earnest exhortation with her to prepare for the Great and Notable Day of the Lord that is at the Door, William Penn stated:

For in Jesus Christ, the light of the world, are hid all the treasures of wisdom and knowledge; redemption and glory; they are hid from the worldly Christian, from all that are captivated by the spirit and lusts of the world:

and whoever would see them (for therein consists the things that belong to their eternal peace) must come to Christ Jesus the true light in their consciences, bring their deeds to Him, love Him and obey Him; whom God hath ordained a light to lighten the Gentiles, and for His salvation to the ends of the earth.

William Penn wrote:

My dear Wife and Children:

My love, which neither sea nor land nor death itself can extinguish or lessen toward you, most endearly visits you with eternal embraces, and will abide with you forever; and may the God of my life watch over you and bless you, and do good in this world and forever!

Some things are upon my spirit to leave with you in your respective capacities, as I am to the one a husband and to the rest a father, if I should never see you more in this world.

My dear wife, remember thou wast the love of my youth and much the joy of my life; the most beloved as well as the most worthy of all my earthly comforts; and the reason of that love was more thy inward than thy outward excellencies, which yet were many.

God knows, and thou knowest it, I can say it was a match of Providence's making and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world; take my counsel into thy bosom and let it dwell with thee in my stead while thou livest.

First: Let the fear of the Lord and a zeal and love to his glory dwell richly in thy heart; and thou wilt watch for good over thyself and thy dear children and family, that no rude, light, or bad thing be committed; else God will be offended, and He will repent Himself of the good He intends thee and thine....

And now, my dearest, let me recommend to thy care my dear children; abundantly beloved of me as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things endeavor to breed them up in the love and virtue, and that holy plain way of it which we have lived in, that the world in no part of it get into my family.

I had rather they were homely than finely bred as to outward behavior; yet I love sweetness mixed with gravity and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behavior, an accomplishment worthy indeed of praise.

In 1819, the Biographical Review in London described William Penn as having:

Established an absolute toleration; it was his wish that every man who believed in God should partake of the rights of a citizen; and that every man who adored Him as a Christian, of whatever sect he might be, should be a partaker in authority.

Connecticut, Colony of (1647), passed the School Law of Connecticut, similar to the Old Deluder Satan Law passed in the Colony of Massachusetts, 1642. This law helped to prevent illiteracy, as well as the abuse of power over a population ignorant of Scriptures, as had been the case in Europe. The law stated:

It being one chiefe project of that old deluder, Sathan, to keepe men from the knowledge of the Scriptures, as in former time, and that learning may not be buried in the grave of our forefathers in church and Commonweal th....

It is therefore ordered by this Court... that every township within this jurisdiction, after the Lord hath increased them to the number of fifty howshoulders, shall forthwith appoint one within their towne, to teach all such children as shall resorte to him, to write and read....

and it is further ordered, That where any towne shall increase to the number of one hundred families or howshoulders, they shall sett up a grammar schoole for the universi ty.

Massachusetts Bay Colony, Cambridge Platform of the (1648), recorded in the Plymouth Colony Records IX, 1663, listed the proposal of William Vassall and others:

1. CHAP: XVII: Of The Civil Magistrates power in Matters Ecclesiastical.... It is lawfull, profitable, & necessary for christians to gather themselves into Church estate, and therein to exercise all the ordinances of Christ according unto the word,... because the Apostles & Christians in their time did frequently thus practise, when the Magistrates being all of them Jewish or pagan, & mostly persecuting enemies, would give no countenance or consent to such matters.

2. Church-government stands in no opposition to civil government of commonwealths, nor any intrencheth upon the authority of civil Magistrates in their jurisdictions; nor any wit weakeneth their hands in governing; but rather strengthneth them, & furthereth the people in yielding more hearty and conscionable obedience unto them, whatsoever some ill affected persons to the wayes of Christ have suggested to alienate the affections of Kings & Princes from the ordinances of Christ; as if the kingdome of Christ in his church could not rise & stand, without the falling and weakening of their government, which is also of Christ: whereas the contrary is most true, that they may both stand together & flourish the one being helpful to the other, in distinct and due administrations.

3. The power & authority of Magistrates is not for the restraining of churches, or any other good workes, but for helping in and furthering thereof; & therefore the consent & countenance of Magistrates when it may be had, is not to be slighted, or lightly esteemed; but on the contrary; it is part of that honour due to christian Magistrates to desire & crave their consent & approbation therein: which being obtayned, the churches may then proceed in their way with much more encouragement, & comfort.

4. It is not in the power of Magistrates to compell their subjects to become churchmembers, & to partake at the Lord's table:... Those whom the church is to cast out of they were in, the Magistrates ought not to thrust into the church, nor to hold them therein.

5. As it is unlawful for church-officers to meddle

with the sword of the Magistrates, so is it unlawfull for the Magistrates to meddle with the work proper to church-officers...

6. It is the duty of the Magistrate, to take care of matters of religion, & to improve his civil authority for the observing of the duties commanded in the first, as well as for observing the duties commanded in the second table...

8. Idolatry, Blasphemy, Heresy, venting corrupt & pernicious opinions, that destroy the foundation, open contempt of the word preached, prophanation of the Lord's day, disturbing the peaceable administration & exercise of the worship & holy things of God, & the like, are to be restrayned, & punished by civil authority.

9. If any church one or more shall grow schismaticall, rending it self from the communion of other churched, or shall walke incorrigibly or obstinately in any corrupt way of their own, contrary to the rule of the word; in such a case, the Magistrate is to put forth his coercive powr, as the matter shall require. The tribes on this side Jordan intended to make warr against the other tribes, for building the altar of witness, whom they suspected to have turned away therin from following of the Lord. Finis.

New England, Synod of Churches of (September 30, 1648), defined the nature of civil government, the function of civil magistrates and the duties of citizens:

I. God, Supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, and for his own glory and the public good; and to this end hath armed them with the power of the sword for the defense and encouragement of them that do well, and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the office of magistrate when called thereunto. In the management whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of the Commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions....

IV. It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience's sake.

Maryland, Toleration Act of (April 21, 1649), transformed the Colony of Maryland, which was founded initially as a refuge for persecuted Catholics, into a region that gave Christians of all denominations religious liberty:

Be it therefore...enacted...that no person or persons whatsoever within this province...professing to believe in Jesus Christ shall...from henceforth be any ways troubled, molested (or disapproved of)...in respect of his or her religion nor in the free exercise

thereof.

The form of oath prescribed in Governor Stone's time avouched:

I do further swear that I will not myself, nor any other person, directly or indirectly, trouble, molest, or discountenance any person whatever, in the said province, professing to believe in Jesus Christ.

The Colony of Maryland required the every governor annually take an oath that they would not:

By themselves, or indirectly, to trouble, molest, or discountenance any person professing to believe in Jesus Christ, for or in respect of religion; and if any such were so molested, to protect the person molested, and punish the offender.

Connecticut General Court, Code of the (1650), in the Capital Laws Section of the Code, stated offenses and their punishments:

1. If any man after legal conviction shall have or worship any other God but the Lord God, he shall be put to death. Deut. 13:6, 17:2; Ex. 22:20.

2. If any man or woman be a witch, that is, has or consults with a familiar spirit, they shall be put to death. Ex. 22:18; Lev. 20:27; Deut. 18:10, 11.

3. If any person shall blaspheme the Name of God the Father, Son or Holy Ghost with direct, express, presumptuous, or high-handed blasphemy, or shall curse in the like manner, he shall be put to death. Lev. 24:15, 16.

6. If any man or woman shall lie with any beast or brute creature, by carnal copulation, they shall surely be put to death, and the beast shall be slain and buried. Lev. 20:15, 16.

7. If any man lies with mankind as he lies with a woman, both of them have committed abomination, they both shall surely be put to death. Lev. 20:13.

Phips, Sir William (February 2, 1651-February 18, 1695), was a colonial Governor of Massachusetts, 1692-95, who, during the French and Indian Wars, led the troops to capture the French colony of Port Royal. He stated:

I have divers times been in danger of my life; and I have been brought to see that I owe my life to Him who has given His precious life for me. I thank God He has led me to see myself altogether unhappy without an interest in the Lord Jesus Christ, and to close heartily with Him, desiring Him to execute all His offices on my behalf. I have now, for some time, been under serious resolution, that I should avoid whatever I knew to be displeasing to God, that I should serve Him all the days of my life....

I knew that if God had a people anywhere, it was here, and I resolved to rise or fall with them; neglecting very great advantages for my worldly interests, that I might come and enjoy the ordinances of the Lord Jesus here.

Dampier, William (August 1651-March 1757) was an English explorer and privateer, exploring the coasts of Australia, New Guinea and New Britain. In his popular book, *A New Voyage Around the World*, (1657), William Dampier recorded he:

Gave continual thanks to Almighty God...for His wonderful deliverance from so many and great dangers... The various and wonderful Works of God in different Parts of the World.

Tate, Nahum (1652-August 12, 1715), was honored by England's royalty with the title of poet-laureate, December 24, 1692. He was acclaimed for his version of Shakespeare's *King Lear*, and for co-authoring Dryden's *Absalom and Achitophel*. In 1700, in his Christmas Hymn, Nahum Tate wrote:

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

Defoe, Daniel (c.1660-April 24, 1731), was an English author who was one of the originators of the English novel. A merchant by profession, he began writing pamphlets against the Anglican High Church, for which he was fined and placed in stocks. Being nearly 60 years of age, Daniel Defoe began writing novels, his most popular of which were: *Robinson Crusoe*, 1719; *Moll Flanders*, 1722, and *A Journal of the Plague Year*, 1722.

In volume III of *A Selection from the Works of Daniel Defoe*, he wrote:

In what glorious colors do the Scriptures, upon all occasions, represent these two hand-in-hand graces, faith and repentance? There is not one mention of faith in the whole Scriptures but what is recommended in some way or other to our admiration, and to our practice; it is the foundation and the top-stone of all religion, the right hand to lead, and the left hand to support, in the whole journey of the Christian, even through this world, and into the next; in a word, it is the sum and substance of the Gospel foundation.

How incongruous is it to the decoration of the government, that a man should be punished for drunkenness and set in stocks for swearing, but shall have liberty to deny the God of Heaven, and dispute against the very sum and substance of the Christian doctrine; shall banter the Scripture, and make ballads of the Pentateuch; turn all the principles of religion, the salvation of the soul, the death of our Saviour, and the revelation of the Gospel into ridicule.

And shall we pretend to reformation of manners, and suppressing immoralities, while such as this is the general mixture of conversation?

If a man talk against the government, or speak scurrilously of the King, he is led to the old Bailey, and from thence to the pillory, or whipping-post, and it should be so; but he may speak treason against the Majesty of Heaven, deny the Godhead of the Redeemer,

and make a jest of the Holy Ghost, and thus affront the Power we all adore, and yet with impunity.

In a satirical poem written in 1701, entitled *The True Born Englishman*, Daniel Defoe quipped:

Whenever God erects a house of prayer
The devil always builds a chapel there;
And 'twill be found, upon examination,
The latter has the largest congregation.

Virginia, Commonwealth of (1662), enacted:

Enacted that the Lord's Day be kept holy, and no journeys be made on that day, unless upon necessity. And all persons inhabiting in this country, having no lawful excuse, shall, every Sunday, resort to the parish church or chapel, and there abide orderly during the common prayer, preaching, and divine service.

Carolina, Charter of (1663), was granted by King Charles II to Sir William Berkeley and the seven other Lord proprietors. Named "Carolina" or "Charles' Land," after King Charles I of England, it had initially been granted by Charles I to Sir Robert Heath, 1629. English colonists began to settle the area permanently in the in the 1650's. The first governor, William Sayle, was a Nonconformist and allowed religious toleration to all denominations: Calvinists and Baptists from England and parts of New England, Huguenot Protestants from France, Episcopalians, Scotch-Irish Presbyterians, Lutherans, German Reformed, Moravians, etc. Many Christians began to settle in North Carolina beginning in 1653, with some of the most notable being the Quaker missionaries. Even George Fox, the founder of Quakerism, preached there. At a later date, the Quaker family of Daniel Boone, along with others, pioneered the Yadkin River Valley along the North Carolina frontier. The first Baptist congregation was formed there in 1727, followed later by the Methodist congregations, who recognized Negro ministers and preached strongly against slavery.

The Charter of Carolina, 1663, stated:

Being excited with a laudable and pious zeal for the propagation of the Christian faith... have humbly besought leave of us... to transport and make an ample colony... unto a certain country... in the parts of America not yet cultivated or planted, and only inhabited by some barbarous people, who have no knowledge of Almighty God.

Carolina's Fundamental Constitutions of the (1663), were drawn up by the philosopher, John Locke, at the request of Sir William Berkeley and the seven other Lord proprietors of the colony. It stated:

No man shall be permitted to be a freeman of Carolina, or to have any estate of habitation within it that doth not acknowledge a God, and that God is publicly and solemnly to be worshiped.

[No person may use] reproachful, reviling, or

abusive language [against any religion.]

Carter, Robert "King" (1663-August 4, 1732), was Lieutenant Commander of the counties of Lancaster and Northumberland, 1715, and Governor of the Virginia Colony, approved by King George II in July of 1726. He owned over 300,00 acres; was a Member of the House of Burgesses at Jamestown; Colonial Treasurer; President of the Council; Speaker of the House; Chairman of the powerful Committee of Propriations and Grievances, and was acting rector of the College of William and Mary. His descendants include two U.S. Presidents, six governors of Virginia, and he was the father of Anne Hill Carter, who married Revolutionary War hero Light Horse Harry Lee, whose son was Robert E. Lee. In Lancaster County, Virginia, Robert Carter helped build Christ Church, where he served as a vestryman.

Robert Carter's son, John, who traveled to England in pursuit of an education, temporarily squandered his father's money. After accumulating numerous debts, the young Carter repented. On July 22, 1720, Robert Carter wrote to Mr. Perry, his son's guardian in England:

My son, I find, upon the stool of repentance. It will be well he will come to his senses at last....He begs of me to forget his past extravagances, and desires I may not insist upon a particular account from him, and that he will give me no more occasion of future complaints. Upon these terms I am willing....Thus you see I am no stranger to the story of the Gospel.

On July 23, 1720, Robert Carter wrote:

Dear Son John:

May Heaven keep you fixed to this resolution without wavering. It will prove a cordial to your heart all the days of your life. Upon these hopes I shall pass over what's past....Pray take a little more care of your brothers in England. The rest is to beg God's blessing upon you.

Robert Carters epitaph stated:

Robert Carter, Esq., an honorable man, who exalted his high birth by noble endowments and pure morals. He sustained the College of William and Mary in the most trying times. He was Governor, Speaker of the House and Treasurer....He built and endowed at his own expense, this sacred edifice, a lasting monument of his piety to God.

Mather, Cotton (February 12, 1663-February 13, 1728), was an American colonial clergyman and educator. He graduated from Harvard, 1678, and joined his father, Increase Mather, in the pastorate of the Second Church in Boston, 1680. The House of Representatives had attempted to appoint him President of Harvard, 1703. He helped found Yale University, and in 1721, became President of the Connecticut College. He authored 450 books, and was the first person born in America to be elected to the Royal Society of London. Cotton Mather was regarded as the most brilliant man of New England in his time. Among his many accomplishments was the introduction of the smallpox inoculation

during an epidemic in 1721.

In 1702, Cotton Mather published *Magnalia Christi Americana* (The Great Achievement of Christ in America), which is the most detailed history written of the first 50 years of New England. In it, he stated:

I write the wonders of the Christian religion, flying from the depravations of Europe, to the American strand: and, assisted by the Holy Author of that religion, I do, with all conscience of truth, required therein by Him, who is the Truth itself, report the wonderful displays of His infinite power, wisdom, goodness, and faithfulness, wherewith his Divine Providence hath irradiated an Indian wilderness.

The sum of the matter is that from the beginning of the Reformation in the English nation, there had always been a generation of godly men, desirous to pursue the reformation of religion, according to the Word of God... [though resisted by individuals with] power... in their hands... not only to stop the progress of the desired reformation but also, with innumerable vexation, to persecute those that heartily wish well unto it... [The Puritans were] driven to seek a place for the exercise of the Protestant religion, according to the light of conscience, in the deserts of America.

In observing the rising trend in the Colonies, Cotton Mather wrote:

Religion begat prosperity, and the daughter devoured the mother.

Benjamin Franklin, as a young man, visited the Rev. Cotton Mather, who proffered this advice as Franklin approached a low-hanging beam in Mather's parsonage:

You are young and have the world before you; stoop as you go through it, and you will miss many hard bumps.

Rhode Island and Providence Plantations, Charter of (July 8, 1663), was granted by King Charles II, in the 14th year of his reign, to Roger Williams. In 1636, Williams left Massachusetts with his followers, for the purpose of religious freedom, and founded Providence Plantation. There they established the First Baptist Church in America in 1639. The colonial patent of 1644 was confirmed by the Royal Charter of 1663, which read:

We submit our persons, lives, and estates unto our Lord Jesus Christ, the King of kings and Lord of Lords and to all those perfect and most absolute laws of His given us in His Holy Word.

That they, pursueing, with peaceable and loyal mindes, sober, serious and religious intentions, of godlie edifieng themselves, and one another, in the holie Christian ffaith and worshipping... together with the gaineing over and conversione of the poore ignorant Indian natives... to sincere professions and obedienc of the same faith and worshipping... a most flourishing civill

state may stand and best be maintained, . . . with a full liberty in religious concerns, and that true piety, rightly grounded upon gospel principles, will lay in the hearts of men the strongest obligations to true loyalty.

New York Colony, Colonial Legislature of (1665), enacted:

Whereas, The public worship of God is much discredited for want of painful [serious] and able ministers to instruct the people in the true religion, it is ordered that a church shall be built in each parish, capable of holding two hundred persons; that ministers of every church shall preach every Sunday, and pray for the king, queen, the Duke of York, and the royal family; and to marry persons after legal publication of license. . .

Sunday is not to be profaned by traveling, by laborers, or vicious persons. . .

Church wardens to report twice a year all misdemeanors, such as swearing, profaneness, Sabbath-breaking, drunkenness, fornication, adultery, and all such abominable sins.

Harris, John (c.1666-September 7, 1719), was an English mathematician. He edited The Dictionary of Arts and Sciences, 1704, which was the first encyclopedia in the English language. He was vice-president of the Royal Society and participated in giving the Boyle Lectures which defended the Christian faith.

The lectures given by John Harris in 1698, were entitled:

Atheistical Objections Against the Being of God and His Attributes, Fairly Considered and Fully Refuted.

Virginia, Commonwealth of (1668), enacted:

The 27th of August appointed for a day of humiliation, fasting, and prayer, to implore God's mercy: if any person by found upon that day gaming, drinking, or working (works of necessity excepted), upon presentment by church-wardens and proof, he shall be fined one hundred pounds of tobacco.

Watts, Isaac (July 17, 1674-November 25, 1748), was an English dissenting theologian, poet and hymn writer. He composed over 600 hymns, many of which are still sung. His work, Isaac Watts' Psalms, Hymns, and Spiritual Songs, 1707, was chosen, along with the Bible, as a principal textbook to teach reading in the public schools of the District of Columbia by President Thomas Jefferson, who chaired the school board and authored the city's first plan of education.

In his Psalms, Hymns, and Spiritual Songs, 1707, Isaac Watts wrote the carol, "Joy to the World":

Joy to the World, the Lord is come,
Let earth receive her King;
Let every heart, prepare Him room,
And Heaven and nature sing,

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And Heaven and nature sing,
And Heaven, and Heaven, and nature sing!

Joy to the World, the Savior reigns,
Let men their songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, Repeat, the sounding joy!

He rules the world with truth and grace,
And makes the nations prove,
The glories of His righteousness
And wonders of His love,
And wonders of His love,
And wonders, and wonders, of His love!

Isaac Watts wrote:

The Excellency of the Bible:

The stars, that in their courses roll,
Have much instruction given;
But thy good Word informs my soul
How I may climb to heaven.

Praise for the Gospel:

How glad the heathens would have been,
That worship idols, wood and stone,
If they the book of God had seen,
Or Jesus and his gospel known!

Praise to God for Learning to Read:

Dear Lord, this Book of thine
Informs me where to go,
For grace to pardon all my sin,
And make me holy too.

In Psalm 90, 1719, st. 1, Isaac Watts wrote:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Logan, James (October 20, 1674-October 31, 1751), was the Chief Justice of the Supreme Court of Pennsylvania, 1731-39, and private Secretary of William Penn. He stated:

Remember thou art by profession a Christian; that is, one who art called after the immaculate Lamb of God, who, by offering Himself a sacrifice for thee, atoned for thy sins. . . . Rouse with the more simple servants of nature, and borrowing one hour from the sleep of sluggards, spend it in thy chamber in dressing thy soul with prayer and meditation, reading the Scriptures. . . .

Remember that the same enemy that caused thy first parents to forfeit their blessed condition, notwithstanding the gate is now open for restoration,

is perpetually using his whole endeavors to prevent thee from attaining this, and frustrate to thee the passion of thy Redeemer.

Bienville, Jean Baptiste LeMoyne Sieur de (February 23, 1680-March 7, 1768), was the French naval officer who founded New Orleans. Born in Canada, he helped to colonize French Louisiana and served as its Colonial Governor various times during the period 1701 and 1743.

In his Last Will and Testament, Jean Baptiste LeMoyne Sieur de Bienville:

In the name of the Father, etc. Persuaded, as I am, of the necessity of death, and the uncertainty of the hour, I wish, before it arrives, to put my affairs in order. First, I consign my soul to God...I implore the mercy of God and of Jesus Christ, my Saviour.

Pennsylvania, Charter of (1681), was granted to William Penn by King Charles II of England, in payment of a large debt he owed to Penn's father, who had been an Admiral in the king's navy. When his father died, 1670, William Penn inherited his estate. The area consisted of all the land between Maryland and New York. The following year Penn received from the Duke of York the territory that is now Delaware. William Penn had named the area "Sylvania," meaning "woodland," but King Charles II changed it to "Pennsylvania." The state has since become known as "The Quaker State," due to the members of the Society of Friends who helped found it.

The Charter of Pennsylvania, 1681, stated:

Whereas our trusty and well beloved subject, William Penn, Esquire, son and heir of Sir William Penn, deceased, out of a commendable desire to enlarge our English Empire and promote such useful commodities as may be of benefit to us and our dominions, and also to reduce the savage natives by gentle and just manners to the Love of Civil Societe and Christian religion, hath humbly besought leave of us to transport an ample colony unto a certain country hereinafter describe in the parts of America not yet cultivated and planted.

Pennsylvania, Frame of Government of (April 25, 1682), composed by William Penn, stated in the preface:

When the great and wise God had made the world of all His creatures, it pleased him to chose man His deputy to rule it; and to fit him for so great a charge and trust, He did not only qualify him with skill and power but with integrity to use them justly....

The origination and descent of all human power [comes] from God... This settles the divine right of government beyond exception, and that for two ends: first, to terrify evil doers; secondly, to cherish those that do well; which gives government a life beyond corruption, and makes it as durable in the world, as good men shall be.

So that government seems to me a part of religion itself, a thing sacred in its institution and end. For, if it does not directly remove the cause, it crushes

the effects of evil, and is as such, (though a lower, yet) an emanation of the same Divine Power, that is both the author and object of pure religion....

Government, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad... But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn. I know some say, "Let us have good laws and no matter for the men that execute them." But let them consider that though good laws do well, good men do better, for good laws may want good men and be abolished or invaded by ill men; but good men will never want good laws nor suffer ill ones....

That, therefore, which makes a good constitution must keep it, - namely men of wisdom and virtue, - qualities that, because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth....

[Be it enacted] that all persons... having children... shall cause such to be instructed in reading and writing, so that they may be able to read the Scriptures and to write by the time they attain to 12 years of age.

The Fundamental Constitutions stated:

I. Constitution.

Considering that it is impossible that any People or Government should ever prosper, where men render not unto God, that which is God's, as well as to Caesar, that which is Caesar's;

and also perceiving that disorders and Mischiefs that attend those places where force is used in matters of faith and worship, and seriously reflecting upon the tenure of the new and Spiritual Government, and that both Christ did not use force and that he did expressly forbid it in his holy Religion, as also that the Testimony of his blessed Messengers was, that the weapons of the Christian warfare were not Carnal but Spiritual....

Therefore, in reverence to God the Father of Lights and spirits, the Author as well as object of all divine knowledge, faith and worship, I do hereby declare for me and mine and establish it for the first fundamental of the Government of my Country;

that every Person that does or shall reside therein shall have and enjoy the Free Possession of his or her faith and exercise of worship towards God, in such way and manner as every Person shall in Conscience believe is most acceptable to God and so long as every such Person useth not this Christian Liberty to Licentiousness, that is to say to speak loosely and prophainly of God, Christ or Religion, or to Commit any evil in their Conversation [behavior], he or she shall be protected in the enjoyment of the aforesaid Christian Liberty by the civil Magistrate.

Article XXII. That as often as any day of the month, mentioned in any article of this charter, shall fall upon the first day of the week, commonly called

the Lord's Day, the business appointed for that day shall be deferred till the next day, unless in the case of emergency.

Pennsylvania, Great Law of (December 7, 1682), the first legislative act of Pennsylvania, stated:

Whereas the glory of Almighty God and the good of mankind is the reason and the end of government, and, therefore government itself is a venerable Ordinance of God... [let there be established] laws as shall best preserve true Christian and Civil Liberty, in opposition to all unchristian, licentious, and unjust practices, whereby God may have his due, and Caesar his due, and the people their due, from tyranny and oppression.

That no person, now or at any time hereafter, Living in this Province, who shall confess and acknowledge one Almighty God to be the Creator, Upholder and Ruler of the World, And who professes, him or herself Obligated in Conscience to Live peaceably and quietly under the civil government, shall in any case be molested or prejudiced for his, or her Conscientious persuasion or practice.

Nor shall he or she at any time be compelled to frequent or maintain any religious worship, place of Ministry whatever, Contrary to his, or her mind, but shall freely and fully enjoy his, or her, Christian Liberty in that respect, without any Interruption or reflection.

And if any person shall abuse or deride any other, for his, or her different persuasion and practice in matters of religion, such person shall be looked upon as a Disturber of the peace, and be punished accordingly.

Handel, George Frederick (February 23, 1685-April 14, 1759), was a German-born musical composer who settled in England, 1712, considered one of the foremost composers of the baroque era. He is renowned for having written the immortal oratorio, Messiah, 1742, completed in just twenty-five days. Written for the benefit program of the Dublin Foundling Hospital, this oratorio was so stirring that when King George II heard the "Hallelujah Chorus," he rose to his feet, at which point the entire audience stood.

George Frederick Handel wrote oratorios, operas, organ concertos, orchestra concertos, as well as music for the wind instruments, harpsichord and drums. A gifted composer, Handel was known for having a temper in his youth. Once, challenged to a sword duel by another young musician, Handel would have been killed had not his opponent's sword struck a button on his coat. Handel's other great works include: Water Music, 1717; Saul, 1739; Israel in Egypt, 1739; Belshazzar, 1745; and Music for the Royal Fireworks, 1749.

In his masterpiece Messiah, 1742, George Frederick Handel wrote the line:

I know that my Redeemer liveth.

In reflecting on the "Hallelujah Chorus" in Messiah, 1742, Handel expressed:

I did think I did see all heaven before me, and the great God Himself.

In 1751-52, with the onset of blindness, Handel retired. As he was taken in this last illness, having been blind for seven years, George Frederick Handel expressed he was:

In hopes of meeting his good God, his sweet (precious) Saviour, on the day of His resurrection.

Bach, Johann Sebastian (March 21, 1685-July 28, 1750), was a German composer, considered the "master of masters," combining the polyphonic tradition of Baroque music with harmonic innovations. He held positions at the court of the Duke of Weimar, the court of Prince Leopold of Kothlen, and directed music at St. Thomas's School at Leipzig. The majority of his choral works are of religious inspiration, as seen in his over 200 cantatas, including Passion According to St. Matthew Passion, Passion According to St. John Passion, B Minor Mass and Christmas Oratorio. His great organ and keyboard works include The Well-Tempered Clavier and the Goldberg Variations. Among his instrumental masterpieces are pieces for the cello, the solo violin and the Brandenburg Concertos.

Johann Sebastian Bach composed a cantata which expressed the fervency of his faith in Christ's atoning work on the cross, entitled:

Jesus, Meine Freude. (Jesus, My Joy!)

In expressing his conviction concerning the purpose of music, Johann Sebastian Bach asserted:

The aim and final end of all music should be none other than the glory of God and the refreshment of the soul. If heed is not paid to this, it is not true music but a diabolical bawling and twanging.

Dr. Thomas R. Rossin, director of the professional chamber choir and orchestra Exultate, studied for his doctoral dissertation the notes Johann Sebastian Bach had made in his personal Bible, which was a three volume set of the Calov Bible written in German by the noted 17th century Lutheran theologian Abraham Calov. The Bible, found in a Michigan farmhouse in 1934, had belonged for over a century to a family which was unaware of its historical value, until a visiting pastor recognized Bach's monogram on the title page. The volumes were authenticated and donated to the Concordia Seminary in St. Louis, Missouri.

The foremost authority on the over 400 personal notations Bach had made in his Bible, Dr. Rossin stated: "Only three percent of the markings relate to music, and there's only one reference to a specific piece of music. Otherwise we learn about the man Bach, his personality, and that he really was believing what he was writing, that his music was not just a reflection of his job... He was employed by the church to write church music, so of course he was going to write that [he was an orthodox Lutheran.] But now we have proof - things that Bach wrote in there point directly to his personal faith. He wrote for his own edification, not for anyone else to read... No longer can we have purely academic performances where all the notes are lined up right and the phrases are beautiful and it's done musically. It has to be more than that. One must understand the theology in

order to perform the music well."

In his personal Bible, Johann Sebastian Bach made the notation:

In devotional music, God is always present with His grace."

In his personal Bible, Johann Sebastian Bach made the notation near the 25th chapter of First Chronicles:

This chapter is the true foundation of all God-pleasing church music.

Pope, Alexander (May 21, 1688-May 30, 1744), was the greatest English poet and satirist of the early 1700's. Ranking with Shakespeare in influence, his works include: Ode to Solitude, 1700-09; An Essay on Criticism, 1711; The Rape of the Lock, 1712, 1714; Dunciad, 1728; An Essay on Man, 1733; The Universal Prayer, 1738; Imitations of Horace, 1733; and The Epistle to Dr. Arbuthnot, 1735. In An Essay of Criticism, 1711, Alexander Pope wrote:

To err is human, to forgive divine.

Fools rush in where angels fear to tread.

In Of the Character of Women, 1735, 1744, Alexander Pope wrote:

A very heathen in the carnal part
Yet still a sad, good Christian at her heart.

In An Essay on Man, 1733, Epistle I, line 95, Alexander Pope wrote:

Hope springs eternal in the human breast.

In An Essay on Man, Epistle IV, line 247, Alexander Pope stated:

A wit's a feather, and a chief a rod;
An honest man's the noblest work of God.

Montesquieu, Baron Charles Louis Joseph de Secondat (January 18, 1689-February 10, 1755), was a French political philosopher who greatly influenced nineteenth century thought. He wrote Persian Letters, 1721, which was a satirical reflection on France's sociopolitical institutions. In 1748, he wrote The Spirit of the Laws, introducing a revolutionary concept of government where the powers of a monarch were divided into judicial, legislative and executive bodies to guarantee individual freedoms. In reviewing nearly 15,000 items written by the Founding Fathers, including newspaper articles, monographs, books, pamphlets, etc., Baron Charles Montesquieu was the most frequently quoted source next to the Bible.

In the beginning of his work The Spirit of the Laws, 1748, Baron Montesquieu wrote:

God is related to the universe, as Creator and Preserver; the laws by which He created all things are

those by which He preserves them....

But the intelligent world is far from being so well governed as the physical. For though the former has also its laws, which of their own nature are invariable, it does not conform to them so exactly as the physical world. This is because, on the one hand, particular intelligent beings are of a finite nature, and consequently liable to error; and on the other, their nature requires them to be free agents. Hence they do not steadily conform to their primitive laws; and even those of their own instituting they frequently infringe....

Man, as a physical being, is like other bodies governed by invariable laws. As an intelligent being, he incessantly transgresses the laws established by God, and changes those of his own instituting. He is left to his private direction, though a limited being, and subject, like all finite intelligences, to ignorance and error: even his imperfect knowledge he loses; and as a sensible creature, he is hurried away by a thousand impetuous passions.

Such a being might every instant forget his Creator; God has therefore reminded him of his duty by the laws of religion. Such a being is liable every moment to forget himself; philosophy has provided against this by the laws of morality. Formed to live in society, he might forget his fellow-creatures; legislators have therefore, by political and civil laws, confined him to his duty.

Montesquieu understood the inherently selfish nature of man, and that, opportunity provided, he would accumulate more and more power unto himself, becoming despotic. He based this understanding on Jeremiah 17: 9:

The heart is deceitful above all things, and desperately wicked: who can know it?

Montesquieu's philosophy, therefore, promulgated the idea that powers of government should be separated into branches, allowing power to check power in order to safeguard personal liberty. His concept of three branches of Government: Judicial, Legislative and Executive, was based on Isaiah 33: 22:

For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our king.

In The Spirit of the Laws, 1748, Montesquieu wrote:

The Christian religion, which orders men to love one another, no doubt wants the best political laws and the best civil laws for each people, because those laws are, after [religion], the greatest good that men can give and receive.

Nor is there liberty if the power of judging is not separated from legislative power and from executive power. If it [the power of judging] were joined to legislative power, the power over life and liberty of the citizens would be arbitrary, for the judge would be the legislator. If it were joined to executive power, the judge could have the force of an oppressor. All would be lost if the same...body of principal

men...exercised these three powers.

In Book XXIV of The Spirit of the Laws, Montesquieu wrote:

I have always respected religion; the morality of the Gospel is the noblest gift ever bestowed by God on man. We shall see that we owe to Christianity, in government, a certain political law, and in war a certain law of nations - benefits which human nature can never sufficiently acknowledge.

The principles of Christianity, deeply engraved on the heart, would be infinitely more powerful than the false honor of monarchies, than the humane virtues of republics, or the servile fear of despotic states.

It is the Christian religion that, in spite of the extent of empire and the influence of climate, has hindered despotic power from being established in Ethiopia, and has carried into the heart of Africa the manners and laws of Europe.

The Christian religion is a stranger to mere despotic power. The mildness so frequently recommended in the Gospel is incompatible with the despotic rage with which a prince punishes his subjects, and exercises himself in cruelty....

A moderate Government is most agreeable to the Christian Religion, and a despotic Government to the Mahomedan....While the Mahomedan princes incessantly give or receive death, the religion of the Christians renders their princes less timid, and consequently less cruel.

The prince confides in his subjects, and the subjects in the prince. How admirable the religion which, while it only seems to have in view the felicity of the other life, continues the happiness of this!

Society...must repose on principles that do not change.

Connecticut, Colony of (1690), in the Legislature, passed the law:

This [Legislature] observing that...there are many persons unable to read the English tongue and thereby incapable to read the holy Word of God or the good laws of this colony...it is ordered that all parents and masters shall cause their respective children and servants, as they are capable, to be taught to read distinctly the English tongue.

New England Primer (1691), was in its second edition, as recorded in an advertisement by Benjamin Harris of Boston. The oldest extant copy is dated 1737. It was used to teach colonial era children the alphabet, by the use of illustrations and rhyme:

A In ADAM'S Fall
We sinned all.

N NOAH did view
The old world & new.

B Heaven to find,
The Bible Mind.

O Young OBADIAS,
DAVID, JOSIAS

All were pious.

C Christ crucify'd

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For sinners dy' d.	P PETER deny' d	Hi s Lord and cry' d.
D The Deluge drown' d The Earth around.	Q Queen ESTHER sues	And saves the Jews.
E ELIJAH hi d By Ravens fed.	R Young pi ous RUTH,	Left all for Truth.
F The judgement made FELIX afraid.	S Young SAM' L dear	The Lord di d fear.
G As runs the Glass, Our Li fe doth pass.	T Young TIMOTHY	Learnt sin to flee.
H My Book and Heart Must never part.	V VASHTI for Pri de,	Was set aside.
J JOB feels the Rod, Yet blesses GOD.	W Whales in the Sea.	GOD' s Voice obey.
K Proud Korah' s troop Was swallowed up.	X XERXES di d die	And so must I .
L LOT fled to Zoar Saw fi ery Shower On Sodom pour.	Y While youth do chear	Death may be near.
M MOSES was he Who Israel' s Host Led thro' the Sea.	Z ZACCHEUS he	Did climb the Tree Our Lord to see.

The New England Primer contained this cherished prayer, which was originally recorded in the Enchiridion Leonis, dated 1160 A. D. :

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

William and Mary, College of (1692), was named for King William III, Prince of Orange (1650-1702) and Queen Mary II (1662-1694), who jointly ruled England and after James II was driven to out. The second oldest college in the United States, it was founded in Williamsburg, Virginia, through the efforts of Reverend James Blair (1656-1743), who was its first president, 1693-1743.

James Blair was born and educated in Scotland, moved to England, where he met Dr. Compton, Bishop of London. In 1685, he was sent as a missionary to colonial Virginia, where he was appointed Commissary of the Bishop of London for the Province in order to reform the Anglican Church there. Blair received a seat on the colonial council which heard trials pertaining to clergymen, 1689-1743. He was president of the Virginia Council and acting governor of the Colony of Virginia, 1740-41. James Blair served as minister in Bruton Parish Church in Williamsburg, 1710-43, and published Our Saviour's Divine Sermon on the Mount, 1722.

In 1749, George Washington received his surveyor's commission from the College of William and Mary, and from 1788 to 1799, served as the College's Chancellor. Benjamin Franklin received an honorary degree of Master of Arts from the College in 1756. In 1782, the College bestowed Thomas Jefferson with a

degree of Doctor of Civil Law under George Wythe. Notable alumni of the College of William and Mary include: President James Monroe, President John Tyler, Chief Justice John Marshall, and Peyton Randolph, who was the first president of the Continental Congress, as well as sixteen other members of the Continental Congress.

The Charter of the College of William and Mary, granted to James Blair, 1692, stated:

William and Mary, by the grace of God, of England, Scotland, France and Ireland, King and Queen, Defenders of the Faith, to all whom these our present Letters shall come, greeting.

Forasmuch as our well-beloved and trusty Subjects, constituting the General Assembly of our Colony of Virginia, have had it in their minds, and have proposed to themselves, to the end that the Church of Virginia may be furnished with a Seminary of Ministers of the Gospel;

And that the Youth may be piously educated in Good Letters and Manners, and that the Christian Faith may be propagated amongst the Western Indians, to the glory of God.

In 1792, the requirements of the College of William and Mary stated:

The students shall attend prayers in chapel at the time appointed and there demean themselves with that decorum which the sacred duty of public worship requires.

Voltaire (November 21, 1694-May 30, 1778), whose given name was Francois Marie Arouet, was a French author. In a letter to M. Damilaville, May 16, 1767, Voltaire wrote:

I have never made but one prayer to God, a very short one: "O Lord, make my enemies ridiculous." And God granted it.

Voltaire expressed:

Every man is guilty of all the good he didn't do.

New Jersey, Colony of (1697), Governor Basse stated:

It being very necessary for the good and prosperity of this province that our principal care be, in obedience to the laws of God, to endeavor as much as in us lyeth the extirpation of all sorts of looseness and profanity, and to unite in the fear and love of God and one another, ..

Take due care that all laws made and provided for the suppression of vice and encouraging of religion and virtue, particularly the observance of the Lord's day, be duly put into execution.

New Jersey, Seal of the Province of (1697), had inscribed on it Proverbs 14: 34:

Righteousness exalteth a nation.

Yale College (1701), was founded by ten Congregational ministers as the Collegiate School at Killingworth, Milford and Saybrook, Connecticut. In 1716, it was moved to New Haven, Connecticut, and in 1718, it was renamed Yale College, after the benefactor Elihu Yale (1649-1721). An American-born English merchant, Elihu Yale amassed a considerable fortune as governor of the East India Company. He donated books and goods to the college from his estate in the amount of \$2,800.

The act authorizing the new college, passed by the General Court, declared it to be an institution in which:

Youth may be instructed in the Arts and Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church and Civil State.

On November 11, 1701, the purpose of Yale College was recorded in the proceedings of the Trustees:

To plant, and under ye Divine blessing to propagate in this Wilderness, the blessed Reformed, Protestant Religion, in ye purity of its Order, and Worship.

The rules of Yale College, set by the founders, stated:

Whereunto the Liberal, and Religious Education of Suitable youth is under ye blessing of God, a chief, & most probable expedient...we agree to...these Rules:

1. The said rector shall take Especial Care as of the moral Behaviour of the Students at all Times so with industry to Instruct and Ground Them well in Theoretical divinity...and [not to] allow them to be Instructed and Grounded in any other Systems or Synopses....To recite the Assemblies Catechism in Latin...[and] such Explanations as may be (through the Blessing of God) most Conducive to their Establishment in the Principles of the Christian protestant Religion.
2. That the said Rector shall Cause the Scriptures Daily...morning and evening to be read by the Students at the times of prayer in the School...Expound practical Theology...Repeat Sermons...studiously Endeavor[ing] in the Education of said students to promote the power and the Purity of Religion and Best Edification and peace of these New England Churches.

The founders of Yale College stated:

Every student shall consider the main end of his study to wit to know God in Jesus Christ and answerably to lead a Godly, sober life.

In 1720, the students of Yale College were instructed:

Seeing God is the giver of all wisdom, every scholar, besides private or secret prayer, where all we are bound to ask wisdom, shall be present morning and evening at public prayer in the hall at the accustomed hour.

In 1745, Yale College stated it:

Has received the favourable benefactions of many liberal and piously disposed persons, and under the blessing of Almighty God has trained up many worthy persons for the service of God in the state as well as in the church.

In 1755, students of Yale College were instructed:

Above all have an eye to the great end of all your studies, which is to obtain the clearest conceptions of Divine things and to lead you to a saving knowledge of God in his Son Jesus Christ.

In 1787, the requirements of Yale College stated:

All scholars are required to live a religious and blameless life according to the rules of God's Word, diligently reading the Holy Scriptures, that fountain of truth, and constantly attending all the duties of religion, both in public and secret....

All the scholars are obliged to attend Divine worship in the College Chapel on the Lord's Day and on Days of Fasting and Thanksgiving appointed by public Authority.

Benjamin Silliman, a noted American science educator and editor, served on the faculty of Yale College during the tenure of President Timothy Dwight, 1795-1817. He recorded his observations of the campus:

It would delight your heart to see how the trophies of the cross are multiplied in this institution. Yale College is a little temple: prayer and praise seem to be the delight of the greater part of the students.

Pennsylvania, Charter of Privileges of (October 28, 1701), issued by William Penn, stated:

Because no People can be truly happy, though under the greatest Enjoyments of Civil Liberties, if abridged of the Freedom of their Consciences, as to their Religious Profession and Worship:

And Almighty God being the only Lord of Conscience, Father of Lights and Spirits; and the Author as well as Object of all divine Knowledge, Faith and Worship, who only doth enlighten the Minds, and persuade and convince the Understandings of People, I do hereby grant and declare:

That no Person or Persons, inhabiting in this province or Territories, who shall confess and acknowledge One Almighty God, the Creator, Upholder and Ruler of the World; and profess Him or themselves obliged to live quietly under the Civil Government, shall be in any Case molested or prejudiced, in his or their Person or estate, because of his or their conscientious Persuasion of Practice, nor be compelled to frequent or maintain any religious Worship, Place or Ministry, contrary to his or their Mind, or to do or

suffer any other Act or Thing, contrary to their religious Persuasion.

And that all persons who also profess to believe in Jesus Christ, the Savior of the World, shall be capable (notwithstanding their other Persuasions and Practices in Point of Conscience and Religion) to serve this government in any capacity, both Legislatively or executively, he or they solemnly promising, when lawfully required, allegiance to the King as Sovereign, and fidelity to the Proprietary and Governor, and taking the Attests as now established by the Law made at New Castle, in the Year One Thousand and Seven Hundred, entitled, An Act directing the Attests of several Officers and Ministers, as now amended and confirmed this present Assembly.

Wesley, John (June 17, 1703-March 2, 1791), was an evangelist and religious leader who founded the Methodist denomination. While students at Oxford University, he and his brother Charles formed a scholarly Christian group called, the "Holy Club." The Wesleys were close friends with George Whitefield, the renowned preacher of the American Great Awakening. In 1738, the Wesleys set sail from England to Georgia to serve as missionaries. During the tumultuous voyage at sea, they observed the faith of the Moravian Christians. There was awakened within them a desire for a more intimate relationship with God, eventually leading them to faith in Christ. Together with George Whitefield, John and Charles Wesley were among the most influential ministers of the 1700's.

In his journal, John Wesley wrote:

On shipboard, however, I was again active in outward works: where it pleased God, of his free mercy, to give me twenty-six of the Moravian brethren for companions, who endeavored to shew me a more excellent way.

But I understood it not at first. I was too learned and too wise; so that it seemed foolishness unto me. And I continued...trusting in that righteousness whereby no flesh can be justified.

All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which, by a living faith in him bringeth salvation to every one that believeth, I sought to establish my own righteousness, and so laboured in the fire all my days.

In my return to England, January 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of uneasiness was unbelief, and that the gaining a true, living faith was the one thing needful for me...

So that when Peter Boehler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ...that it has those two fruits inseparably attending it, "Dominion over sin, and constant peace, from a sense of forgiveness," I was quite amazed, and looked upon it as a new Gospel....

In the evening, I went very unwillingly to a Society in Aldersgate-Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed.

I felt I did trust in Christ; Christ alone, for

salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

On June 11, 1739, in his Journal, John Wesley wrote:

I look upon the world as my parish.

On February 12, 1772, in his Journal, John Wesley wrote:

That execrable sum of all villainies, commonly called the Slave Trade.

John Wesley wrote as his Rule:

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

John Wesley stated:

My mother was the source from which I derived the guiding principles of my life.

Edwards, Jonathan (October 5, 1703-March 22, 1758), was an American theologian and minister of the Calvinist Puritan tradition. His preaching began the Great Awakening revival which swept the Colonies. This was responsible in part for uniting the Colonies prior to the Revolutionary War. In 1757, he became the third president of Princeton University, formerly the College of New Jersey. His most notable works include *Religious Affections*, 1746, and *The Freedom of the Will*, 1754.

In 1727, he married Sarah Pierrepont. Their success as parents was revealed in a study done in 1900, showing their descendants included: a dean of a prestigious law school, 1 Vice-President of the United States; 1 comptroller of the U.S. Treasury; 3 U.S. Senators, 3 governors, 3 mayors of large cities, 13 college presidents, 30 judges, 65 professors, 80 public office holders, 100 lawyers, and nearly 100 missionaries.

In his *Narrative of Surprising Conversions*, Jonathan Edwards wrote:

And then it was, in the latter part of December, that the Spirit of God began extraordinarily to...work amongst us. There were, very suddenly, one after another, five or six persons who were, to all appearance, savingly converted, and some of them wrought upon in a very remarkable manner.

Particularly I was surprised with the relation of a young woman, who had been one of the greatest company-keepers in the whole town. When she came to me, I had never heard that she was become in any ways serious, but by the conversation I had with her, it appeared to me that what she gave an account of was a glorious work of God's infinite power and sovereign grace, and that God had given her a new heart, truly broken and sanctified....

God made it, I suppose, the greatest occasion of

awakening to others, of anything that ever came to pass in the town. I have had abundant opportunity to know the effect it had, by my private conversation with many. The news of it seemed to be almost like a flash of lightning upon the hearts of young people all over the town, and upon many others....

Presently upon this, a great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town and among persons of all degrees and all ages. The noise of the dry bones waxed louder and louder....

Those that were wont to be the vainest and loosest, and those that had been the most disposed to think and speak slightly of vital and experimental religion, were not generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner and increased more and more; souls did, as it were, come by flocks to Jesus Christ....

This work of God, as it was carried on and the number of true saints multiplied, soon made a glorious alteration in the town, so that in the spring and summer following, Anno 1735, the town seemed to be full of the presence of God.

It never was so full of love, nor so full of joy... there were remarkable tokens of God's presence in almost every house. It was a time of joy in families on the account of salvation's being brought unto them, parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands.

The goings of God were then seen in His sanctuary, God's day was a delight and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, everyone earnestly intent on the public worship, every hearer eager to drink the words of the minister as they came from his mouth.

The assembly in general were, from time to time, in tears while the word was preached, some weeping with sorrow and distress, others with joy and love, others with pity and concern for their neighbors.

There were many instances of persons that came from abroad, on visits or on business... [that] partook of that shower of divine blessing that God rained down here and went home rejoicing. Till at length the same work began to appear and prevail in several other towns in the country.

In the month of March, the people of South Hadley began to be seized with a deep concern about the things of religion, which very soon became universal... About the same time, it began to break forth in the west part of Suffield... and it soon spread into all parts of the town. It next appeared at Sunderland...

About the same time it began to appear in a part of Deerfield... Hatfield... West Springfield... Long Meadow... Endfield... Westfield... Northfield... In every place, God brought His saving blessings with Him, and His Word, attended with Spirit... returned not void.

Jonathan Edwards stated:

There is no leveler like Christianity, but it
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levels by lifting all who receive it to the lofty table-land of a true character and of undying hope both for this world and the next.

Resolved: never to do anything which I should be afraid to do if it were the last hour of my life.

I have reason to hope that my parents' prayers for me have been, in many things, very powerful and prevalent, that God has... taken me under His care and guidance, provision and direction, in answer to their prayers.

Jonathan Edwards, in his work, "The Latter-Day Glory Is Probably to Begin in America," proposed the idea that the continents could be classified into two groups, the New World and the Old World. Since the Old World had the honor of hosting Christ's first coming, he reasoned that the New World would be given the honor of preparing the earth for His second coming. Observing the "Sun of Righteousness" travels from east to west, Jonathan Edwards' perspective enlightened the origins of America's "Manifest Destiny":

When the time comes of the church's deliverance from her enemies, so often typified by the Assyrians, the light will rise in the west, till it shines through the world like the sun in its meridian brightness....

And if we may suppose that this glorious work of God shall begin in any part of America, I think, if we consider the circumstances of the settlement of New England, it must needs appear the most likely, of all American colonies, to be the place whence this work shall principally take its rise....

Jonathan Edwards wife, Sarah Edwards, wrote to her brother in New Haven documenting the response to George Whitefield's preaching during the first Great Awakening in the Colonies:

It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible... Our mechanics shut up their shops, and the day laborers throw down their tools to go and hear him preach, and few return unaffected.

Alison, Francis (1705-November 28, 1779), was an educator in colonial America, described by Ezra Stiles as "the greatest classical scholar in America, especially in Greek."

On May 27, 1759, in a letter to Ezra Stiles, the future president of Yale, Francis Alison gave his support to a proposal written by Yale's then current president, Thomas Clap, recommending a uniform plan of education for the colonial colleges. He stated:

Euclid's elements and algebra... should be taught the classes statedly and carefully, and moral philosophy should be a business of greater care and closer application than is now the common practice; without this branch of knowledge, we shall be ill able to defend our holy Christian religion; to understand the rights of mankind; or to explain and enforce the duties which we owe to God, our neighbors and ourselves.

Franklin, Benjamin (January 17, 1706-April 17, 1790), was an American printer, writer, scientist, philosopher and statesman. Born to a poor candle-maker in Boston, Massachusetts, he was 15th of 17 children. Since his family could not afford to provide him with a formal education, he began apprenticing as a printer at the age of twelve. In 1723, he moved to Philadelphia and married Deborah Read, by whom he had two children. He initially gained literary acclaim through the annual publication of his book, Poor Richard's Almanac (1732-57). At the age of forty-two he was successful enough to retire and devote himself to science, writing and public life. In 1743, he helped found the American Philosophical Society.

Benjamin Franklin, who had taught himself five languages, became known as "the Newton of his Age." His experiments in electrostatics, 1750-51, led to the well-known kite experiment which proved that lightning was a form of electricity. His invention of the lightning rod earned him honorary degrees from Harvard and Yale, 1753, and the Royal Society's Copley Medal. He is credited for having coined the terms "battery," "condenser," "conductor," "positive and negative charges" and "electric shock." He invented the Franklin stove, the rocking chair, bifocal glasses, the glass harmonica, in addition to numerous scientific discoveries. He developed theories of heat absorption, meteorology and ocean currents.

Benjamin Franklin organized the first postal system in America, serving as the deputy postmaster general of the colonies, 1753-54. He established the first volunteer fire department, a circulating public library and the lighting of city streets. He helped found the University of Pennsylvania, a hospital, an insurance company, a city police force, a night watch and in 1747, the first militia. In 1754, he organized defenses in the French and Indian War.

Benjamin Franklin was Pennsylvania's delegate to the Albany Congress and acted as its agent in London. He helped draft and signed the Declaration of Independence. In 1776, he served as a diplomat to France, and was largely responsible for France joining the Revolutionary War on the side of the Colonies. In 1785, he became the President (Governor) of Pennsylvania and signed the Treaty of Alliance, the Treaty of Peace, the Articles of Confederation, and the United States Constitution. He supported the abolition of slavery and in 1788, he was appointed the first president of the first anti-slavery society in America.

In Poor Richard's Almanac (1732-57), Benjamin Franklin published proverbs such as:

God heals, and the doctor takes the fees.

God helps them that help themselves. (June 1736)

Work as if you were to live 100 years; pray as if you were to die tomorrow. (May 1757)

Benjamin Franklin once remarked to his wife:

Debby, I wish the good Lord had seen fit to make each day just twice as long as it is. Perhaps then I could really accomplish something.

In 1728, Benjamin Franklin wrote his Articles of Belief and Acts of Religion:

I believe there is One Supreme, most Perfect

Being....

It is that particular wise and good God, who is the Author and Owner of our system, that I propose for the Object of my praise and adoration.

For I conceive that He has in Himself some of those passions He has planted in us, and that, since He has given us reason whereby we are capable of observing His wisdom in the Creation, He is not above caring for us, being pleas'd with our praise, and offended when we slight Him, or neglect His Glory.

I conceive for many reasons that He is a good Being, and as I should be happy to have so wise, good and powerful a Being my Friend, let me consider in what Manner I shall make myself most acceptable to Him.

Next to the praise resulting from and due to His wisdom, I believe He is pleased and delights in the happiness of those he has created; and since without virtue man can have no happiness in this world, I firmly believe He delights to see me virtuous, because He is pleased when He sees me happy.

And since He has created many things which seem purely designed for the delight of man, I believe He is not offended when He sees his children solace themselves in any manner of pleasant exercises and innocent delights; and I think no pleasure innocent that is to man hurtful. I love Him therefore for His Goodness, and I adore Him for His wisdom.

Regarding prayer, Benjamin Franklin wrote:

Being mindful that before I address the Deity my soul ought to be calm and serene, free from passion and perturbation, or otherwise elevated with rational joy and pleasure, I ought to use a countenance that expresses a filial respect, mixed with a kind of smiling that signifies inward joy and satisfaction and admiration.

Let me not fail, then, to praise my God continually, for it is His due, and it is all I can return for His many favors and great goodness to me; and let me resolve to be virtuous, that I may be happy, that I may please Him, who is delighted to see me happy. Amen!

O Creator, O Father, I believe that Thou are Good, and Thou art pleas'd with the pleasure of Thy children.

Praised be Thy Name forever.

By Thy Power hast thou made the glorious Sun, with his attending worlds; from the energy of Thy mighty Will they first received their prodigious motion, and by Thy Wisdom hast Thou prescribed the wondrous laws by which they move.

Praised be Thy Name forever.

By Thy Wisdom hast thou formed all things, Thou hast created man, bestowing life and reason, and plac'd him in dignity superior to Thy other earthly Creatures.

Praised be Thy Name forever.

Thy Wisdom, Thy Power, and Thy GOODNESS are every where clearly seen; in the air and in the water, in the heavens and on the earth; Thou providest for the various winged fowl, and the innumerable inhabitants of

the water; Thou givest cold and heat, rain and sunshine in their season, and to the fruits of the earth increase.

Praised be Thy Name forever.

I believe Thou hast given life to Thy creatures that they might live, and art not delighted with violent death and bloody sacrifices.

Praised be Thy Name forever.

Thou abhorrest in Thy creatures treachery and deceit, malice, revenge, Intemperance and every other hurtful Vice; but Thou art a Lover of justice and sincerity, of friendship, benevolence and every virtue. Thou art my Friend, my Father, and my Benefactor.

Praised be Thy Name, O God, forever. Amen.

That I may be preserved from atheism and infidelity, impiety and profaneness, and in my addresses to Thee carefully avoid irreverence and ostentation, formality and odious hypocrisy,
Help me, O Father.

And forasmuch as ingratitude is one of the most odious of vices, let me not be unmindful gratefully to acknowledge the favours I receive from Heaven... For all Thy innumerable benefits; For life and reason, and the use of speech, for health and joy and every pleasant hour, my Good God, I thank Thee.

Benjamin Franklin wrote his own version of the Lord's Prayer:

Heavenly Father, May all revere Thee, And become Thy dutiful children and faithful subjects. May thy Laws be obeyed on earth as perfectly as they are in Heaven. Provide for us this day as Thou hast hitherto daily done. Forgive us our trespasses, and enable us likewise to forgive those that offend us. Keep us out of temptation and deliver us from Evil.

Benjamin Franklin listed topics and doctrines, which he considered of vital importance, to be shared and preached:

That there is one God Father of the Universe.

That He [is] infinitely good, powerful and wise.

That He is omnipresent.

That He ought to be worshipped, by adoration, prayer and thanksgiving both in publick and private.

That He loves such of His creatures as love and do good to others: and will reward them either in this world or hereafter.

That men's minds do not die with their bodies, but are made more happy or miserable after this life according to their actions.

That virtuous men ought to league together to strengthen the interest of virtue, in the world: and so strengthen themselves in virtue.

That knowledge and learning is to be cultivated, and ignorance dissipated. That none but the virtuous are wise. That man's perfection is in virtue.

Benjamin Franklin stated:

A Bible and a newspaper in every house, a good

school in every district - all studied and appreciated as they merit - are the principal 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.

God grant that not only the Love of Liberty but a thorough knowledge of the rights of man may pervade all the nation.

In his Autobiography, published in complete form in 1868, Franklin mentions a small book which he carried with him, listing 13 virtues:

- 1) Temperance: ... drink not to elevation.
- 2) Silence: ... avoid trifling conversation.
- 3) Order: Let all your things have their places...
- 4) Resolution: ... perform without fail what you resolve.
- 5) Frugality: ... i. e. waste nothing.
- 6) Industry: Lose no time; be always employ'd...
- 7) Sincerity: Use no hurtful deceit; think innocently...
- 8) Justice: Wrong none by doing injuries...
- 9) Moderation: Avoid extremes; forbear resenting...
- 10) Cleanliness: Tolerate no uncleanness in body...
- 11) Tranquility: Be not disturbed at trifles...
- 12) Chastity:
- 13) Humility: Imitate Jesus.

Benjamin Franklin noted in his Autobiography that he began each day by praying:

O Powerful Goodness! Bountiful Father! Merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolution to perform what that wisdom dictates. Accept my kind offices to Thy other children as the only return in my power for Thy continual favours to me.

In his Autobiography, Benjamin Franklin stated:

I had been religiously educated as a Presbyterian; and tho' some of the dogmas of that persuasion, such as the eternal degrees of God, election, reprobation, etc., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles.

I never doubted, for instance, the existence of the Deity; that He made the world, and govern'd it by His Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter.

These I esteem'd the essentials of every religion; and, being to be found in all the religions we had in our country, I respected them all, tho' with different degrees of respect, as I found them more or less mix'd with other articles, which without any tendency to inspire, promote, or confirm morality, serv'd principally to divide us, and make us unfriendly to one

another.

This respect of all, with an opinion that the worst had some good effects, induc'd me to avoid all discourse that might tend to lessen the good opinion another might have of his own religion; and as our province increas'd in people, and new places of worship were continually wanted, and generally erected by voluntary contribution, my mite for such purpose, whatever might be the sect, was never refused.

Though I seldom attended any public worship, I had still an opinion of its propriety, and of its utility when rightly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He used to visit me sometimes as a friend, and admonish me to attend his administration.

Many of Benjamin Franklin's axioms are contained in his Maxims and Morals:

Contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct.

Freedom is not a gift bestowed upon us by other men, but a right that belongs to us by the laws of God and nature.

Without virtue man can have no happiness.

Virtue alone is sufficient to make a man great, glorious and happy.

Self-denial is really the highest self-gratification.

Hope and faith may be more firmly grounded upon Charity than Charity upon hope and faith.

Beware of little expenses.

I never doubted the existence of the Deity, that he made the world, and governed it by His Providence.

The event God only knows.

Good wives and good plantations are made by good husbands.

Let the fair sex be assured that I shall always treat them and their affairs with the utmost decency and respect.

Virtue is not secure until its practice has become habitual.

Nothing is so likely to make a man's fortune as virtue.

My father convinced me that nothing was useful which was not honest.

The pleasures of this world are rather from God's goodness than our own merit.

Search others for their virtues, thy self for thy

vi ces.

Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, no persuasion move thee to do anything which thou knowest to be evil; so thou shalt live jollily, for a good conscience is a continual Christmas.

Remember Job suffered and was afterwards prosperous.

Keep your eyes open before marriage, half shut afterwards.

In 1742, Benjamin Franklin stated:

Young Man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest.

On July 28, 1743, Benjamin Franklin wrote to his sister, Jane Mecom:

You express yourself as if you thought I was against Worshipping of God, and believed Good Works would merit Heaven; which are both Fancies of your own, I think, without Foundation. - I am so far from thinking that God is not to be worshipped, that I have compos'd and wrote a whole Book of Devotions for my own Use: And I imagine there are few, if any, in the World, so weak as to imagine, that the little Good we can do here, can merit so vast a Reward hereafter.

There are some Things in your New England Doctrines and Worship, which I do not agree with, but I do not therefore condemn them, or desire to shake your Belief or Practice of them...

In "The Speech of Polly Baker," printed in the Gentleman's Magazine, April 1747, Benjamin Franklin referred to:

[The] great command of Nature and Nature's God.

In 1748, as Pennsylvania's Governor, Benjamin Franklin proposed Pennsylvania's first Fast Day:

It is the duty of mankind on all suitable occasions to acknowledge their dependence on the Divine Being... [so that] Almighty God would mercifully interpose and still the rage of war among the nations... [that] He would take this province under His protection, confound the designs and defeat the attempts of its enemies, and unite our hearts and strengthen our hands in every undertaking that may be for the public good, and for our defence and security in this time of danger.

In Philadelphia, 1749, Benjamin Franklin stated in his Proposals Relating to the Education of Youth in Pennsylvania:

History will also afford the frequent opportunities of showing the necessity of a public religion, from its usefulness to the public; the advantage of a religious character among private persons; the mischiefs of superstition, &c. and the

excellency of the Christian religion above all others, ancient or modern.

On August 23, 1750, from Philadelphia, Benjamin Franklin wrote to Dr. Samuel Johnson (October 14, 1696-January 6, 1772), the first President of King's College (now Columbia University) regarding education:

I think with you, that nothing is of more importance for the public weal, than to form and train up youth in wisdom and virtue... I think also, general virtue is more probably to be expected and obtained from the education of youth, than from the exhortation of adult persons; bad habits and vices of the mind being, like diseases of the body, more easily prevented than cured.

I think, moreover, that talents for the education of youth are the gift of God; and that he on whom they are bestowed, whenever a way is opened for the use of them, is as strongly called as if he heard a voice from heaven.

On June 6, 1753, Benjamin Franklin wrote from Philadelphia to Joseph Huey:

I can only show my gratitude for these mercies from God, by a readiness to help his other children and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator.

You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such rewards... Even the mixed, imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more such happiness of heaven!

For my part I have not the vanity to think I deserve it... but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may at any time suffer shall tend to my benefit.

The faith you mention has certainly its use in the world. I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works, than I have generally seen it; I mean real good works; works of kindness, charity, mercy, and public spirit; not holiday-keeping, sermon-reading or hearing; performing church ceremonies, or making long prayers, filled with flatteries and compliments...

The worship of God is a duty; the hearing and reading of sermons may be useful; but, if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produce any fruit.

In Some Account of the Pennsylvania Hospital from its first rise (1751), to the beginning of the fifth month, called May

1754, Benjamin Franklin stated:

It would be a neglect of that justice which is due to the physicians and surgeons of this hospital, not to acknowledge that their care and skill, and their punctual and regular attendance, under the Divine Blessing, has been a principal means of advancing this charity to the flourishing state in which we have now the pleasure to view it.

Relying on the continuance of the Favour of Heaven, upon the future endeavors of all who may be concerned in the management of the institution, for its further advancement, we close this account with the abstract of a sermon, preached before the Governors...

The Hospital cornerstone recorded text composed by Franklin:

In the year of Christ, 1755:... This building, by the bounty of the Government and of many private persons, was piously founded, for the relief of the sick and miserable. May the God of mercies bless the undertaking!

In 1754, in a pamphlet entitled Information to Those Who Would Remove to America, Benjamin Franklin wrote to Europeans interested in immigrating or sending their youth to this land:

Hence bad examples to youth are more rare in America, which must be a comfortable consideration to parents. To this may be truly added, that serious religion, under its various denominations, is not only tolerated, but respected and practised.

Atheism is unknown there; Infidelity rare and secret; so that persons may live to a great age in that country without having their piety shocked by meeting with either an Atheist or an Infidel.

And the Divine Being seems to have manifested his approbation of the mutual forbearance and kindness with which the different sects treat each other; by the remarkable prosperity with which he has been pleased to favor the whole country.

In 1757, in an essay entitled The Ways to Wealth, composed while sailing as a Colonial Agent to England, Benjamin Franklin wrote:

This doctrine, my friends, is reason and wisdom; but after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things, for they may all be blasted without the blessing of Heaven; and therefore, ask that blessing humbly, and be not uncharitable to those that at the present seem to want [lack] it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

On November 8, 1764, Benjamin Franklin wrote to his daughter, Sarah:

Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principle business there, and if properly attended to, will do

more towards amending the heart than sermons generally can do.

For they were composed by men of much greater piety and wisdom, than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days; yet I do not mean you should despise sermons, even of preachers you dislike, for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth.

I am the more particular, on this head, as you seemed to express a little before I came away some inclination to leave our church, which I would not have you do.

On January 1, 1769, Benjamin Franklin penned a letter to Lord James:

The moral character and happiness of mankind, are so interwoven with the operation of government, and the progress of the arts and sciences is so dependent on the nature of our political institutions, that it is essential to the advancement of civilized society to give ample discussion to these topics.

Benjamin Franklin had become very close friends with George Whittfield, the renowned preacher of the Great Awakening. In his Autobiography, Franklin wrote of having attended the crusades of George Whittfield at the Philadelphia Courthouse steps. He noted over 30,000 people were present, and that Whittfield's voice could be heard nearly a mile away. Benjamin Franklin became very appreciative of the preaching of George Whittfield, even to the extent of printing many of his sermons and journals.

So great was the response of the Colonies to Whittfield's preaching of the Gospel, that the churches were not able to hold the people. Benjamin Franklin built a grand auditorium for the sole purpose of having his friend George Whittfield preach in it when he came to Pennsylvania. After the crusades, Franklin donated the auditorium to be the first building of the University of Pennsylvania. A bronze statue of George Whittfield still stands in front, commemorating the Great Awakening Revivals in the colonies prior to the Revolutionary War.

In 1739, noting the effects of George Whittfield's ministry and the resulting Christian influence on city life, Benjamin Franklin later recorded in his Autobiography:

It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, 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 different families of every street.

In 1752, Benjamin Franklin received a letter from his friend George Whittfield, who wrote:

My Dear Doctor....I find that you grow more and more famous in the learned world.

In 1764, Benjamin Franklin wrote a letter George Whittfield, ending with the salutation:

Your frequently repeated Wishes and Prayers for my Eternal as well as temporal Happiness are very

obliging. I can only thank you for them, and offer you mine in return.

In 1769, George Whitefield wrote to Benjamin Franklin on the night before his last trip to America. In this last surviving letter, Whitefield shared his desire that both he and Franklin would:

Be in that happy number of those who, in the midst of the tremendous final blaze, shall cry Amen.

In the last letter Benjamin Franklin wrote to George Whitefield, he expressed:

Life, like a dramatic piece, should... finish handsomely. Being now in the last act, I began to cast about for something fit to end with....

I sometimes wish, that you and I were jointly employ'd by the Crown to settle a colony on the Ohio... to settle in that fine country a strong body of religious and industrious people!...

Might it not greatly facilitate the introduction of pure religion among the heathen, if we could, by such a colony, show them a better sample of Christians than they commonly see in our Indian traders?

In July of 1776, Benjamin Franklin was appointed part of a committee to draft a seal for the newly united states which would characterize the spirit of this new nation. He proposed:

Moses lifting up his wand, and dividing the red sea, and pharaoh in his chariot overwhelmed with the waters. This motto: "Rebellion to tyrants is obedience to God.

Benjamin Franklin is attributed to have stated in a letter to the French ministry, March 1778:

Whoever shall introduce into public affairs the principles of primitive Christianity will change the face of the world.

Franklin was responsible for bringing France into the Revolutionary War on the side of the Colonies, which proved to be of vital importance to cause of independence. He also went to Paris in August 1781 to negotiate the Treaty of Paris, which ended the War with the British on September 3, 1783. The terms of this treaty were described as "so advantageous to the Colonies that it has been called the greatest achievement in the history of American diplomacy."

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.

D. Hartley
John Adams
B. Franklin

John Jay.

As an ambassador of the United States, Benjamin Franklin was at a dinner of foreign dignitaries in Versailles. The minister of Great Britain proposed a toast to King George III, likening him to the sun. The French minister, in like kind, proposed a toast to King Louis XVI, comparing him with the moon. Benjamin Franklin stood up and toasted:

George Washington, Commander of the American armies, who, like Joshua of old, commanded the sun and the moon to stand still, and they obeyed him.

In 1784, to Robert R. Livingston, Benjamin Franklin wrote:

I am now entering on my 78th year... If I live to see this peace concluded, I shall beg leave to remind the Congress of their promise, then to dismiss me. I shall be happy to sing with old Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

In a letter dated April 17, 1787, Benjamin Franklin stated:

Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters.

On Thursday, June 28, 1787, Benjamin Franklin delivered a speech to the Constitutional Convention, which was embroiled in a debate over how each state was to be represented in the new government. The hostile feelings, created by the smaller states being pitted against the larger states, was so bitter that some delegates actually left the Convention.

Benjamin Franklin, being the President (Governor) of Pennsylvania, hosted the rest of the 55 delegates attending the Convention. Being the senior member of the convention at 81 years of age, he commanded the respect of all present, and, as recorded in James Madison's detailed records, rose to speak in this moment of crisis:

Mr. President:

The small progress we have made after 4 or 5 weeks close attendance & continual reasonings with each other - our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding.

We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances.

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding?

In the beginning of the Contest with G. Britain,

when we were sensible of danger, we had daily prayer in this room for Divine protection. - Our prayers, Sir, were heard, & they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending Providence in our favor.

To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that 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 proofs I see of this truth - that God Governs in the affairs of men. 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 labor in vain that build it." I firmly believe this; and 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 partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages.

And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

I therefore beg leave to move - that henceforth prayers imploring the assistance of Heaven, and its blessing on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

The response of the convention to Dr. Benjamin Franklin's speech was reported by General Jonathan Dayton, the delegate from New Jersey and later Speaker of the House of Representatives, to William Steele:

The Doctor sat down; and never did I behold a countenance at once so dignified and delighted as was that of Washington at the close of the address; nor were the members of the convention generally less affected. The words of the venerable Franklin fell upon our ears with a weight and authority, even greater than we may suppose an oracle to have had in a Roman senate!

Following Franklin's historical address, Roger Sherman of Connecticut seconded his motion. Edmund Jennings Randolph of Virginia moved:

That a sermon be preached at the request of the convention on the 4th of July, the anniversary of Independence; & thenceforward prayers be used in ye Convention every morning. [Dr. Franklin seconded this motion.]

The clergy of the city responded to this request and effected a profound change in the convention, as noted by General Jonathan Dayton when they reconvened, July 2, 1787:

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We assembled again; and...every unfriendly feeling had been expelled, and a spirit of conciliation had been cultivated.

On July 4th, the entire Convention assembled in the Reformed Calvinistic Lutheran Church, according to the proposal by Edmund Jennings Randolph of Virginia, and heard a sermon by Rev. William Rogers. His prayer reflected the hearts of the delegates following Franklin's admonition:

We fervently recommend to the fatherly notice...our federal convention...Favor them, from day to day, with thy inspiring presence; be their wisdom and strength; enable them to devise such measures as may prove happy instruments in healing all divisions and prove the good of the great whole;...that the United States of America may form one example of a free and virtuous government...

May we...continue, under the influence of republican virtue, to partake of all the blessings of cultivated and Christian society.

The Reverend James Campbell exhorted the delegates to establish a:

Free and vigorous government.

On September 19, 1787, after the Constitutional Convention endorsed the final form of the Constitution, Ben Franklin went outside the hall in Philadelphia and was asked by a Mrs. Powell: "Well Doctor, what have we got, a republic or a monarchy?" Franklin replied:

A republic, if you can keep it.

In a speech he delivered in 1788, Benjamin Franklin stated:

There seems to me at present to be great occasion for raising a United Party for Virtue, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws. I at present think that whoever attempts this aright, and is well qualified, cannot fail of pleasing God and of meeting with success.

On April 9, 1789, only nine days after the first Constitutional Congress convened with a quorum, the House of Representatives and the Senate approved having chaplains open every session with prayer, paying them a salary of \$500 each.

On March 9, 1790, Benjamin Franklin wrote to Ezra Stiles, President of Yale University:

Here is my Creed. I believe in one God, the Creator of the Universe. That He governs it by His Providence. That He ought to be worshipped.

That the most acceptable service we render to Him is in doing good to His other Children. That the soul of Man is immortal, and will be treated with Justice in

another Life respecting its conduct in this. These I take to be the fundamental points in all sound Religion, and I regard them as you do in whatever Sect I meet with them.

As to Jesus of Nazareth, my Opinion of whom you particularly desire, I think the System of Morals and his Religion, as he left them to us, is the best the World ever saw, or is likely to see;

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

In closing his letter to Ezra Stiles, March 9, 1790, Benjamin Franklin mentioned his generosity to all denominations. Dying less than two months later, Franklin's goodwill was evidenced by the entire membership of the clergy of Philadelphia leading his funeral procession as he was buried in the Old Christ Church cemetery. Benjamin Franklin concluded:

I shall only add, respecting myself, that having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, without the smallest conceit of meriting it....

All sects here, and we have a great variety, have experienced my good will in assisting them with subscriptions for building their new places of worship; and, as I never opposed any of their doctrines, I hope to go out of the world in peace with them all.

Benjamin Franklin wrote his own epitaph:

THE BODY
of
BENJAMIN FRANKLIN
Printer
Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding
Lies here, food for worms;
Yet the work itself shall not be lost,
For it will (as he believed) appear once more,
In a new,
And more beautiful edition,
Corrected and amended
By The AUTHOR

On the pew in Christ Church belonging to Franklin's family is written:

Here worshipped Benjamin Franklin, philosopher and patriot.... Member of the Committee which erected the Spire of the Church. Interred according to the terms of

his will in this churchyard.

Fielding, Henry (April 22, 1707-October 8, 1754), was an English novelist, dramatist and playwright. His satirical comedies offended the Whig premier, Sir John Walpole, and he was pressured to abandon the stage. He turned to law, became a magistrate, 1748, and helped organize an early police force named the Bow Street Runners. Henry Fielding's greatest novels include: Joseph Andrews, 1742; Jonathan Wild, 1743; Tom Jones, 1749; Amelia, 1752 and Journal of a Voyage to Lisbon, written shortly before his death.

In Joseph Andrews, book III, chapter 5, Henry Fielding stated:

Public schools are the nurseries of all vice and immorality.

Linnaeus, Carolus (May 23, 1707-January 10, 1778), born Carl von Linné, was a Swedish botanist and physician. He was considered the father of modern taxonomy, being the first naturalist to classify plants. He introduced the use of two Latin names, identifying genus and species, to classify all plants and animals. Many of his principles and taxonomic names are still used. His works include: Bibliotheca Botanica; Systema Naturae, 1735; Genera Plantarum, 1737; and Species Plantarum, 1753.

Carolus Linnaeus had inscribed over the door of his bedchamber:

Live innocently; God is here.

Wesley, Charles (December 18, 1707-March 29, 1788), was a prolific hymn writer and theologian, and the brother of John Wesley, founder of Methodism. He wrote an estimated 6,500 hymns, of which 500 are in continual use.

In 1739, Charles Wesley published his Hymns and Sacred Poems, which contained the song, "Christ, the Lord, Is Risen Today":

"Christ, the Lord, is risen today,"
Sons of men and angels say,
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply.

In his hymn, "Jesus, Lover of My Soul," 1740, Charles Wesley wrote:

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven glide,
O receive my soul at last.

In 1742, Charles Wesley wrote "Gentle Jesus, Meek and Mild":

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,

Suffer me to come to Thee.

In 1749, Charles Wesley composed "Soldiers of Christ, Arise":

Soldiers of Christ, arise,
And put your armor on.

In the Christmas hymn, 1753, Charles Wesley wrote:

Hark the herald angels sing,
Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful all ye nations rise,
Join the triumph of the skies;
With th' angelic host proclaim
Christ is born in Bethlehem.
Hark the herald angels sing,
Glory to the new-born King.

Johnson, Samuel (September 18, 1709-December 13, 1784), was an English poet, essayist, critic and lexicographer. He wrote one of the first dictionaries in the English language. He was respected for his judgment, which was coupled with a probing wit. Samuel Johnson organized the London Literary Club. He wrote the poems London, 1738; The Vanity of Human Wishes, 1749; the satirical work Rasselas, 1759; an edition of Shakespeare, 1765; and the significant work, The Lives of the Most Eminent English Poets, 1779-81, wherein he gives profound critical examination of 52 English poets.

In his Dictionary of the English Language, 1755, Samuel Johnson gave the definition:

PROVIDENCE - (Providenti a, Latin).

1. Foresight; timely care. . Sidney.
2. The care of God over created beings; divine superintendence - Raleigh.

Samuel Johnson attested:

It appears evident that the writers of the Old Testament were the original and best writers, and that from them are borrowed numerous ideas attributed to the poets themselves.

Almighty God, the Giver of all good things, without whose help all labor is ineffectual, and without whose grace all wisdom is folly, grant, I beseech Thee, that in this undertaking Thy Holy Spirit may not be withheld from me, but that I may promote Thy glory and the salvation of myself and others; grant this, O Lord, for the sake of Thy Son, Jesus Christ.

I bless Thee for creation, preservation, and redemption; for the knowledge of Thy Son, Jesus Christ. . . Create in me a contrite heart that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness through the satisfaction of Jesus Christ. . . Grant this, Almighty God, for the merits and through the mediation of our most holy and blessed Saviour, Jesus Christ; to whom,

with Thee and the Holy Spirit, three Persons in one God, be all honor and glory, world without end. Amen.

Friendship, like love, is destroyed by long absences, though it may be increased by short intermissions.

In 1763, Samuel Johnson wrote:

Sir, I think all Christians, whether Papists or Protestants, agree in the essential articles and that their differences are trivial, and rather political than religious.

In 1772, Johnson commented:

All denominations of Christians have really little difference in point of doctrine, though they may differ widely in external forms.

Samuel Johnson's last words, December 13, 1784, were:

God bless you, my dear!

Trumbull, Jonathan (October 12, 1710-August 17, 1785), was a jurist, clergyman, businessman and the British Governor of Connecticut, appointed by King George III. He was also the father of the Revolutionary artist of the same name, (1756-1843). He was a close friend of George Washington and a strong supporter of American Independence, contributing large amounts of arms, munitions, supplies, etc.

On October 12, 1770, a Proclamation was given from New Haven by the Honorable Jonathan Trumbull, Esq., Governor of the English Colony of Connecticut, in New England:

Pray that God would graciously pour out His Spirit upon us and make the blessed Gospel in His hand effectual to a thorough reformation and general revival of the holy and peaceful religion of Jesus Christ.

Another Proclamation by His Excellency Jonathan Trumbull, Esq., Governor and Commander in Chief in and over the State of Connecticut, stated:

And I do hereby call upon the people... [to] offer to our Almighty and all-gracious God, through our Great Mediator, our sincere and solemn prayers for His Divine assistance and the influences of His Holy Spirit.

In 1773, Jonathan Trumbull stated:

It is hard to break connections with our mother country, but when she strives to enslave us, the strictest union must be dissolved... "The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof" - the accomplishment of such noble prophecies is at hand.

In the early 1770's, the tension was mounting in the Colonies prior to the Revolution. The attitude toward the governors appointed by King George III was recorded in debates of the British Parliament:

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Sir Richard Sutton read a copy of a letter relative to the government of America from a governor in America to the Board of Trade showing that...If you ask an American, who is his master? He will tell you he has none, nor any governor but Jesus Christ.

On April 19, 1775, in a Proclamation of a Day of Fasting and Prayer for the Connecticut Colony, Governor Jonathan Trumbull beseeched that:

God would graciously pour out His Holy Spirit on us to bring us to a thorough Repentance and effectual Reformation that our iniquities may not be our ruin; that He would restore, preserve and secure the Liberties of this and all the other British American colonies, and make the Land a mountain of Holiness, and Habitation of Righteousness forever.

On July 13, 1775, Governor Jonathan Trumbull wrote from Lebanon, Connecticut, to the General who had recently been placed in command of the Continental Army, George Washington:

The Honorable Congress have proclaimed a Fast to be observed by the inhabitants of all the English Colonies on this continent, to stand before the Lord in one day, with public humiliation, fasting, and prayer, to deplore our many sins, to offer up our joint supplications to God, for forgiveness, and for his merciful interposition for us in this day of unnatural darkness and distress.

They have, with one united voice, appointed you to the high station you possess. The Supreme Director of all events hath caused a wonderful union of hearts and counsels to subsist among us. Now therefore, be strong and very courageous.

May the God of the armies of Israel shower down the blessings of his Divine Providence on you, give you wisdom and fortitude, cover your head in the day of battle and danger, add success, convince our enemies of their mistaken measures, and that all their attempts to deprive these Colonies of their inestimable constitutional rights and liberties are injurious and vain.

In August of 1776, General Washington gave a desperate plea for reinforcements. Governor Jonathan Trumbull sent out an appeal, calling for nine more regiments of volunteers:

In this day of calamity, to trust altogether to the justice of our cause, without our utmost exertion, would be tempting Providence...March on! - This shall be your warrant: Play the man for God, and for the cities of our God. May the Lord of Hosts, the God of the armies of Israel, be your Captain, your Leader, your Conductor, and Saviour.

Muhlenberg, Henry Melchior (September 6, 1711-October 7, 1787), was one of the founders of the Lutheran Church in America. He was the father of John Peter Gabriel Muhlenberg, the Lutheran clergyman who became a major general in the Continental Army and U.S. Senator. He was also father of Frederick Augustus Conrad

Muhlenberg, a clergyman who was a member of the Continental Congress and eventually the first Speaker of the U.S. House of Representatives. Henry Melchior Muhlenberg pastored the Lutheran Church near Valley Forge during the Revolutionary War. He commented regarding George Washington:

I heard a fine example today, namely that His Excellency General Washington rode around among his army yesterday and admonished each and every one to fear God, to put away wickedness that has set in and become so general, and to practice Christian virtues.

From all appearances General Washington does not belong to the so-called world of society, for he respects God's Word, believes in the atonement through Christ, and bears himself in humility and gentleness.

Therefore, the Lord God has also singularly, yea, marvelously preserved him from harm in the midst of countless perils, ambuscades, fatigues, etc., and has hitherto graciously held him in his hand as a chosen vessel.

Rousseau, Jean Jacques (June 28, 1712-July 2, 1778), was a Swiss-born French philosopher, writer and political theorist. He was made famous by his essay on how arts and sciences corrupt human behavior, 1749. His works include: writing for Diderot's Encyclopedie, 1745; Origin of the Inequality of Man, 1755; Confessions, 1782; and The Social Contract, 1762, which influenced the French Revolution.

In the didactic novel Emilius and Sophia, 1762, vol.III, Book IV, he wrote:

I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence upon my heart. Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible, are they, compared with the Scriptures! Is it possible that a Book at once so simple and sublime should be merely the work of man?

It is possible that the Person whose history it relates be Himself a mere man? Does it contain the language of an enthusiast or an ambitious sectary? What sweetness, what purity in His manners! What affecting goodness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind! What sagacity and propriety in His answers! How great the command over His passions! Where is the man, where the philosopher, who could so live, suffer, and die, without weakness and without ostentation!...

The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truths are so striking and inimitable that the inventor would be a more astonishing character than the hero...

Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God.

Should we suppose the Gospel was a story, invented to please? It is not in this manner that we forge tales; for the actions of Socrates, of which no person has the least doubt, are less satisfactorily attested than those of Jesus Christ. Such a supposition, in

fact, only shifts the difficulty without removing it; it is more conceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it.

In 1762, in his work *Emile; ou, De l'Education*, Jean Jacques Rousseau verbalized:

Everything is good when it leaves the hands of the Creator; everything degenerates in the hands of man.

I shall always maintain that whoso says in his heart, "There is no God," while he takes the name of God upon his lips, is either a liar or a madman.

Where is the man who owes nothing to the land in which he lives? Whatever that land may be, he owes to it the most precious thing possessed by man, the morality of his actions and the love of virtue.

Vattel, Emmerich de (1714-1767), was a German diplomat on assignment to Bern, Switzerland. He was acclaimed for having written *The Law of Nations*, 1758. This work, especially with its emphasis on liberty, equality of individuals, and the right of nations to defend themselves, significantly impacted the Founding Fathers. The son of a Protestant minister, Vattel's work drew heavily upon the German philosopher Christian Wolff's 1749 work by the same title. Vattel implicated that men need to live:

Agreeably to their nature, and in conformity to the views of their common Creator; a law that our own safety, our happiness, our most precious advantages, ought to render sacred to every one of us.

Shipley, Jonathan (1714-December 6, 1788), was the bishop of St. Asaph Anglican Church in London, and a friend of Benjamin Franklin. In 1774, he appealed in the House of Lords:

At present we force every North American to be our enemy...It is a strange idea we have taken up, to cure their resentments by increasing provocation...That just God, whom we have all so deeply offended, can hardly inflict a severer national punishment than by committing us to the natural consequences of our own conduct.

I look upon North America as the only great nursery of freeman left on the face of the earth.

Whitefield, George (December 16, 1714-September 30, 1770), was an evangelist of the Great Awakening in the American colonies prior to the Revolutionary War. He attended Oxford with John and Charles Wesley, who began the Methodist movement. He confronted the established churches, resulting in doors being closed to him. He resorted to preaching out-of-doors, and the colonial population responded with crowds sometimes over thirty thousand. Benjamin Franklin wrote in his autobiography that he was able to hear Whitefield's voice nearly a mile away!

George Whitefield's preaching throughout the Eastern seaboard, greatly contributed toward the thirteen individualistic

colonies melding into one country. Benjamin Franklin was so impressed by his preaching that he printed Whitefield's Journal, which grew to be tremendously popular. As no church could hold the large number of people that attended the crusades, Franklin built an auditorium in Philadelphia for Whitefield to preach in, which was latter donated as the first building of the University of Pennsylvania. A bronze statue of George Whitefield stands in front of it.

In 1733, when he was converted, George Whitefield exclaimed:

Joy - joy unspeakable - joy that's full
of, big with glory!

In a sermon, George Whitefield proclaimed:

Never rest until you can say, "the Lord our righteousness." Who knows but the Lord may have mercy, nay, abundantly pardon you? Beg of God to give you faith; and if the Lord give you that, you will by it receive Christ, with his righteousness, and his all....

None, none can tell, but those happy souls who have experienced it with what demonstration of the Spirit this conviction comes.... Oh, how amiable, as well as all sufficient, does the blessed Jesus now appear! With what new eyes does the soul now see the Lord its righteousness! Brethren, it is unutterable....

Those who live godly in Christ, may not so much be said to live, as Christ to live in them.... They are led by the Spirit as a child is led by the hand of its father....

They hear, know, and obey his voice.... Being born again in God they habitually live to, and daily walk with God.

George Whitefield declared:

Would you have peace with God? Away, then, to God through Jesus Christ, who has purchased peace; the Lord Jesus has shed his heart's blood for this. He died for this; he rose again for this; he ascended into the highest heaven, and is now interceding at the right hand of God.

Sarah Edwards, the wife of Jonathan Edwards, wrote to her brother in New Haven concerning the effects George Whitefield's ministry:

It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible.... Our mechanics shut up their shops, and the day laborers throw down their tools to go and hear him preach, and few return unaffected.

Benjamin Franklin wrote in his autobiography of the effect George Whitefield's preaching was having on the colonies:

It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, 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 different families of every street.

In 1752, George Whitefield wrote to his friend Benjamin Franklin:

My Dear Doctor... I find that you grow more and more famous in the learned world.

In 1764, George Whitefield received a letter from Benjamin Franklin, in which Franklin ended with the salutation:

Your frequently repeated Wishes and Prayers for my Eternal as well as temporal Happiness are very obliging. I can only thank you for them, and offer you mine in return.

In 1769, George Whitefield wrote Benjamin Franklin on the night before his last trip to America. In this last surviving letter, Whitefield shares his desire that both he and Franklin would:

Be in that happy number of those who is the midst of the tremendous final blaze shall cry Amen.

The last letter George Whitefield received from Benjamin Franklin revealed Franklin's heart:

Life, like a dramatic piece, should... finish handsomely. Being now in the last act, I began to cast about for something fit to end with... I sometimes wish, that you and I were jointly employ'd by the Crown to settle a colony on the Ohio... to settle in that fine country a strong body of religious and industrious people!...

Might it not greatly facilitate the introduction of pure religion among the heathen, if we could, by such a colony, show them a better sample of Christians than they commonly see in our Indian traders?

In 1770, as he was dying, Whitefield declared:

How willing I would ever live to preach Christ!
But I die to be with Him!

Nicholas, Robert Carter (January 28, 1715-September 8, 1780) was a member of the Virginia House of Burgesses, representing James City. He was appointed Judge of the High Court of Chancery and Court of Appeals. He was a member of the Committees of Correspondence, attended all major conventions, and in 1775, served as President Pro-tem of the Continental Convention.

When the English tea was dumped into the Boston harbor to protest taxes, the British navy retaliated by blockading the port. The colonies surrounding Massachusetts responded with sympathy and action. On May 24, 1773, Robert Carter Nicholas, Treasurer of the House of Burgesses in Virginia, proposed a Day of Fasting, Humiliation and Prayer, that was approved with virtually no comment:

This House, being deeply impressed with apprehension of the great dangers to be derived to British America from the hostile invasion of the city of Boston in our Sister Colony of Massachusetts Bay, whose commerce and harbor are, on the first day of June next, to be stopped by an armed force, deem it highly

necessary that the said first day of June be set apart, by the members of this House, as a Day of Fasting, Humiliation and Prayer, devoutly to implore the Divine interposition, for averting the heavy calamity which threatens destruction to our civil rights and the evils of civil war;

to give us one heart and mind firmly opposed, by all just and proper means, every injury to American rights;

and that the minds of His Majesty and his Parliament, may be inspired from above with wisdom, moderation and justice, to remove from the loyal people of America all cause of danger from a continued pursuit of measures pregnant with their ruin.

Mayhew, Jonathan (October 8, 1720-July 9, 1766), was a Congregational minister of West Church in Boston. In 1747, he graduated with honors from Harvard and in 1765, he was given the distinguished position of Dudley Lecturer at Harvard. In 1765, reflecting the colonists' feelings toward King George III's hated Stamp Act, Jonathan Mayhew stated in a sermon:

The king is as much bound by his oath not to infringe the legal rights of the people, as the people are bound to yield subjection to him. From whence it follows that as soon as the prince sets himself above the law, he loses the king in the tyrant. He does, to all intents and purposes, un-king himself.

In 1749, in response to the English Parliament's plan to impose the Episcopal Church as America's State Church, Jonathan Mayhew delivered the sermon, Concerning Unlimited Submission to the Higher Powers, to the Council and House of Representatives in Colonial New England:

It is hoped that but few will think the subject of it an improper one to be discoursed in the pulpit, under a notion that this is preaching politics instead of Christ. However, to remove all prejudices of this sort, I beg it may be remembered that "all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Why, then, should not those parts of Scripture which relate to civil government be examined and explained from the desk, as well as others?...

It is evident that the affairs of civil government may properly fall under a moral and religious consideration... For, although there be a sense, and a very plain and important sense, in which Christ's Kingdom is not of this world, His inspired apostles have nevertheless, laid down some general principles concerning the office of civil rulers, and the duty of subjects, together with the reason and obligation of that duty.

And... it is proper for all who acknowledge the authority of Jesus Christ, and the inspiration of His apostles, to endeavor to understand what is in fact the doctrine which they have delivered concerning this matter....

Civil tyranny is usually small at the beginning, like "the drop of a bucket," till at length, like a mighty torrent, or the raging waves of the sea, it

bears down all before it, and deluges whole countries and empires.

On January 30, 1750, Jonathan Mayhew delivered a sermon which on Romans 13: 1-7:

The apostle's [Paul] doctrine... may be summed up in the following observations, viz.:

That the end of magistracy is the good of civil society, as such.

That civil rulers, as such, are the ordinance and ministers of God; it being by His permission and providence that any bear rule and agreeable to His will that there should be some persons vested with authority in society, for the well-being of it....

It is obvious then, in general, that the civil rulers whom the apostle speaks of, and obedience to whom he presses upon Christians as a duty, are good rulers, such as are, in the exercise of their office and power, benefactors to society....

Sherman, Roger (April 19, 1721-July 23, 1793), was an American Revolutionary patriot, jurist and politician. He was distinguished as the only Founding Father to sign all four major founding documents: The Articles of Association, 1774; The Declaration of Independence, 1776; The Articles of Confederation, 1777; and The Constitution of the United States, 1787.

Roger Sherman was a shoe cobbler, surveyor and merchant prior to his political career. He was a self-taught lawyer; a state senator; a superior court judge; and a judge in Connecticut for fourteen years. He was member of the Continental Congress and helped draft the Declaration of Independence. He was a member of the Constitutional Convention, where he made 138 speeches. He was a U.S. Representative, 1789-91, and at the age of 70, was elected a U.S. Senator, 1791-93.

On Thursday, June 28, 1787, during an almost fatal crisis in the Constitutional Convention, Roger Sherman seconded a motion to enact Dr. Benjamin Franklin's request that Congress be opened with prayer each day. This practice has continued since. The heated dispute was over how Congress would insure that the smaller states would be equally represented in comparison with the larger states. This debate grew so serious that it threaten the convention itself, as some delegates had already left. Shortly after Franklin's call for prayer, Roger Sherman made the suggestion that state representation in the Senate be equal and that state representation in the House be based on population. This historic proposal, which came to be called the "Connecticut Compromise," was adopted and the system has been in use since. Roger Sherman was also on the committee which decided the wording of the First Amendment. He was originally opposed to the First Amendment, considering it unnecessary, since Congress had no authority delegated from the Constitution in such areas.

In February 1776, along with John Adams and George Wythe of Virginia, Roger Sherman, served on a committee responsible for creating instructions for an embassy headed for Canada. The instructions directed:

You are further to declare that we hold sacred the rights of conscience, and may promise to the whole people, solemnly in our name, the free and undisturbed exercise of their religion. And... that all civil rights and the right to hold office were to be extended to

persons of any Christian denomination.

On October 17, 1777, when he heard of the British General Burgoyne surrendering over 5000 troops to the American General Gates at Saratoga, Roger Sherman exclaimed:

This is the Lord's doing, and marvelous in our eyes!

Roger Sherman supported the act of Congress authorizing President Washington to officially declare a national Thanksgiving Day holiday. His remarks were recorded in the Journals of Congress:

Mr. Sherman justified the practice of thanksgiving, on any signal event, not only as a laudable one in itself, but as warranted by a number of precedents in Holy Writ: for instance, the solemn thanksgivings and rejoicings which took place in the time of Solomon, after the building of the temple, was a case in point. This example, he thought, worthy of Christian imitation on the present occasion.

While he was in Congress, Roger Sherman objected to a report from the War Committee which would have allowed the army to give five hundred lashes by the courts-martial to a delinquent soldier. He successfully opposed the proposal, using for his argument the scripture Deuteronomy chapter 25, verse 3:

Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Roger Sherman described the necessity of:

Admiring and thankfully acknowledging the riches of redeeming love, and earnestly imploring that divine assistance which may enable us to live no more to ourselves, but to him who loved us and gave himself to die for us.

Roger Sherman joined the Congregational Church in 1742 and faithfully served as clerk, deacon and treasurer. He spoke very highly of his pastor, the Reverend Jonathan Edwards, the younger:

I esteem him one of the best of preachers that I am acquainted with, sound in faith, and pious and diligent in his studies and attention to the duties of his office.

In 1788, as a member of the White Haven Congregational Church, Roger Sherman was asked to use his expertise in revising the wording of their creed. In his own handwriting, he wrote the following:

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.

That God has foreordained whatsoever comes to pass, so as thereby he is not the author or approver of sin.

That he creates all things, and preserves and govern all creatures and all their actions, in a manner perfectly consistent with the freedom of will in moral agents, and the usefulness of means.

That he made man at first perfectly holy, that the first man sinned, and as he was the public head of his posterity, they all became sinners in consequence of his first transgression, are wholly indisposed to that which is good and inclined to evil, and on account of sin are liable to all the miseries of this life, to death, and to the pains of hell forever.

I believe that God having elected some of mankind to eternal life, 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:

also by his special grace and spirit, to regenerate, sanctify and enable to persevere in holiness, all who shall be saved; and to procure in consequence of their repentance and faith in himself their justification by virtue of his atonement as the only meritorious cause.

I believe a visible church to be a congregation of those who make a credible profession of their faith in Christ, and obedience to him, joined by the bond of the covenant....

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 judgement 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.

In 1789, while serving as a U.S. Representative from Connecticut, Roger Sherman wrote a sermon titled, "A Short Sermon on the Duty of Self-Examination Preparatory to Receiving the Lord's Supper":

Self-examination previous to an approach to the holy supper of the Lord is a necessary, tho' I fear too much neglected duty...

Representative Roger Sherman wrote a letter from New York to Samuel Hopkins, the Congregational minister of Newport, Rhode Island:

That a God of infinite Goodness can (through atonement) have mercy on whom He will, consistent with the honor of His Law and Government and all of His perfections, is a much better ground of hope than the denial of self-love.

Benjamin Rush, also a signer of the Declaration of Independence, wrote his estimation of Roger Sherman in 1777:

He was not less distinguished for his piety than his patriotism. He once objected to a motion for

Congress sitting on a Sunday upon an occasion which he thought did not require it, and gave as a reason for his objection a regard for the commands of his Maker.

President John Adams described Roger Sherman, who had been elected a U.S. Senator in 1791, as:

...an old Puritan, as honest as an angel and as firm in the cause of American Independence as Mount Atlas.

Engraved on Roger Sherman's tomb is the Epitaph:

IN MEMORY OF
THE HON. ROGER SHERMAN, ESQ.
MAYOR OF THE CITY OF NEW HAVEN,
AND SENATOR OF THE UNITED STATES.
HE WAS BORN AT NEWTOWN, IN MASSACHUSETTS,
APRIL 19th, 1721
AND DIED IN NEW HAVEN, JULY 23rd, A. D. 1793,
AGED LXXII.
...He ever adorned
the profession of Christianity
which he made in youth;
and, distinguished through life
for public usefulness,
died in the prospect
of a blessed immortality.

Adams, Samuel (September 27, 1722-October 2, 1803), was a Revolutionary leader and signer of the Declaration of Independence. He was the cousin John Adams, the second President. Samuel Adams was known as the "Father of the American Revolution." He labored over 20 years as a patriot and leader. He instigated the Boston Tea Party, signed the Declaration of Independence, called for the first Continental Congress and served as a member of Congress until 1781. He helped draft the Massachusetts Constitution, 1779; served as the state's Lieutenant Governor under Governor John Hancock, 1789-93; and Governor of Massachusetts, 1793-97. The State of Massachusetts, as evidence of the high esteem in which he was held, chose to be represented by a statue of Samuel Adams in the U.S. Capitol.

In 1750, Samuel Adams wrote:

He therefore is the truest friend to the liberty of his country who tries most to promote its virtue, and who, so far as his power and influence extend, will not suffer a man to be chosen into any office of power and trust who is not a wise and virtuous man...The sum of all is, if we would most truly enjoy this gift of Heaven, let us become a virtuous people.

Samuel Adams formed the Committees of Correspondence, which were largely responsible for the unity and cohesion of the Colonists preceding the Revolution. The original Committee, formed in Boston, had three goals: (1) delineate the rights of Colonists as men; (2) detail how these rights had been violated; (3) publicize these rights and the violations thereof throughout the Colonies. His reports spread like fire through the towns and parishes, many times by an early pony express system. His work, The Rights of the Colonists, began to be circulated on November 20, 1772. In it, Samuel Adams stated:

Among the natural rights of the Colonists are these: First, a right to life; Secondly, to liberty; Thirdly, to property; together with the right to support and defend them in the best manner they can... The supreme power cannot justly take from any man any part of his property, without his consent in person or by his representative.

On November 20, 1772, in the section of The Rights of the Colonists entitled, "The Rights of the Colonist as Subjects," Samuel Adams stated:

[Government] has no right to absolute, arbitrary power over the lives and fortunes of the people; nor can mortals assume a prerogative not only too high for men, but for angels, and therefore reserved for the exercise of the Deity alone.

On November 20, 1772, in the section of The Rights of the Colonists entitled, "The Rights of the Colonist as Men," Samuel Adams declared:

As neither reason requires nor religion permits the contrary, every man living in or out of a state of civil society has a right peaceably and quietly to worship God according to the dictates of his own conscience.

"Just and true liberty, equal and impartial liberty," in matters spiritual and temporal, is a thing that all men are clearly entitled to by the eternal and immutable laws of God and nature, as well as by the law of nations and all well-grounded municipal laws, which must have their foundation in the former.

In regards to religion, mutual toleration in the different professions thereof is what all good and candid minds in all ages have ever practiced, and, both by precept and example, inculcated on mankind, and it is now generally agreed among Christians that this spirit of toleration, in the fullest extent consistent with the being of civil society, is the chief characteristical mark of the church.

On November 20, 1772, in the section of The Rights of the Colonists entitled, "The Rights of the Colonist as Christians," Samuel Adams declared:

The right to freedom being the gift of God Almighty, the rights of the Colonists as Christians may best be understood by reading and carefully studying the institutions of The Great Law Giver and the Head of the Christian Church, which are to be found clearly written and promulgated in the New Testament.

On September 6, 1774, the second day of the Congressional Congress, Samuel Adams proposed that the session be opened with prayer, in spite of the various Christian sects represented:

Christian men, who had come together for solemn deliberation in the hour of their extremity, to say there was so wide a difference in their religious belief that they could not, as one man, bow the knee in prayer to the Almighty, whose advice and assistance

they hoped to obtain.

In 1775, in response to an entreaty by British General Gage, who intended to dissuade him from his resolve, Samuel Adams answered:

I trust I have long since made my peace with the King of Kings. No personal consideration shall induce me to abandon the righteous cause of my country. Tell Governor Gage it is the advise of Samuel Adams to him no longer to insult the feelings of an exasperated people.

On April 16, 1776, Samuel Adams wrote a letter to James Warren from Philadelphia:

My Dear Sir, - I have not yet congratulated you in the unexpected and happy change of our affairs in the removal of the rebel army from Boston. Our worthy friend Major Hawley in his letter to me declines giving me joy on this occasion.

He thinks it best to put off the ceremony till the congress shall proclaim Independence. In my opinion, however, it becomes us to rejoice and religiously to acknowledge the goodness of the Supreme Being who in this instance hath signally appeared for us...

They have attempted to subdue us by force, but God Be praised, in vain.

On April 30, 1776, Samuel Adams wrote to John Scollay of Boston:

Our grateful acknowledgements are to the Supreme Being who has not been regardless of the multiplied oppressions which the inhabitants of that city have suffered....

Revelation assures us that "Righteousness exalteth a nation." Communities are dealt with in this world by the wise and just Ruler of the Universe. He rewards or punishes them according to their general character.

The diminution of public virtue is usually attended with that of public happiness, and the public liberty will not long survive the total extinction of morals. "The Roman Empire," says the historian, "must have sunk, though the Goths had not invaded it. Why? Because the Roman virtue was sunk."

Could I be assured that America would remain virtuous, I would venture to defy the utmost efforts of enemies to subjugate her.

You will allow me to remind you, that the morals of that city which has borne so great a share in the American contest, depend much upon the vigilance of the respectable body of magistrates, of which you are a member.

As the Declaration of Independence was being signed, 1776, Samuel Adams declared:

We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come.

Following the public reading of the Declaration of Independence, Samuel Adams noted:

The people, I am told, recognize the resolution as though it were a decree promulgated from heaven.

On August 1, 1776, Samuel Adams addressed the Continental Congress assembled at the State House in Philadelphia:

Countrymen and brethren: I would gladly have declined an honor to which I find myself unequal. I have not the calmness and impartiality which the infinite importance of the occasion demands.

I will not deny the charge of my enemies, that resentment for the accumulated injuries of our country and an ardor for her glory... may deprive me of that accuracy of judgement and expression which men of cooler passions may possess.

Let me beseech you then, to hear me with caution, to examine without prejudice, and to correct the mistakes into which I may be hurried by my zeal....

This day, I trust, the reign of political protestantism will commence. We have explored the temple of royalty, and found that the idol we have bowed down to, has eyes which see not, ears that hear not our prayers, and a heart like the nether millstone.

We have this day restored the Sovereign, to whom alone all men ought to be obedient. He reigns in Heaven, and with a propitious eye beholds his subjects assuming that freedom of thought, and dignity of self-direction which He bestowed on them....

We are now on this continent to the astonishment of the world three millions of souls united in one common cause. We have large armies, well disciplined and appointed, with commanders inferior to none in military skill, and superior in activity and zeal.

We are furnished with arsenals and stores beyond our most sanguine expectations, and foreign nations are waiting to crown our success by their alliances.

There are instances of, I would say, an almost astonishing Providence in our favor; our success has staggered our enemies, and almost given faith to infidels; so that we may truly say it is not our own arm which has saved us.

The hand of Heaven appears to have led us on to be, perhaps, humble instruments and means in the great Providential dispensation which is completing.

We have fled from the political Sodom; let us not look back, lest we perish and become a monument of infamy and derision to the world!...

And, brethren and fellow-countrymen, if it was ever granted to mortals to trace the designs of Providence, and interpret its manifestations in favor of their cause, we may, with humility of soul, cry out, "Not unto us, not unto us, but to thy Name be the praise."

The confusion of the devices among our enemies, and the rage of the elements against them, have done almost as much towards our success as either our councils or our arms.

The time at which this attempt on our liberties was made, when we were ripened into maturity, had acquired a knowledge of war, and were free from the

incursions of enemies in this country, the gradual advances of our oppressors enabling us to prepare for our defence, the unusual fertility of our lands and clemency of the seasons, the success which at first attended our feeble arms, producing unanimity among our friends and reducing our internal foes to acquiescence

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These are all strong and palpable marks and assurances, that Providence is yet gracious unto Zion, that it will turn away the captivity of Jacob.

Our glorious reformers, when they broke through the fetters of superstition, effected more than could be expected from an age so darkened.

But they left much to be done by their posterity. They lopped off, indeed, some of the branches...but they left the root and stock when they left us under the domination of human systems and decisions, usurping the infallibility which can be attributed to Revelation alone. They dethroned one usurper only to raise up another....

And if we now cast our eyes over the nations of the earth we shall find, that instead of possessing the pure religion of the gospel, they may be divided either into infidels who deny the truth, or politicians who make religion a stalking horse for their ambition, of professors, who walk in the trammels of orthodoxy, and are more attentive to traditions and ordinances of men than to the oracles of truth.

Thus by the beneficence of Providence, we shall behold our empire arising, founded on justice and the voluntary consent of the people, and giving full scope to the exercise of those faculties and rights which most ennoble our species.

Besides the advantages of liberty and the most equal constitution, Heaven has given us a country with every variety of climate and soil, pouring forth in abundance whatever is necessary for the support, comfort, and strength of a nation.

Within our own borders we possess all the means of sustenance, defence, and commerce; at the same time, these advantages are so distributed among the different States of this continent, as if nature had in view to proclaim to us - be united among yourselves, and you will want nothing from the rest of the world.

Go on, then, in your generous enterprise, with gratitude to Heaven for past success, and confidence of it in the future. For my own part, I ask no greater blessing than to share with you the common danger and common glory.

On November 22, 1780, Samuel Adams gave this advice to T. Wells, his daughter's fiancée:

I could say a thousand things to you, if I had leisure. I could dwell on the importance of piety and religion, of industry and frugality, of prudence, economy, regularity and even Government, all of which are essential to the well being of a family. But I have not time. I cannot however help repeating piety, because I think it indispensable. Religion in a family is at once its brightest ornament and its best security.

American Quotations.txt

On November 27, 1780, in a letter to Elbridge Gerry, Samuel Adams stated:

More, in my opinion, is to be done than conquering our British enemies, in order to establish the liberties of our country on a solid basis. Human nature, I am afraid, is too much debased to relish the republican principles in which the new government of the commonwealth of Massachusetts appears to be founded. Mankind is prone to political idolatry....

May Heaven inspire the present rulers with wisdom and sound understanding! In all probability they will stamp the character of the people...if we look into the history of governors, we shall find that their principles and manners have always had a mighty influence on the people.

On October 4, 1790, Samuel Adams wrote to his cousin, John Adams, who was then the Vice-President of the United States:

Let divines and philosophers, statesmen and patriots, unite their endeavors to renovate the age, by impressing the minds of men with the importance of educating their little boys and girls, of inculcating in the minds of youth the fear and love of the Deity and universal philanthropy, and, in subordination to these great principles, the love of their country; of instructing them in the art of self-government without which they never can act a wise part in the government of societies, great or small; in short, of leading them in the study and practice of the exalted virtues of the Christian system.

On October 18, 1790, John Adams wrote in reply concerning these issues, stating:

You and I agree.

In 1794, Governor Samuel Adams of Massachusetts, having just risen from Lieutenant Governor following the death of Governor John Hancock, addressed the State Legislature:

In the supposed state of nature, all men are equally bound by the laws of nature, or to speak more properly, the laws of the Creator: - They are imprinted by the finger of God on the heart of man. Thou shalt do no injury to thy neighbor, is the voice of nature and reason, and it is confirmed by written revelation.

On January 17, 1794, Governor Samuel Adams addressed the Massachusetts Legislature:

Human laws excite fears and apprehensions, lest crimes committed be detected and punished; But a virtuous education is calculated to reach and influence the heart, and to prevent crimes....

Such an education, which leads the youth beyond mere outside show, will impress their minds with a profound reverence of the Deity, universal benevolence, and a warm attachment and affection towards their country. It will excite in them a just regard to Divine Revelation, which informs them of the original

character and dignity of man; and it will inspire them with a sense of true honor.

On October 14, 1795, Samuel Adams, as Governor of the State of Massachusetts, issued a Proclamation for a Day of Public Thanksgiving and Praise:

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BY THE GOVERNOR

A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE

Forasmuch as the occasional meeting of a people for the exercise of piety and devotion towards God, more especially of those who enjoy the light of divine revelation, as a strong tendency to impress their minds with a sense of dependence upon Him and their obligations to Him;

I have thought fit, according to the ancient and laudable practice of our renowned ancestors, to appoint a day of public thanksgiving to God, for the great benefits which he has been pleased to bestow upon us, in the year past.

And I do by advice and consent of the council, appoint Thursday, the nineteenth day of November next, to be observed as a day of public thanksgiving and praise throughout this commonwealth: calling upon the ministers of the Gospel of all denominations, with their respective congregations to assemble on that day to offer to God, their unfeigned gratitude, for his great goodness to the people of the United States in general, and of this commonwealth in particular.

More especially in that he hath in His good providence united the several states under a national compact formed by themselves, whereby they may defend themselves against external enemies, and maintain peace and harmony with each other.

That internal tranquility has been contained within this commonwealth; and that the voice of health is so generously heard in the habitations of the people.

That the earth has yielded her increase, so that the labors of our industrious husbandmen have been abundantly crowned with plenty...

That while other nations have been involved in war, attended with an uncommon profusion of human blood, we in the course of Divine Providence, have been preserved from so grievous a calamity, and have enjoyed so great a measure of the blessing of peace.

And I do recommend that together with our thanksgiving, humble prayer may be offered to God, that we may be enabled, by the subsequent obedience of our hearts and manners, to testify the sincerity of our profession of gratitude, in the sight of God and man; and thus be prepared for the reception of future blessings.

That God would be pleased to guide and direct the administration of the Federal government, and those of the several states, in union, so that the whole people may continue to be safe and happy in the constitutional enjoyment of their rights, liberties and privileges, and our governments be greatly respected at home and

abroad...

And I do recommend to the people of this commonwealth, to abstain from all such labor and recreations as may not be consistent with the solemnity of the said day.

On March 20, 1797, in a Proclamation of a Day of Fast, Massachusetts Governor Samuel Adams declared:

And as it is our duty to extend our wishes to the happiness of the great family of man, I conceive that we cannot better express ourselves than by humbly supplicating the Supreme Ruler of the world that the rod of tyrants may be broken to pieces, and the oppressed made free again;

that wars may cease in all the earth, and that the confusions that are and have been among nations may be overruled by promoting and speedily bringing on that holy and happy period when the kingdom of our Lord and Saviour Jesus Christ may be everywhere established, and all people everywhere willingly bow to the sceptre of Him who is Prince of Peace.

In 1800, Dr. Benjamin Rush described Governor Samuel Adams:

He considered national happiness and the public patronage of religion inseparably connected; and so great was his regard for public worship, as a means of promoting religion, that he constantly attended divine service in the German church in Yorktown while Congress sat there, when there was no service in their chapel....

His morals were irreproachable, and even ambition and avarice, the usual vices of politicians, seemed to have no place in his breast.

In his last known letter to Thomas Paine, Samuel Adams voiced:

When I heard you had turned your mind to a defense of infidelity, I felt myself much astounded and more grieved, that you had attempted a measure so injurious to the feelings and so repugnant to the true interest of so great a part of the citizens of the United States. The people of New England, if you will allow me to use a Scripture phrase, are fast returning to their first love.

On February 12, 1779, in a letter to James Warren, Samuel Adams stated:

A general Dissolution of Principles and Manners will more surely overthrow the Liberties of America than the whole Force of the Common Enemy. While the People are virtuous they cannot be subdued; but when they lose their virtue they will be ready to surrender their Liberties to the first external or internal invader....

If Virtue and Knowledge are diffused among the People, they will never be enslaved. This will be their great Security.

Samuel Adams stated:

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Neither the wisest constitution nor the wisest laws will secure the liberty and happiness of a people whose manners are universally corrupt.

I conceive we cannot better express ourselves than by humbly supplicating the Supreme Ruler of the world....

that the confusions that are and have been among the nations may be overruled by the promoting and speedily bringing in the holy and happy period when the kingdoms of our Lord and Saviour Jesus Christ may be everywhere established, and the people willingly bow to the sceptre of Him who is the Prince of Peace.

Samuel Adams wrote in his Last Will and Testament:

Principally, and first of all, I resign my soul to the Almighty Being who gave it, and my body I commit to the dust, relying on the merits of Jesus Christ for the pardon of my sins.

Langdon, Samuel (January 12, 1723-November 29, 1797), was the president of Harvard University and a member of the New Hampshire Convention to ratify the U.S. Constitution, 1788. He was an original member of the American Academy of Arts and Sciences.

On May 31, 1775, Harvard President Samuel Langdon addressed the Massachusetts Provincial Congress:

Wherefore is all this evil upon us? Is it not because we have forsaken the Lord? Can we say we are innocent of crimes against God? No, surely it becomes us to humble ourselves under His mighty hand, that He may exalt us in due time....

We have rebelled against God. We have lost the true spirit of Christianity, though we retain the outward profession and form of it.... By many, the Gospel is corrupted into a superficial system of moral philosophy, little better than ancient Platonism....

My brethren, let us repent and implore the divine mercy. Let us amend our ways and our doings, reform everything that has been provoking the Most High, and thus endeavor to obtain the gracious interpositions of Providence for our deliverance....

If God be for us, who can be against us? The enemy has reproached us for calling on His name and professing our trust in Him. They have made a mock of our solemn fasts and every appearance of serious Christianity in the land....

May our land be purged from all its sins! Then the Lord will be our refuge and our strength, a very present help in trouble, and we will have no reason to be afraid, though thousands of enemies set themselves against us round about.

May the Lord hear us in this day of trouble.... We will rejoice in His salvation, and in the name of our God, we will set up our banners!

Witherspoon, John (February 5, 1723-November 15, 1794), was an American Revolutionary patriot and clergyman. Born in Scotland, being a descendant of John Knox on his mother's side, John

Witherspoon's influence as an educator was widely felt in America. He signed the Declaration of Independence and was a member of the Continental Congress. He was a primary proponent of separation of powers insisting on inclusions to check and balance the power of government. He served on over 120 Congressional committees, including: the Board of War, the Committee on Secret Correspondence, or Foreign Affairs, and the Committee on Clothing for the Army.

As president of Princeton University, 1768-94, he graduated 478 students who directly shaped America, including: James Madison, who served eight years as Secretary of State and eight years as U.S. President; Aaron Burr, Jr., who was a U.S. Vice-President; 3 U.S. Supreme Court justices; 10 Cabinet members; 13 state governors; 21 U.S. Senators; 39 U.S. Representatives; and 114 ministers. Through his students, John Witherspoon's views were reflected in our Constitution, as 9 (one-sixth) of the 55 delegates to the Constitutional Convention were graduates of Princeton University: Gunning Bedford Jr. of Delaware; David Brearley of New Jersey; William Richardson Davie of North Carolina; Jonathan Dayton of New Jersey; William Churchill Houston of New Jersey; James Madison of Virginia; Alexander Martin of North Carolina; Luther Martin of Maryland; and William Paterson of New Jersey.

On May 17, 1776, the same day the Continental Congress declared a National Day of Fasting, Humiliation and Prayer, Reverend John Witherspoon delivered a sermon at Princeton University entitled "The Dominion of Providence over the Passions of Men," in which he stated:

While we give praise to God, the Supreme Disposer of all events, for His interposition on our behalf, let us guard against the dangerous error of trusting in, or boasting of, an arm of flesh....

If your cause is just, if your principles are pure, and if your conduct is prudent, you need not fear the multitude of opposing hosts.

What follows from this? That he is the best friend to American liberty, who is most sincere and active in promoting true and undefiled religion, and who sets himself with the greatest firmness to bear down profanity and immorality of every kind.

Whoever is an avowed enemy of God, I scruple not to call him an enemy of his country.

It is in the man of piety and inward principle, that we may expect to find the uncorrupted patriot, the useful citizen, and the invincible soldier. - God grant that in America true religion and civil liberty may be inseparable and that the unjust attempts to destroy the one, may in the issue tend to the support and establishment of both.

John Witherspoon championed against "tyranny of conscience," citing:

There is not a single instance in history, in which civil liberty was lost, and religious liberty preserved entire.... If therefore we yield up our temporal property, we at the same time deliver the conscience into bondage.... [Governments are to] defend and secure rights of conscience in the most equal and impartial manner....

John Witherspoon continually crusaded for freedom, not only by circulating a letter urging ministers to support independence, but also by publishing a sermon beseeching Scotsmen to insist on their "ancient rights" against Britain, entitled:

"Address to the Natives of Scotland residing in America."

In his "Pastoral Letter," he explained:

Universal profligacy makes a nation ripe for divine judgements and is the natural means of bringing them to ruin; reformation of manners is of the utmost necessity in our present distress.

As a convention delegate from the colony of New Jersey, Rev. Witherspoon argued in favor of separation from England, declaring:

Gentlemen, New Jersey is ready to vote for independence. In our judgement, the country is not only ripe for independence, but we are in danger of becoming rotten for the want of it, if we delay any longer!

After the peace treaty was negotiated with England, John Witherspoon delivered his "Thanksgiving Sermon," entreating Americans to live for:

The Glory of God, the public interest of religion and the good of others, [as] civil liberty cannot be long preserved without virtue. [A Republic] must either preserve its virtue or lose its liberty.

An insight into John Witherspoon's convictions can be gleaned from the sermons he presented while pastor of Laigh Kirk in Paisley, Scotland, from 1757 to 1768, which included:

"The Absolute Necessity of Salvation through Christ." ;

"Inquiry into the Scripture Meaning of Charity," which he described as "an ardent and unfeigned love to others and a desire of their welfare, temporal and eternal... [with] the deepest concern for their dangerous state." ;

"The Trial of Religious Truth by Its Moral Influence," using the text "By their fruits ye shall know them." ;

John Witherspoon's beliefs can be seen in his statements:

The character of a Christian must be taken from Holy Scriptures... the unerring standard.

Fly also for forgiveness to the atoning blood of the great Redeemer...

Press every hearer to a sincere concern for his own soul's salvation.

The doctrine of divine Providence is very full and

complete in the sacred oracles.

In his Lectures on Divinity, Witherspoon enumerated:

Religion is the grand concern of us all... the salvation of our souls in the one thing needful.

In regards to man's need for redemption, Reverend John Witherspoon explained:

The corruption of our nature... is the foundation-stone of the doctrine of redemption. Nothing can be more absolutely necessary to true religion, than a clear conviction of the sinfulness of our nature and state....

Men of lax and corrupt principles take great delight in speaking to the praise of human nature, and extolling its dignity, without distinguishing what it was at its first creation, from what it is in its present fallen state. But I appeal from these visionaries' reasonings to the history of all ages, and the inflexible testimony of daily experience. (C)andid attention, either to past history or present state of the world, but above all, the ravages of lawless power, ought to humble us in the dust....

The evil of sin appears from every page of the sacred oracles.... The history of the world is little else than the history of human guilt....

Nothing is more plain from scripture, or better supported by daily experience, than that man by nature is in fact incapable of recovery without the power of God specially interposed.

In reflecting on "conscience," Reverend John Witherspoon delineated:

There remains so much of God written on the conscience of even the most profligate....

It pleased God to write his law upon the heart of man at first. And the great lines of duty, however obscured by their original apostasy, are still so visible as to afford an opportunity of judging what conduct and practice is or is not agreeable to its dictates.

Such authority hath natural conscience still in man that it renders those... inexcusable in the sight of God (Rom. 1:20-2:14). But it is of importance in the present argument to observe, that every one is able to pass a far surer judgement on the moral character of another, than his own. The pollution of the heart brings a corrupt bias on the judgement, in the man's own case.... In determining the character of others, this bias is less sensibly felt.

A course advertisement for Reverend John Witherspoon's classes at Princeton University read:

The President has also engaged to give Lectures twice in the Week, on the following Subjects (1) On Chronology and History, civil as well as sacred; a Branch of Study, of itself extremely useful and delightful, and at present in the highest Reputation in every Part of Europe, (2) Critical Lectures on the

Scripture, with the Addition of Discourses on Criticism in general; the several Species of Writing, and the fine Arts, (3) Lectures on Composition, and the Eloquence of the Pulpit and the Bar.

With prophetic insight as to our country's growth, John Witherspoon commented to his friend, Rev. Ashabel Green:

Don't be surprised if you see a turnpike all the way to the Pacific Ocean in your lifetime.

John Adams, after attending church at the College of New Jersey, wrote:

Heard Dr. Witherspoon all Day. A clear, sensible, Preacher.

Reverend John Witherspoon, who had lost two sons in the Revolutionary War, was the epitome of a patriot. After his wife died in October of 1789, he re-entered politics, heading up a committee in the New Jersey legislature to abolish slavery. Following John Witherspoon's death, John Adams admired him as:

A true son of liberty. So he was. But first, he was a son of the Cross.

Blackstone, Sir William (July 10, 1723-February 14, 1780), was an English jurist who deeply influenced the growth of Common Law, jurisprudence and the basis of law in America. In 1758, he was honored by being elected Oxford's first Vinerian Lecturer, and in 1770, he became one of the Judges of the Common Pleas. From 1765 to 1770, Sir William Blackstone published his highly influential work entitled, Commentaries on the Laws of England. These were so universally accepted in America that by 1775 they had sold more copies in America than in England. This work set the foundation for America's great legal minds including Chief Justice John Marshall. When scholars examined nearly 15,000 items written by the Founding Fathers from 1760 to 1805 (including books, newspapers articles, monographs, pamphlets, etc.), it was found that Sir William Blackstone was quoted more than any other author except one.

James Madison, the "Chief Architect of the Constitution," endorsed Blackstone, saying:

I very cheerfully express my approbation of the proposed edition of Blackstone's Commentaries.

Sir William Blackstone expressed the presuppositional base for law in his Commentaries on the Laws of England, 1765-70:

Man, considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being... And, consequently, as man depends absolutely upon his Maker for everything, it is necessary that he should in all points conform to his Maker's will... this will of his Maker is called the law of nature.

Law of Nature. This will of his Maker is called the law of nature. For as God, when He created matter, and endued it with a principle of mobility, established certain rules for the perpetual direction of that

motion; so, when He created man, and endued him with free will to conduct himself in all parts of life, He laid down certain immutable laws of human nature, whereby that free will is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws.

Considering the Creator only a Being of infinite power, He was able unquestionably to have prescribed whatever laws He pleased to His creature, man, however unjust or severe. But as He is also a Being of infinite wisdom, He has laid down only such laws as were founded in those relations of justice, that existed in the nature of things antecedent to any positive precept.

These are the eternal, immutable laws of good and evil, to which the Creator Himself in all His Dispensations conforms; and which He has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such among others, are these principles: that we should live honestly, should hurt nobody, and should render to everyone his due; to which three general precepts Justinian has reduced the whole doctrine of law. . . .

This law of nature, being coeval with mankind and dictated by God Himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: no human laws are of any validity, if contrary to this. . . .

Revealed Law. This has given manifold occasion for the interposition of divine providence; which in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation.

The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the Holy Scriptures. These precepts, when revealed, are found upon comparison to be really a part of the original law of nature as they tend in all their consequences to man's felicity.

But we are not from thence to conclude that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find that, until they were revealed, they were hid from the wisdom of the ages.

As then the moral precepts of this law are indeed of the same original with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system, which is framed by ethical writers, and denominated the natural law.

Because one is the law of nature, expressly declared so to be by God Himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.

Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these.

Sir William Blackstone explicated:

Blasphemy against the Almighty is denying his being or providence, or uttering contumelious reproaches on our Savior Christ. It is punished, at common law by fine and imprisonment, for Christianity is part of the laws of the land.

If [the legislature] will positively enact a thing to be done, the judges are not at liberty to reject it, for that were to set the judicial power above that of the legislature, which would be subversive of all government.

To deny the possibility, nay, actual existence, of witchcraft and sorcery, is at once to contradict the revealed Word of God in various passages both of the Old and New Testament.

The preservation of Christianity as a national religion is abstracted from its own intrinsic truth, of the utmost consequence to the civil state, which a single instance will sufficiently demonstrate.

The belief of a future state of rewards and punishments, the entertaining just ideas of the main attributes of the Supreme Being, and a firm persuasion that He superintends and will finally compensate every action in human life (all which are revealed in the doctrines of our Savior, Christ), these are the grand foundations of all judicial oaths, which call God to witness the truth of those facts which perhaps may be only known to Him and the party attesting;

all moral evidences, therefore, all confidence in human veracity, must be weakened by apostasy, and overthrown by total infidelity.

Wherefore, all affronts to Christianity, or endeavors to depreciate its efficacy, in those who have once professed it, are highly deserving of censure.

Livingston, William (November 1723-July 25, 1790), was a Brigadier General in the militia and a member of the First and Second Continental Congresses. He signed the U.S. Constitution, being 61 years old at the time. He served as the first Governor of New Jersey, and was re-elected for 14 years.

Growing up on the frontier around Albany, William Livingston knew the missionaries who worked among the Mohawks. He graduated first in his class from Yale and went on to study law. While living in New York, he published articles defending the faith, many of which were published in The Independent Reflector, such as No. 46:

I believe the Scriptures of the Old and New Testaments, without any foreign comments or human explanations...I believe that he who feareth God and worketh righteousness will be accepted of Him...

I believe that the virulence of some...proceeds not from their affection to Christianity, which is founded on too firm a basis to be shaken by the freest inquiry, and the Divine authority of which I sincerely believe without receiving a farthing for saying so.

In 1768, William Livingston said:

The land we possess is the gift of Heaven to our fathers, and Divine Providence seems to have decreed it to our latest posterity.

In 1772, William Livingston took in Alexander Hamilton, who was 16 years old at the time, and opened the doors for him to attend King's College (Columbia University) in New York. Hamilton went on to become the first Secretary of the Treasury.

On March 16, 1776, as recorded in the Journal of Congress, General William Livingston presented a resolution in the Continental Congress, which passed without dissent, declaring May 17, 1776, as a National Day of Humiliation, Fasting and Prayer:

We earnestly recommend that Friday, the 17th day of May next, be observed by the colonies as a day of humiliation, fasting, and prayer, that we may with united hearts confess and bewail our manifold sins and transgressions, and by a sincere repentance and amendment of life appease God's righteous displeasure, and through the merits and mediation of Jesus Christ obtain His pardon and forgiveness.

In September of 1776, in his Inaugural Address as the first elected Governor of the State of New Jersey, William Livingston stated:

May the foundation of our infant State be laid in virtue and the fear of God, and the superstructure will rise glorious, and endure for ages.

William Livingston wrote in a letter:

If the history (New Testament) be not true, then all the whole laws of nature were changed; all the motives and incentives to human actions that ever had obtained in this world have been entirely inverted; the wickedest men in the world have taken the greatest pains and endured the greatest hardship and misery to invent, practice, and propagate the most holy religion that ever was.

Backus, Isaac (January 9, 1724-November 20, 1806), was an American separatist leader and colonial historian. He wrote many influence works, including: History of New England - with Particular Reference to the Denomination of Christians Called Baptist, published in 1777; and "A Declaration of the Rights of the Inhabitants of the State of Massachusetts-Bay in New England," in which he stated:

Nothing can be true religion but a voluntary obedience unto His revealed will, of which each rational soul has an equal right to judge for himself, every person has an unalienable right to act in all religious affairs according to the full persuasion of his own mind.

In September of 1775, Isaac Backus spoke to the Massachusetts Assembly, in behalf of the Warren Association, on the subject of taxing religious dissenters:

Is not all America now appealing to Heaven against the injustice of being taxed where we are not represented, and against being judged by men who are interested in getting away our money? And will heaven approve your doing the same thing to your fellow servants? No, surely....

Yet, as we are persuaded that an entire freedom from being taxed by civil rulers to religious worship is not mere favor from any men in the world but a right and property granted us by God, who commands us to stand fast in it, we have not only the same reason to refuse an acknowledgement of such a taxing power here, as America has the above said power, but also, according to our present light, we should wrong our consciences in allowing that power to men, which we believe belongs only to God.

Kant, Immanuel (April 22, 1724-February 12, 1804), was a German philosopher, whose major philosophical work, Critique of Pure Reason, published in 1781, is comparable to the works of Plato or Aristotle in importance. His later works include Critique of Practical Reason, 1788, and Critique of Judgement, 1790. Born in Kaliningrad, Immanuel Kant stated:

The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.

In the life and the Divine doctrine of Christ which are recorded in the Gospel, example and precept conspire to call men to the regular discharge of every moral duty for its own sake, and to the universal practice of pure virtue. "He can't be wrong whose life is in the right."

The Sermon on the Mount, in particular, comprises so pure a doctrine of religion, which Jesus obviously had the intention of introducing among the Jews, that we can not avoid considering it the Word of God.

Beyond doubt, Christ is the Founder of the first true Church; that is, that Church which, purified from the folly of superstition and the meanness of fanaticism, exhibits the moral kingdom of God upon the earth as far as can be done for man.

Mason, George (1725-October 7, 1792), was an American Revolutionary statesman and delegate from Virginia to the Constitutional Convention. He was a member of the Virginia House of Burgesses, a lawyer, judge, political philosopher and planter. The richest man in Virginia, George Mason owned 15,000 acres in Virginia and 80,000 acres in the Ohio area. He was the author of the Virginia Constitution and the Virginia Bill of Rights.

Although a delegate to the Constitutional Convention, George Mason refused to sign the United States Constitution as it did not abolish slavery and did not sufficiently limit the Federal Government's power from infringing on the rights of States. He disapproved strongly of the slave trade, vehemently hated paper money and disliked the idea of a strong, centralized Federal Government, fearing it would usurp the sovereignty of the individual States.

Called the "Father of the Bill of Rights," George Mason

insisted that Congress add the first ten amendments to the Constitution in order to restrict the power of the federal government. His influence is worldwide, as virtually all succeeding constitutions have incorporated the pattern he set forth. The first ten amendments limiting centralized power, may be found foreshadowed in the Virginia Bill of Rights, June 12, 1776:

Article XVI. That Religion, or the Duty which we owe our Creator, and the Manner of discharging it, can be directed only by Reason and Convictions, not by Force or Violence; and therefore all Men are equally entitled to the free exercise of Religion, according to the Dictates of Conscience; and that it is the mutual Duty of all to practice Christian Forbearance, Love, and Charity towards each other.

George Mason stated before the General Court of Virginia:

The laws of nature are the laws of God, whose authority can be superseded by no power on earth.

This phrase of Mason's was mirrored in the Declaration of Independence as "the laws of nature and nature's God."

On August 22, 1787, George Mason stated:

Every master of slaves is born a petty tyrant. They bring the judgement of heaven upon a country. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins, by national calamities.

George Mason proposed wording for the First Amendment:

All men have an equal, natural and unalienable right to the free exercise of religion, according to the dictates of conscience; and that no particular sect or society of Christians ought to be favored or established by law in preference to others.

On Tuesday, March 9, 1773, George Mason recorded his wife's death inside their 1759 Family Bible:

About three o'clock in the morning, died at Gunston-Hall...Mrs. Ann Mason, in the thirty-ninth year of her age; after a painful and tedious illness of more than nine months, which she bore with truly Christian Patience and resignation, in faithful hope of eternal Happiness in the world to come...

For many days before her death she had lost all hopes of recovery, and endeavour'd to wean herself from the affections of this life, saying that tho' it must cost her a hard struggle to reconcile herself to the hopes of parting with her husband and children, she hoped God would enable her to accomplish it...

An easy and agreeable companion, a kind neighbor, a steadfast friend, a humane mistress, a prudent and tender mother, a faithful, affectionate and most obliging wife; charitable to the poor and pious to her Maker, her virtue and religion were unmixed with hypocrisy or ostentation.

In his Last Will and Testament, George Mason stated:

I, George Mason, of "Gunston Hall", in the parish of Truro and county of Fairfax, being of perfect and sound mind and memory and in good health, but mindful of the uncertainty of human life and the imprudence of man's leaving his affairs to be settled upon a deathbed, do make and appoint this my last Will and Testament.

My soul, I resign into the hands of my Almighty Creator, whose tender mercies are over all His works, who hateth nothing that He hath made and to the Justice and Wisdom of whose dispensation I willingly and cheerfully submit, humbly hoping from His unbounded mercy and benevolence, through the merits of my blessed Saviour, a remission of my sins.

Otis, James (February 5, 1725-May 23, 1783), was a colonial lawyer, statesman and brother to the American poet Mercy Otis Warren (1728-1814). He graduated from Harvard College and in 1756, became the King's advocate-general of the vice-admiralty court at Boston. In 1761, he was elected as a representative of Boston to the Massachusetts General Court. His efforts led to the Stamp Act Congress of 1765. In 1764, James Otis cited the reason for government in "The Rights of the British Colonies Asserted and Proved":

The first principle and great end of government being to provide for the best good of all the people, this can be done only by a supreme legislative and executive ultimately in the people or whole community where God has placed it....

All power is of God. Next and only subordinate to Him in the present state of the well-formed, beautifully constructed British monarchy, standing where I hope it ever will stand, for the pillars are fixed in Righteousness, and Truth, is the King and Parliament....

Though permanently injured from an attack by British revenue officers, James Otis' contribution to the rise of American was instrumental. He once said:

The people's safety is the law of God.

Newton, John (July 24, 1725-December 21, 1807), was the captain of a slave trading ship. He converted to Christianity and wrote the spiritual song, Amazing Grace, having realized the wretchedness of his former profession. So depraved was he, that even his crew became disgusted. Once in a drunken stupor he fell overboard, and his crew, in order to rescue him, threw a harpoon through his leg in order to reel him back aboard. His constant limp thereafter was a reminder of how God could save such a wretch. Throughout the remainder of his life, he kept the anniversary of his conversion, March 10, 1748 (21st N.S.) as a day of humiliation and thanksgiving for his "deliverance." In 1788, he aided William Wilberforce's efforts to rid England of slavery by publishing his ghastly experiences in the slave trade.

John Newton wrote:

Amazing Grace, How sweet the sound,
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That saved a wretch like me.
I once was lost, but now am found,
Was blind, but now I see.

Wythe, George (1726-June 8, 1806), was one of the signers of the Declaration of Independence. He was a member of the Continental Congress, a member of the House of Burgesses and the Mayor of Williamsburg. He served as the attorney general of the Virginia Colony and established the first law professorship in the United States at the College of William and Mary.

In February of 1776, George Wythe, Roger Sherman and John Adams, comprised a committee responsible for establishing guidelines for an embassy bound for Canada. Their instructions stated:

You are further to declare that we hold sacred the rights of conscience, and may promise to the whole people, solemnly in our name, the free and undisturbed exercise of their religion. And... that all civil rights and the right to hold office were to be extended to persons of any Christian denomination.

Prescott, William (February 20, 1726-October 13, 1795), was an American Colonel during the Revolutionary War. He built the fortifications at Breed's Hill and commanded the Colonial Militia at the Battle of Bunker Hill, 1775. He was an instrumental part of the battles of Long Island, 1776, and Saratoga, 1777.

In 1774, when the British blockaded the Boston harbor, William Prescott wrote to the city's inhabitants:

We heartily sympathize with you, and are always ready to do all in our power for your support, comfort and relief, knowing that Providence has placed you where you must stand the first shock.

We consider that we are all embarked in (the same boat) and must sink or swim together... Let us all be of one heart, and stand fast in the liberty wherewith Christ has made us free.

And may He, of His infinite mercy, grant us deliverance of all our troubles.

Bowdoin, James (August 7, 1726-November 6, 1790), was an American Revolutionary leader, scientist and successful colonial merchant. He graduated from Harvard, 1745; served in the Massachusetts General Court, 1753-56, and the Executive Council of Massachusetts, 1757-74. He was the president of the Massachusetts Constitutional Convention, 1779. In 1785, he was elected Governor of Massachusetts after John Hancock's first term, and was known for ending Shays' Rebellion. He was active in the Massachusetts Convention which ratified the U.S. Constitution, 1788. In 1780, he founded the American Academy of Arts and Sciences, serving as its first president, and was a member of the Society for Propagating the Gospel Among the Indians and Others. Bowdoin College in Maine, founded in 1794, was named for him.

In formulating the Constitution of the State of Massachusetts, 1780, James Bowdoin stated:

The happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion, and morality.

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On November 8, 1780, in Boston, as president of the American Academy of Arts and Sciences, James Bowdoin delivered A Philosophical Discourse, Addresses to the American Academy, of Arts and Sciences, etc., etc. In the section on natural history, he mentioned:

At the origination of man, when it was indispensably necessary he should be supplied with the means of subsistence...his beneficent Creator, the first and the Supremely Great Naturalist, made known to him the nature and qualities of things.

Warren, James (September 28, 1726-November 28, 1808), was the president of the Massachusetts Provincial Congress, following Joseph Warren's death. He was a Major-General in the Provincial Militia; a member of the Navy board for the Eastern Department, a member of the Governor's Council, 1792-94; and a presidential elector from Massachusetts, 1804. He was married to Mercy Otis Warren, 1724-1814, a remarkable author of the Revolutionary period, whose correspondence with numerous founding fathers has granted invaluable insight into our nation's history. In 1805, she wrote the History of the Rise, Progress and Termination of the American Revolution, in 3 volumes.

It was James Warren who first proposed the Committees of Correspondence to Samuel Adams, which were of inestimable influence in inspiring the spirit of freedom among the Colonies. On June 16, 1775, President James Warren and the Massachusetts Provincial Congress resolved:

IN Provincial Congress, Watertown, June 16TH, 1775.

As it has pleased Almighty GOD in his Providence to suffer the Calamities of an unnatural War to take Place among us, in Consequence of our sinful Declensions from Him, and our great Abuse of those inestimable Blessings bestowed upon us. And as we have Reason to fear, that unless we become a penitent and reformed People, we shall feel still severer Tokens of his Displeasure.

And as the most effectual Way to escape those desolating Judgements, which so evidently hang over us, and if it may be obtain the Restoration of our former Tranquility, will be - That we repent and return every one from his Iniquities, unto him that correcteth us, which if we do in Sincerity and Truth, we have no Reason to doubt but he will remove his Judgements - cause our Enemies to be at Peace with us - and prosper the Work of our Hands.

And as among the prevailing Sins of this Day, which threaten the Destruction of this Land, we have Reason to lament the frequent Prophanation of the Lord's-Day, or Christian Sabbath; many spending their Time in Idleness and Sloth, others in Diversion, and others in Journeying of Business, which is not necessary on said Day:

And as we earnestly desire that a Stop might be put to this great and prevailing Evil:

It is therefore RESOLVED, That it be recommended by this Congress, to the People of all Ranks and Denominations throughout this Colony, that they not

only pay a religious Regard to that Day, and to the public Worship of God thereon; but that they also use their Influence to discountenance and suppress any Prophanations thereof in others.

And it is further RESOLVED, That it be recommended to the Ministers of the Gospel to read this Resolve to their several Congregations, accompanied with such Exhortations as they shall think proper.

And whereas there is great Danger that the Prophanation of the Lord's-Day will prevail in the Camp:

We earnestly recommend to all the Officers, not only to set good Examples; but that they strictly require of their Soldiers to keep up a religious Regard to that Day, and attend upon the public Worship of God thereon, so far as may be consistent with other Duties.

A true Copy from the Minutes,
Attest. SAMUEL FREEMAN, Secry.
By Order of the Congress,
JAMES WARREN, President.

Johnson, William Samuel (October 7, 1727-November 14, 1819), was one of the signers of the United State Constitution. He was a distinguished lawyer, having received an honorary doctorate in civil law from Oxford, 1766. He was a delegate to the Stamp Act Convention, a Commissioner to England and a member of the Continental Congress. He served as a state representative, a U.S. Senator, and a Justice on the Supreme Court of Connecticut. He was the President of Columbia College, 1787-1800.

William Samuel Johnson was the son of the well-known Anglican minister, Samuel Johnson and the great grandson of Robert Johnson, who came to America in 1638:

To assist in founding a "Godly Commonweal th" at New Haven.

As president of Columbia University (formerly King's College), William Samuel Johnson gave these profound remarks to the first graduating class after the Revolutionary War:

You this day, gentlemen, assume new characters, enter into new relations, and consequently incur new duties. You have, by the favor of Providence and the attention of friends, received a public education, the purpose whereof hath been to qualify you the better to serve your Creator and your country....

Your first great duties, you are sensible, are those you owe to Heaven, to your Creator and Redeemer. Let these be ever present to your minds, and exemplified in your lives and conduct.

Imprint deep upon your minds the principles of piety towards God, and a reverence and fear of His holy name. The fear of God is the beginning of wisdom and its consummation is everlasting felicity. Possess yourselves of just and elevated notions of the Divine character, attributes, and administration, and of the end and dignity of your own immortal nature as it stands related to Him.

Reflect deeply and often upon those relations. Remember that it is in God you live and move and have your being, - that in the language of David He is about

your bed and about your path and spieth out all your ways, - that there is not a thought in your hearts, nor a word upon your tongues, but lo! He knoweth them altogether, and that he will one day call you to a strict account for all your conduct in this mortal life.

Remember, too, that you are the redeemed of the Lord, that you are bought with a price, even the inestimable price of the precious blood of the Son of God. Adore Jehovah, therefore, as your God and your Judge. Love, fear, and serve Him as your Creator, Redeemer, and Sanctifier. Acquaint yourselves with Him in His word and holy ordinances.

Make Him your friend and protector and your felicity is secured both here and hereafter. And with respect to particular duties to Him, it is your happiness that you are well assured that he best serves his Maker, who does most good to his country and to mankind.

Stiles, Ezra (November 29, 1727-May 12, 1795), was a founder of Rhode Island College (later Brown University) in 1763, the president of Yale College, and was the president of the first society for the abolition of slavery formed in Connecticut, in 1790.

On May 8, 1783, as the president of Yale College, Ezra Stiles gave a major Election Address, entitled "The United States Elevated to Glory and Honor," before the Governor and the General Assembly of Connecticut, declaring:

All forms of civil polity have been tried by mankind, except one, and that seems to have been reserved in Providence to be realized in America.

Our system of dominion and civil polity would be imperfect without the true religion; or that from the diffusion of virtue among the people of any community would arise their greatest secular happiness: which will terminate in this conclusion, that holiness ought to be the end of all civil government. "That thou mayest be a holy people unto the Lord thy God."

In our lowest and most dangerous state, in 1776 and 1777, we sustained ourselves against the British Army of sixty thousand troops, commanded by... the ablest generals Britain could procure throughout Europe, with a naval force of twenty-two thousand seamen in above eighty men-of-war.

Who but a Washington, inspired by Heaven, could have conceived the surprise move upon the enemy at Princeton - that Christmas eve when Washington and his army crossed the Delaware?

Who but the Ruler of the winds could have delayed the British reinforcements by three months of contrary ocean winds at a critical point of the war?

Or what but "a providential miracle" at the last minute detected the treacherous scheme of traitor Benedict Arnold, which would have delivered the American army, including George Washington himself, into the hands of the enemy?

On the French role in the Revolution, it is God who so ordered the balancing interests of nations as to produce an irresistible motive in the European maritime

powers to take our part....

The United States are under peculiar obligations to become a holy people unto the Lord our God.

Cook, James (October 27, 1728-February 14, 1779) was a British naval captain, navigator and explorer. In 1759 and again from 1763-67, he explored the coasts and seaways of Canada. He made three voyages to the Pacific Ocean, 1768-71, 1772-75, 1776-79, sailing from the Antarctic to the Bering Strait, from the coasts of North America to New Zealand and Australia.

Captain Cook was known for not allowing profanity on board, he required his men to wear clean clothes on Sunday and on occasions he conducted divine service for his crew.

Cook's wife gave him a Prayer Book, which he seems to have read in order, as he named a number of places discovered on significant day, such as the Whitsundays, Trinity Bay, Christmas Island and Pentecost Islands.

On Trinity Sunday, June 10, 1770, as Cook was sailing up the east coast of Australia, his ship, the Endeavour, struck the Great Barrier Reef. After much work, the crew managed to free her and steered the damaged ship towards a river-mouth, where the banks were suited to laying the vessel ashore for repairs. It was August 4, 1770 before the ship was ready, but no sooner had they embarked when the Endeavour was headed for the reef again. With no wind and seas too deep to cast anchor, the ship slowly was driven by the force of the tides toward certain destruction upon the perpendicular wall under the water.

The men manned the boats and tried in vain to tow her away. Just eighty yards away, "suddenly, a little breath of air moved, blew for a few minutes, faded, the merest cat's-paw." It was enough to carry them towards a narrow opening in the reef, but there was still no wind. Another narrow opening was seen in the reef and Cook pulled the head of the ship around.

At last a light breeze sprang up, and with the tide being in their favor, they hurried the vessel through this "Providential Channel," as Cook named it.

Richard Pickersgill, the master's mate wrote that it was:

The narrowest escape we ever had and had it not been for the immediate help of Providence we must inevitably have perished.

On August 16, 1770, Captain James Cook wrote of the situation:

It pleased God at this very juncture to send us a light air of wind, which, with the help of our boats, carried us about half a cable's length from the present danger.

On July 13, 1772, Captain Cook set sail with his ship, the Resolution, on his second voyage in the Pacific Ocean. He crossed the Antarctic Circle three times and reached the farthest south any man had gone, being stopped by solid ice at latitude 71 degrees 10' south, longitude 106 degrees 34' west. After three years and eighteen days, they returned home from one of the greatest exploration voyages in history. Cook attributed their success, and the fact only four men were lost out of a crew of 180, to the "care of Providence."

On July 12, 1776, Captain Cook set sail in the Resolution, accompanied by the Discovery, on his third voyage in the Pacific,

attempting to find a north-west passage by sea from the Pacific to the Atlantic Ocean. After spending 1777-78 exploring the Friendly Islands, the Society Group and the Bering Strait, he headed toward the Sandwich Islands for the winter.

On February 14, 1779, at Karakakoa Bay on Hawaii Island, some natives stole the cutter (a small fast boat) of the Discovery. Cook attempted to take hostages of the natives until the cutter was returned - a practice he had used many times before with success. However, an angry native, incensed at the shooting of one of their chieftains by a member of Cook's crew, fired a shot at Cook. This caused fighting to break out, and in a moment when Cook's back was turned, Koa, the high priest, who just days before had deified Cook as one of their gods, struck him down with a club; others stabbed him to death. Cook was fifty years old.

Historian F. B. Goodrich gives the account:

The last time Cook was seen distinctly, he was standing at the water's edge, calling out to the people in the boats to cease firing. It is supposed that he was desirous of stopping further bloodshed, and wished the example of desisting to proceed from his side. His humanity proved fatal to him; and he lost his life in attempting to save the lives of others. It was noticed that while he faced the natives, none of them offered him any violence, deterred, perhaps, by the sacred character he bore as an Orono, but the moment he turned round to give his orders to the men in the boats, he was stabbed in the back and fell, face foremost, into the water.

Captain Cook's voyages made Englishmen aware of the existence of new lands. As a young man, William Carey read Captain Cook's Voyages and was inspired to take the Gospel to India.

Burke, Edmund (January 12, 1729-July 9, 1797), was an English orator, author and leader in Great Britain during the time of the Revolutionary War. On March 22, 1775, in his Second Speech on the Conciliation with America-The Thirteen Resolutions, Edmund Burke addressed Parliament, saying:

Religion, always a principle of energy, in this new people is no way worn out or impaired; and their mode of professing it is also one main cause of this free spirit.

The people are Protestants; and of that kind which is the most adverse to all implicit submission of mind and opinion. This is a persuasion not only favorable to Liberty, but built upon it....

All Protestantism, even the most cold and passive, is a sort of dissent. But the religion most prevalent in our Northern Colonies is a refinement on the principle of resistance; it is the dissidence of dissent, and the protestantism of the Protestant religion.

Freedom and not servitude is the cure of anarchy; as religion, and not atheism, is the true remedy for superstition.

I have been told by an eminent bookseller, that in no branch of his business, after tracts of popular

devotion, were so many books as those on law exported to the Plantations...I hear that they have sold nearly as many of Blackstone's Commentaries in America as in England.

In The Works and Correspondence of the Right Honorable Edmund Burke, Volume VI, Edmund Burke stated:

The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most remarkable, but most multifarious, collection of the records of the Divine economy; a collection of an infinite variety of theology, history, prophecy, psalmody, morality, allegory, legislation, carried through different books, by different authors, at different ages, for different ends and purposes.

In his work, Reflections on the Revolution in France, Edmund Burke wrote in 1790:

People will not look forward to posterity who never look backward to their ancestors.

In 1791, Edmund Burke stated in "A Letter to a Member of the National Assembly":

What is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without restraint.

Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as they are disposed to listen to the counsels of the wise and good in preference to the flattery of knaves.

Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without.

It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.

On May 28, 1794, in the Impeachment of Warren Hastings, Edmund Burke stated:

There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity - the law of nature, and of nations.

On January 9, 1795, in a letter to William Smith, Edmund Burke made the statement:

All that is necessary for evil to triumph is for good men to do nothing.

In 1797, in his Letters on a Regicide Peace, Edmund Burke wrote:

The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country,

for our kind. The rest is vanity; the rest is crime.

Edmund Burke resigned himself, stating:

First, according to the ancient, good, and laudable custom, of which my heart and understanding recognize the propriety, I bequeath my soul to God, hoping for His mercy through the only merits of our Lord and Saviour Jesus Christ.

West, Samuel (March 3, 1730-September 24, 1807), was a Chaplain in the Continental Army during the Revolutionary War. He was noted for greatly assisting General George Washington by deciphering a letter of treason from Dr. Benjamin Church intended for the British Admiral at Newport, Rhode Island.

A graduate of Harvard, 1754, Samuel West was a member of the committee to frame the Constitution of Massachusetts, and a member of the Massachusetts Convention to adopt the U.S. Constitution. In July of 1776, as Dartmouth's minister, Samuel West spoke in Boston concerning the War for Independence:

Our cause is so just and good that nothing can prevent our success but only our sins. Could I see a spirit of repentance and reformation prevail throughout the land, I should not have the least apprehension or fear of being brought under the iron rod combined against us.

And though I confess that the irreligion and profaneness which are so common among us gives something of a damp to my spirits yet I cannot help hoping and even believing, that Providence has designed this continent for to be the asylum of liberty and true religion.

Stockton, Richard (October 1, 1730-February 28, 1781), was a signer of the Declaration of Independence. He was a member of the Continental Congress, 1776; an associate justice on the Supreme Court of New Jersey, 1774-76; and a member of the Executive Council of New Jersey, 1768-76.

His son Richard was a U.S. Senator, 1796-99; and a U.S. Representative, 1813-15. Another son, Robert, served with prominence as a U.S. Naval officer in the War of 1812; helped freed slaves found the country of Liberia, West Africa in 1821; and conquered California, proclaiming it a U.S. Territory, on August 17, 1846. Robert also served as a U.S. Senator, 1851-53; and was honored when Stockton, California, was named after him.

In his Last Will and Testament, Richard Stockton wrote:

As my children will have frequent occasion of perusing this instrument, and may probably be peculiarly impressed with the last words of their father, I think proper here, not only to subscribe to the entire belief of the great leading doctrine of the Christian religion...but also in the heart of a father's affection, to charge and exhort them to remember "that the fear of the Lord is the beginning of wisdom."

Cowper, William (November 15, 1731-April 25, 1800), was an English poet who pioneered the English Romantic movement. His

works include: Table Talk; Truth; Expostulations; On Receipt of My Mother's Picture; and The Castaway. His most renowned work, published in 1785, was The Task, which included his best-known poem, "The Diverting History of John Gilpin." He also completed a translation of Homer. In 1779, William Cowper published The Olney Hymns, which include: "Oh! for a Closer Walk with God," "There is a Fountain Filled with Blood," and "God Moves in a Mysterious Way."

In his work, The Task, 1785, William Cowper composed the poem, "Winter Walk at Noon":

Nature is but a name for an effect,
Whose cause is God.

Georgia, Colony of (1732), named in honor of King George II, was founded by James Edward Oglethorpe (1696-1785), who was granted the colonial charter and served as its governor till he returned to England, 1743. The colony was conceived as a refuge for poor debtors from England and persecuted Protestants from Europe. One hundred settlers moved into the area, quickly followed by the Moravians, who were enthusiastic Christian missionaries, and other Christian groups. As the settlers touched the shore, they knelt and declared:

Our end in leaving our native country is not to
gain riches and honor, but singly this: to live wholly
to the glory of God.

Their object was:

To make Georgia a religious colony.

John Wesley (1703-1791) and Charles Wesley (1707-1788), who led the Methodist movement, served in Georgia as ministers and missionaries to the Indians, along with George Whitefield (1714-1770), who built an orphanage there.

Marion, Francis (c. 1732-February 26, 1795), was a Major-General in the Revolutionary War. His daring tactics and exploits earned him the nickname "Old Swamp Fox" by the British General Banastre Tarleton, who spent much time and energy vainly pursuing, but never apprehending him.

"Marion's Brigade" was a volunteer force that could assemble at a moment's notice, and seemed, to the British, to be able to attack everywhere at once. Taking part in several important battles, and capturing many prisoners, General Francis Marion made communication impossible for the British troops in the Carolinas.

Marion's grandfather, a French Protestant Huguenot who fled to America in 1690 for religious freedom, settled on a farm in South Carolina. In 1775, Francis Marion was elected a member of the South Carolina Provincial Congress and, after the War, served in the State Senate of South Carolina for several terms. He stated:

Who can doubt that God created us to be happy, and
thereto made us to love one another? It is plainly
written as the Gospel. The heart is sometimes so
embittered that nothing but Divine Love can sweeten it,
so enraged that devotion can only becalm it, and so
broken down that it takes all the forces of heavenly

hope to raise it. In short, the religion of Jesus Christ is the only sure and controlling power over sin.

Blair, John (1732-August 31, 1800), was a signer of the Constitution of the United States, being only 33 years old at the time. He was elected to Virginia's Supreme Court of Appeals and was appointed a U.S. Supreme Court Justice, 1798, by President George Washington. John Blair was active in the Episcopal church in Williamsburg, Virginia.

In a letter to his sister, at the time of her husband's death, John Blair expressed:

With much grief of my own and real sympathy for yours, I sit down to write you a Letter of Condolence on as great a Loss as could have befallen you...but an event no way contingent but absolutely certain itself it being appointed for all men once to die....

Let us seek for comfort where alone it may be found, let us learn a dutiful acquiescence in whatsoever proceeds from that Great Being from whom we ourselves proceeded and who being the sole Author of all our enjoyments has an undoubted Right to withdraw them in his own good time and whose Goodness so conspicuous in his General Providence may be as eminent for aught we know though not so plainly discerned even when He deals to us the bitter cup of Affliction.

We may all profit in the School of Adversity if we will but make a proper use of its Sacred Lessons. If in this life only we had hope it would indeed be harder to acquire a due serenity of mind upon the loss of a beloved Friend.

If he were absolutely extinct, to forget him would be perhaps necessary to our Peace of Mind. But now as our Holy Religion teaches we may contemplate him translated to a better Life and ineffably enjoying all that variety of Bliss which Eye hath not seen nor Ear heard nor the Heart conceived.

May the Celestial vision forever preserve you from the Gloominess of Grief and reconcile you to all the Dispensations of Him who cannot err. My situation both with Respect to my Family and Fortune (all being in the Power of the Enemy and much in their possession) is bad enough. But I trust for a happy issue and for power to bear all His appointments as I ought.

Lee, Richard Henry (January 20, 1732-June 19, 1794), was a signer of the Declaration of Independence. He was a member of the Virginia House of Burgesses, a delegate to the First Continental Congress and a U.S. Senator. On November 1, 1777, as recorded in the Journals of Congress, Richard Henry Lee, along with the committee of Samuel Adams and General Daniel Roberdeau, recommended a resolution setting apart:

Thursday, the 18th of December next, for solemn thanksgiving and praise, that with one heart and one voice the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their Divine Benefactor; and that, together with their sincere acknowledgments and offerings, they may join the penitent confession of their manifold sins, whereby they had

forfeited every favor, and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance.

Washington, George (February 22, 1732-December 14, 1799), was the first President of the United States, 1789-97; Chancellor of the College of William and Mary, 1788-99; President of the Constitutional Convention, where the United States Constitution was formulated, May 14, 1787-September 17, 1787; Commander in Chief of the Continental Army during the Revolutionary War, 1775-83; delegate to First and Second Continental Congress, 1774-75; Justice of Fairfax County, 1768; member of the Virginia House of Burgesses, 1758-74; in 1759 married Martha Dandridge Custis (1731-1802), the widowed daughter of Col. John Dandridge; Colonel in the Virginia Militia, 1752-58; aide-de-camp to General Edward Braddock, 1755; Official Surveyor of Culpepper County, 1748-49; and received his surveyor's license from William and Mary College, 1749.

In addition to being politically involved, George Washington was also an active Episcopalian. Considered the most popular man in the Colonies, George Washington was described by Henry "Light Horse Harry" Lee in his now famous tribute, "First in war, first in peace, first in the hearts of his countrymen."

The son of Augustine Washington and his second wife, Mary Ball, George Washington was also a descendant of King John of England, and nine of the twenty-five Baron Sureties of the Magna Carta. His great-great grandfather, Rev. Lawrence Washington, was a clergyman in the Church of England. His great-grandfather, John Washington, moved to America in 1657, and helped found a parish in Virginia. In his Last Will and Testament, John Washington left a gift to the church of a tablet with the Ten Commandments, on which he inscribed his testimony:

Being heartily sorry from the bottom of my hart for my sins past, most humbly desiring forgiveness of the same from the Almighty God (my Saviour) and Redeemer, in whom and by the merits of Jesus Christ, I trust and believe assuredly to be saved, and to have full remission and forgiveness of all my sins.

George Washington's father, Augustine Washington, who was an active vestryman in Truro Parish, Virginia, recorded the baptism of George in his own handwriting in the old family Bible, April of 1732:

George William, son to Augustine Washington and Mary, his wife, was born the eleventh day of February, 1731-32, about ten in the morning, and was baptized the 3rd April following, Mr. Bromley Whiting, and Captain Christopher Brooks godfathers, and Mrs. Mildred Gregory godmother.

George's father, who was a man of large stature, died on April 12, 1743, at the age of forty-nine, when George was only eleven years old. His last words were:

I thank God that in all my life I never struck a man in anger; for had I done so I am sure (so great is my strength) that I would have killed my antagonist. Then his blood, at this awesome moment, would lie heavily on my soul. As it is, I die at peace with all

mankind.

From then, until the age of sixteen, George lived with his elder half-brother, Augustine, in Westmoreland County, just 40 miles outside of Fredericksburg, Virginia. Most of George's education was through home schooling and tutoring. In 1749, he received his surveyor's license from the College of William and Mary, and later served as the college's Chancellor from 1788 till his death.

In 1745, at thirteen years of age, George Washington copied some verses on "Christmas Day":

Assist me, Muse divine, to sing the Morn,
On Which the Saviour of Mankind was born.

George Washington also copied 110 Rules of Civility and Decent Behavior in Company and Conversation, which included:

108) When you speak of God, or His Attributes, let it be Seriously & Reverence, Honor & Obey your Natural Parents altho they be poor.

109) Let your Recreations be Manful not Sinful.

110) Labour to keep alive in your Breast that little Spark of Celestial fire called Conscience.

In 1747, at the age of fifteen years old, George Washington fulfilled the role of being a godfather to a child in baptism. The next year, 1748, he served as the godfather in baptism to his niece, Frances Lewis. In 1751, George again was the godfather to his nephew, Fielding Lewis, and in 1760, he sponsored his nephew, Charles Lewis.

In 1751, George Washington accompanied his older brother, Lawrence Washington, who, on the advice of physicians, spent the winter in the West Indies in a desperate attempt to regain his health. The illness nevertheless grew worse, and before he died, Lawrence left his estate at Mount Vernon to George. In his journal of the trip, George entered:

Sunday, November 11th - Dressed in order for Church but got to town too late. Dined at Major Clarke's with ye SeG. Went to Evening Service and return'd to our lodgings.

A 24 page prayer book, entitled "Daily Sacrifice," is credited to have been handwritten by George Washington in 1752.

SUNDAY MORNING. . . Almighty God, and most merciful Father, who didst command the children of Israel to offer a daily sacrifice to Thee, that thereby they might glorify and praise Thee for Thy protection both night and day, receive O Lord, my morning sacrifice which I now offer up to Thee;

I yield Thee humble and hearty thanks, that Thou hast preserved me from the dangers of the night past and brought me to the light of this day, and the comfort thereof, a day which is consecrated to Thine own service and for Thine own honour.

Let my heart therefore Gracious God be so affected with the glory and majesty of it, that I may not do mine own works but wait on Thee, and discharge those weighty duties Thou required of me:

American Quotations.txt

and since Thou art a God of pure eyes, and will be sanctified in all who draw nearer to Thee, who dost not regard the sacrifice of fools, nor hear sinners who tread in Thy courts, pardon I beseech Thee, my sins, remove them from Thy presence, as far as the east is from the west, and accept of me for the merits of Thy son Jesus Christ,

that when I come into Thy temple and compass Thine altar, my prayer may come before Thee as incense, and as I desire Thou wouldst hear me calling upon Thee in my prayers, so give me peace to hear Thee calling on me in Thy Word, that it may be wisdom, righteousness, reconciliation and peace to the saving of my soul in the day of the Lord Jesus.

Grant that I may hear it with reverence, receive it with meekness, mingle it with faith, and that it may accomplish in me gracious God, the good work for which Thou hast sent it.

Bless my family, kindred, friends and country, be our God and guide this day and forever for His sake, who lay down in the grave and arose again for us, Jesus Christ our Lord. Amen.

SUNDAY EVENING.... O most Glorious God, in Jesus Christ my merciful and loving Father, I acknowledge and confess my guilt, in the weak and imperfect performance of the duties of this day. I have called on Thee for pardon and forgiveness of sins, but so coldly and carelessly, that my prayers are become my sin and stand in need of pardon. I have heard Thy holy Word, but with such deadness of spirit that I have been an unprofitable and forgetful hearer, so that, O Lord, tho' I have done Thy work, yet it hat been so negligently that I may rather expect a curse than a blessing from Thee. But, O God, who art rich in mercy and plenteous in redemption, mark not, I beseech thee, what I have done amiss; remember that I am but dust, and remit my transgressions, negligences & ignorances, and cover them all with the absolute obedience of Thy dear Son, that those sacrifices which I have offered may be accepted by Thee, in and for the sacrifice of Jesus Christ offered upon the cross for me; for His sake, ease me of the burden of my sins, and give me grace that by the call of the Gospel I may rise from the slumber of sin into the newness of life. Let me live according to those holy rules which Thou hast this day prescribed in Thy holy Word;

make me to know what is acceptable in Thy sight, and therein to delight, open the eyes of my understanding, and help me thoroughly to examine myself concerning my knowledge, faith and repentance, increase my faith, and direct me to the true object, Jesus Christ the Way, the Truth and the Life, bless, O Lord, all the people of this land, from the highest to the lowest, particularly those whom Thou hast appointed to rule us in church & state.

Continue Thy goodness to me this night. These weak petitions, I humbly implore Thee to hear, accept and answer for the sake of Thy Dear Son, Jesus Christ our Lord, Amen.

MONDAY MORNING.... O eternal and everlasting God, I presume to present myself this morning before Thy

Divine Majesty, beseeching Thee to accept of my humble and hearty thanks, that it hath pleased Thy great goodness to keep and preserve me the night past from all the dangers poor mortals are subject to, and has given me sweet and pleasant sleep, whereby I find my body refreshed and comforted for performing the duties of this day, in which I beseech Thee to defend me from all perils of body and soul.

Direct my thoughts, words and work, wash away my sins in the immaculate Blood of the Lamb, and purge my heart by Thy Holy Spirit, from the dross of my natural corruption, that I may with more freedom of mind and liberty of will serve thee, the ever lasting God, in righteousness and holiness this day, and all the days of my life. Increase my faith in the sweet promises of the Gospel; give me repentance from dead works; pardon my wanderings, & direct my thoughts unto Thyself, the God of my salvation; teach me how to live in Thy fear, labor in Thy service, and ever to run in the ways of Thy commandments; make me always watchful over my heart, that neither the terrors of conscience, the loathing of holy duties, the love of sin, nor the unwillingness to depart this life, may cast me into a spiritual slumber, but daily frame me more and more into the likeness of Thy Son, Jesus Christ, that living in Thy fear, and dying in Thy favor, I may in Thy appointed time attain the resurrection of the just unto eternal life.

Bless my family, friends and kindred, and unite us all in praising and glorifying Thee in all our works begun, continued, and ended, when we shall come to make our last account before Thee, Blessed Saviour, who hath taught us thus to pray, Our Father, &c.

MONDAY EVENING. . . Most Gracious Lord God, from whom proceedeth every good and perfect gift, I offer to Thy Divine Majesty my unfeigned praise and thanksgiving for all Thy mercies towards me. Thou mad'st me at first and hast ever since sustained the work of Thy own hand; Thou gav'st Thy Son to die for me; and hast given me assurance of salvation, upon my repentance and sincerely endeavoring to conform my life to His holy precepts and example.

Thou art pleased to lengthen out to me the time of repentance and to move me to it by Thy Spirit and by Thy Word, by Thy mercies, and my own unworthiness, I do appear before Thee at this time; I have sinned and done very wickedly, be merciful to me, O God, and pardon me for Jesus Christ sake; instruct me in the particulars of my duty, and suffer me not to be tempted above what Thou givest me strength to bear. Take care, I pray Thee of my affairs and more and more direct me in Thy truth, defend me from my enemies, especially my spiritual ones.

Suffer me not to be drawn from Thee, by the blandishments of the world, carnal desires, the cunning of the devil, or deceitfulness of sin. Work in me Thy good will and pleasure, and discharge my mind from all things that are displeasing to Thee, of all ill will and discontent, wrath and bitterness, pride & vain conceit of myself, and render me charitable, pure, holy, patient and heavenly minded. Be with me at the hour of death; dispose me for it, and deliver me from

the slavish fear of it, and make me willing and fit to die whenever Thou shalt call me hence.

Bless our rulers in church and state. Bless O Lord the whole race of mankind, and let the world be filled with the knowledge of Thee and Thy Son Jesus Christ. Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that mourn or are broken in heart, and be merciful to them according to their several necessities. Bless my friends and grant me grace to forgive my enemies as heartily as I desire forgiveness of Thee my heavenly Father. I beseech Thee to defend me this night from all evil, and do more for me than I can think or ask, for Jesus Christ sake, in whose most holy Name & Words, I continue to pray, Our Father, &c.

TUESDAY MORNING. . . O Lord our God, most mighty and merciful Father, I, thine unworthy creature and servant, do once more approach Thy presence. Though not worthy to appear before Thee, because of my natural corruptions, and the many sins and transgressions which I have committed against Thy Divine Majesty; yet I beseech Thee, for the sake of Him in whom Thou art well pleased, the Lord Jesus Christ, to admit me to render Thee deserved thanks and praises for Thy manifold mercies extended toward me, for the quiet rest & repose of the past night, for food, raiment, health, peace, liberty, and the hopes of a better life through the merits of Thy dear son's bitter passion. And O kind Father continue Thy mercy and favor to me this day, and ever hereafter; prosper all my lawful undertakings; let me have all my directions from Thy Holy Spirit, and success from Thy bountiful hand. Let the bright beams of Thy light so shine into my heart, and enlighten my mind in understanding Thy blessed Word, that I may be enabled to perform Thy will in all things, and effectually resist all temptations of the world, the flesh and the devil. Preserve and defend our rulers in church & state.

Bless the people of this land, be a Father to the fatherless, a Comforter to the comfortless, a Deliverer to the captives, and a Physician to the sick. Let Thy blessing be upon our friends, kindred and families. Be our Guide this day and forever through Jesus Christ in whose blessed form of prayer I conclude my weak petitions - Our Father, who art in heaven, hallowed be Thy Name &c.

TUESDAY EVENING. . . Most gracious God and heavenly Father, we cannot cease, but must cry unto Thee for mercy, because my sins cry against me for justice. How shall I address myself unto Thee, I must with the publican stand and admire at Thy great goodness, tender mercy, and long suffering towards me, in that Thou hast kept me the past day from being consumed and brought to nought. O Lord, what is man, or the son of man, that Thou regardest him; the more days pass over my head, the more sins and iniquities I heap up against Thee. If I should cast up the account of my good deeds done this day, how few and small would they be; but if I should reckon my misdeeds, surely they would be many and great. O, blessed Father, let Thy son's blood wash me from all impurities, and cleanse me from the stains of

sin that are upon me. Give me grace to lay hold upon His merits; that they may be my reconciliations and atonement unto Thee, - That I may know my sins are forgiven by His death and passion. Embrace me in the arms of Thy mercy; vouchsafe to receive me unto the bosom of Thy love, shadow me with Thy wings, that I may safely rest under Thy protection this night;

and so into Thy hands I commend myself, both soul and body, in the Name of Thy son, Jesus Christ, beseeching Thee, when this life shall end, I may take my everlasting rest with Thee in Thy heavenly kingdom. Bless all in authority over us, be merciful to all those afflicted with Thy cross or calamity, bless all my friends, forgive my enemies and accept my thanksgiving this evening for all the mercies and favors afforded me;

hear and graciously answer these my requests, and whatever else Thou see'st needful grant us, for the sake of Jesus Christ in whose blessed Name and Words I continue to pray, Our Father, who art in heaven, hallowed be Thy Name &c.

WEDNESDAY MORNING. . . Almighty and eternal Lord God, the great Creator of heaven and earth, and the God and Father of our Lord Jesus Christ; look down from heaven, in pity and compassion upon me Thy servant, who humbly prostrate myself before Thee, sensible of Thy mercy and my own misery; there is an infinite distance between Thy glorious majesty and me, Thy poor creature, the work of Thy hand, between Thy infinite power, and my weakness, Thy wisdom, and my folly, Thy eternal Being, and my mortal frame, but, O Lord, I have set myself at a greater distance from Thee by my sin and wickedness, and humbly acknowledge the corruption of my nature and the many rebellions of my life.

I have sinned against heaven and before Thee, in thought, word & deed; I have contemned Thy majesty and holy laws. I have likewise sinned by omitting what I ought not. I have rebelled against light, despised Thy mercies and judgements, and broken my vows and promises; I have neglected the means of Grace, and opportunities of becoming better; my iniquities are multiplied, and my sins are very great. I confess them, O Lord, with shame and sorrow, destitution and loathing, and desire to be vile in Thine.

I humbly beseech Thee to be merciful to me in the free pardon of my sins, for the sake of Thy dear Son, my only Saviour, Jesus Christ, who came not to call the righteous, but sinners to repentance; be pleased to renew my nature and write Thy laws upon my heart, and help me to live, righteously, soberly and godly in this evil world; make me humble, meek, patient and contented, and work in me the grace of Thy Holy Spirit.

Prepare me for death and judgement, and let the thoughts thereof awaken me to a greater care and study to approve myself unto Thee in well doing.

Bless our rulers in church & state. Help all in affliction or adversity - give them patience and a sanctified use of their affliction, and in Thy good time, deliverance from them; forgive my enemies, take me unto Thy protection this day, keep me in perfect peace, which I ask in the Name and for the sake of Jesus. Amen.

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WEDNESDAY EVENING... Holy and eternal Lord God who art the King of heaven, and the watchman of Israel, that never slumberest or sleepest, what shall we render unto Thee for all Thy benefits; because Thou hast inclined Thine ears unto me, therefore will I call on Thee as long as I live, from the rising of the sun to the going down of the same let Thy Name be praised.

Among the infinite riches of Thy mercy towards me, I desire to render thanks & praise for Thy merciful preservation of me this day, as well as all the days of my life; and for the many other blessings & mercies spiritual & temporal which Thou hast bestowed on me, contrary to my deserving.

All these Thy mercies call on me to be thankful and my infirmities & wants call for a continuance of Thy tender mercies; cleanse my soul, O Lord, I beseech Thee, from whatever is offensive to Thee, and hurtful to me, and give me what is convenient for me.

Watch over me this night, and give me comfortable and sweet sleep to fit me for the service of the day following. Let my soul watch for the coming of the Lord Jesus; let my bed put me in mind of my grave, and my rising from there of my last resurrection; O heavenly Father, so frame this heart of mine, that I may ever delight to live according to Thy will and command, in holiness and righteousness before Thee all the days of my life.

Let me remember, O Lord, the time will come when the trumpet shall sound, and the dead shall arise and stand before the judgement seat, and give an account of whatever they have done in the body, and let me so prepare my soul, that I may do it with joy and not with grief.

Bless the rulers and people of this and forget not those who are under any affliction or oppression. Let Thy favor be extended to all my relations, friends, and all others who I ought to remember in my prayer; and hear me, I beseech Thee, for the sake of my dear redeemer in whose most holy Words, I farther pray, Our Father, &c.

THURSDAY MORNING... Most gracious Lord God, whose dwelling is in the highest heavens, and yet beholdest the lowly and humble upon the earth, I blush and am ashamed to lift up my eyes to Thy dwelling place, because I have sinned against Thee; look down, I beseech Thee upon me Thy unworthy servant who prostrate myself at the footstool of Thy mercy, confessing my own guiltiness, and begging pardon for my sins; what couldst Thou have done Lord more for me, or what could I have done more against Thee? Thou didst send my Thy Son to take our nature...

In November of 1753, at the age of 21, George Washington was commissioned by Governor Dinwiddie of Virginia to bear the official dispatches to the French commander St. Pierre. As he was leaving home to begin what would become a life long service for his country, he recorded the parting words of his mother, Mrs. Mary Washington:

Remember that God only is our sure trust. To Him, I commend you... My son, neglect not the duty of secret

prayer.

In 1754, Colonel George Washington built Fort Necessity on Great Meadows, after a successful attack on the French in May. While encamped at Great Meadows, he received a letter from his brother Lawrence's father-in-law, Mr. Fairfax:

I will not doubt your having public prayers in the camp, especially when the Indian families are your guests, that they, seeing your plain manner of worship, may have their curiosity excited to be informed why we do not use the ceremonies of the French, which being well explained to their understandings, will more and more dispose them to receive our baptism, and unite in strict bonds of cordial friendship.

On June 10, 1754, Colonel George Washington wrote to Governor Dinwiddie:

We have been six days without flour, and there is none upon the road for our relief that we know of, though I have by repeated expresses given him timely notice. We have not provisions of any sort enough in camp to serve us two days. Once before we should have been four days without provisions, if Providence had not sent a trader from Ohio to our relief, for whose flour I was obliged to give twenty-one shillings and eight-pence per pound.

In April of 1755, General Braddock arrived and promoted Washington to a higher command. His mother, Mary Washington, was concerned about his safety during the French and Indian War, but George reassured her, reminding her of her earlier prayers for him and the care that God has given him in the past:

The God to whom you commended me, madam, when I set out upon a more perilous errand, defended me from all harm, and I trust He will do so now. Do not you?

The account of George Washington at the Battle at the Monongahela was included in student textbooks in America until 1934. During the French and Indian War, George Washington fought alongside British General Edward Braddock. On July 9, 1755, the British were on the way to Fort Duquesne, when the French surprised them in an ambush attack.

The British, who were not accustomed to fighting unless in an open field, were being annihilated. Washington rode back and forth across the battle delivering General Braddock's orders. As the battle raged, every other officer on horseback, except Washington, was shot down. General Braddock was mortally wounded, at which point the troops fled in confusion. On Sunday night, July 13, 1754, General Braddock died and Washington, under cover of night, read the funeral service over him by the light of a torch.

After the battle, on July 18, 1755, Washington wrote from Fort Cumberland to his brother, John A. Washington:

As I have heard, since my arrival at this place, a circumstantial account of my death and dying speech, I take this early opportunity of contradicting the first, and of assuring you, that I have not as yet composed the latter. But by the All-Powerful Dispensations of Providence, I have been protected beyond all human

probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me!

Fifteen years later, Washington and Dr. Craik, a close friend of his from his youth, were traveling through those same woods near the Ohio river and Great Kanawha river. They were met by an old Indian chief, who addressed Washington through an interpreter:

I am a chief and ruler over my tribes. My influence extends to the waters of the great lakes and to the far blue mountains.

I have traveled a long and weary path that I might see the young warrior of the great battle. It was on the day when the white man's blood mixed with the streams of our forests that I first beheld this Chief.

I called to my young men and said, mark yon tall and daring warrior? He is not of the red-coat tribe - he hath an Indian's wisdom, and his warriors fight as we do - himself alone exposed.

Quick, let your aim be certain, and he dies. Our rifles were leveled, rifles which, but for you, knew not how to miss - 'twas all in vain, a power mightier far than we, shielded you.

Seeing you were under the special guardianship of the Great Spirit, we immediately ceased to fire at you. I am old and soon shall be gathered to the great council fire of my fathers in the land of shades, but ere I go, there is something bids me speak in the voice of prophecy:

Listen! The Great Spirit protects that man [indicating Washington], and guides his destinies - he will become the chief of nations, and a people yet unborn will hail him as the founder of a mighty empire. I am come to pay homage to the man who is the particular favorite of Heaven, and who can never die in battle.

An Indian warrior who was in that battle declared:

Washington was never born to be killed by a bullet! I had seventeen fair fires at him with my rifle, and after all could not bring him to the ground!

On July 8, 1755, Mary Draper Ingels had been kidnapped from her home in Draper Meadows, Virginia by a band of Shawnee Indians. In her biography she recorded her escape in mid-winter and her nearly one thousand mile trek back home. At one point during her captivity, she overheard a meeting that the Shawnee had with some Frenchmen. They described in detail the British defeat in the battle of Monongahela at Duquesne, and how the Indian Chief Red Hawk claimed to have shot Washington eleven times, but did not succeed in killing him.

On February 2, 1756, in a letter to Governor Dinwiddie, Colonel Washington wrote from Alexandria, Virginia:

I have always, so far as was in my power, endeavored to discourage gambling in camp, and always shall while I have the honor to preside there.

On April 18, 1756, in a letter to Governor Dinwiddie, Colonel George Washington wrote from Winchester, Virginia:

It gave me infinite concern to find in yours by Governor Innes that any representations should inflame the Assembly against the Virginia regiment, or give cause to suspect the morality and good behaviour of the officers. . . .

I have, both by threats and persuasive means, endeavored to discountenance gambling, drinking, swearing, and irregularities of every kind; while I have, on the other hand, practised every artifice to inspire a laudable emulation in the officers for the service of their country, and to encourage the soldiers in the unerring exercise of their duty.

In June of 1756, Colonel George Washington issued the following order while at Fort Cumberland:

Colonel Washington has observed that the men of regiment are very profane and reprobate. He takes this opportunity to inform them of his great displeasure at such practices, and assures them, that, if they do not leave them off, they shall be severely punished. The officers are desired, if they hear any man swear, or make use of an oath or execration, to order the offender twenty-five lashes immediately, without a court-martial. For the second offense, he will be more severely punished.

In 1756, Colonel George Washington issued the order:

Any soldier found drunk shall receive one hundred lashes without benefit of court-martial.

About a year after General Braddock's defeat, Colonel Washington wrote to Governor Dinwiddie from Winchester, Virginia:

With this small company of irregulars, with whom order, regularity, circumspection, and vigilance were matters of derision and contempt, we set out, and by the protection of Providence, reached Augusta Court House in seven days without meeting the enemy; otherwise we must have fallen a sacrifice through the indiscretion of these whooping, hallooing, gentlemen soldiers.

On September 23, 1756, Colonel Washington wrote to Governor Dinwiddie from Mount Vernon:

The want of a chaplain, I humbly conceive, reflects dishonor on the regiment, as all other officers are allowed. The gentlemen of the corps are sensible of this, and propose to support one at their private expense. But I think it would have a more graceful appearance were he appointed as others are.

On November 9, 1756, Colonel Washington wrote to Governor Dinwiddie:

As to a chaplain, if the government will grant a subsistence, we can readily get a person of merit to accept the place, without giving the commissary any

trouble on the point.

On November 24, 1756, Colonel Washington wrote to Governor Dinwiddie:

When I spoke of a chaplain, it was in answer to yours. I had no person in view, though many have offered; and I only said if the country would provide subsistence, we could procure a chaplain, without thinking there was offense in expression.

On April 17, 1758, after Governor Dinwiddie was recalled, Colonel Washington wrote from Fort Loudoun to the President of the Council:

The last Assembly, in their Supply Bill, provided for a chaplain to our regiment. On this subject I had often without any success applied to Governor Dinwiddie. I now flatter myself, that your honor will be pleased to appoint a sober, serious man for this duty. Common decency, Sir, in a camp calls for the services of a divine, which ought not to be dispensed with, although the world should be so uncharitable as to think us void of religion, and incapable of good instructions.

On July 20, 1758, in a letter to his fiancée, Martha Dandridge Custis, Colonel George Washington wrote from Fort Cumberland:

We have begun our march for the Ohio. A courier is starting for Williamsburg, and I embrace the opportunity to send a few lines to one whose life is now inseparable from mine. Since that happy hour when we made our pledges to each other, my thoughts have been continually going to you as to another Self. That an All-Powerful Providence may keep us both in safety is the prayer of your ever faithful and ever affectionate Friend.

On January 6, 1759, George Washington was married to Martha Dandridge Custis by Rev. David Mossom, rector of Saint Peter's Episcopal Church, New Kent County, Virginia. After having settled at Mount Vernon, George Washington became one of the twelve vestrymen in the Truro Parish, which included the Pohick Church, the Falls Church, and the Alexandria Church. The old vestry book of Pohick Church contained the entry:

At a Vestry held for Truro Parish, October 25, 1762, ordered, that George Washington, Esq. be chosen and appointed one of the Vestry-men of this Parish, in the room of William Peake, Gent. deceased.

On February 15, 1763, the Fairfax County Court recorded:

George Washington, Esq. took the oath according to Law, repeated and subscribed the Test and subscribed to the Doctrine and Discipline of the Church of England in order to qualify him to act as a Vestryman of Truro Parish.

In his diary, George Washington recorded his attendance at numerous Church and Vestry meetings:

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1768 - May 8th - Went to Church from Colonel Bassett's.
May 22d - Went to Church at Nominini.
May 29th - Church at St. Paul's.
June 5th - to Church at Alexandria.
June 12th - at Pohick.
July 16th - Went by Muddy Hole and Dog Run to the vestry at Pohick Church - stayed there till after 3 o'clock and only four members coming, returned by Captain McCartys and dined there.
August - Nominini in Westmoreland.
September 9th - proceeded [through Alexandria] to the meeting of our Vestry at the new Church [Payne's] and lodged at Captain Edward Payne's.
Nov. 15th - at Pohick.
Nov. 28th - Went to Vestry at Pohick Church.
1769 - March 3rd - Went to the Vestry at Pohick Church and returned at 11 o'clock at night.
Sept. 23rd - Captain Posey called here in the morning and we went to a Vestry.
1772 - June 5th - Met the Vestry at our new Church [Payne's] and came home in the afternoon.
1774 - Feb. 15th - I went to a Vestry at the new Church [Payne's] and returned in the afternoon.
Sept. 25th - Went to Quaker meeting in the forenoon, and to St. Peter's in the afternoon; dined at my lodgings.
Oct. 2d - Went to Church, dined at the new tavern.
Oct. 9th - Went to the Presbyterian meeting in the afternoon; dined at Bevan's.
Oct. 16th - Went to Christ Church in the morning; after which rode to and dined at the Province Island; supped at Byrn's.

On June 19, 1773, George Washington returned from Williamsburg to find his 16-year-old stepdaughter, Martha "Miss Patsey" Custis, dying. She was the daughter of Mrs. Martha Dandridge Custis Washington by her first marriage to Daniel Parke Custis, who had died when the girl was young. George Washington, being the only father Martha "Miss Patsey" Custis knew, knelt by her bed and prayed, only to have her die shortly thereafter. He wrote:

The sweet, innocent girl entered into a more happy and peaceful abode than she had met in the afflicted path she had hitherto trod.

On June 1, 1774, Wednesday, the same day the British blockade of the Boston Harbor was to begin, the Colonies called for a Day of Fasting and Prayer "... to seek divine direction and aid." George Washington's diary entry that day was:

Went to church and fasted all day.

In 1774, as the situation with England became more unbearable, George Washington's wife, Martha Dandridge Custis Washington (1731-1802), wrote to a kinswoman:

Yes, I foresee consequences - dark days, domestic happiness suspended, social enjoyments abandoned, and eternal separation on earth possible, but my mind is made up, my heart is in the cause. George is right; he

is always right. God has promised to protect the righteous, and I will trust Him.

When informed that the British fired at the men of Lexington on April 19, 1775, George Washington replied:

I grieve for the death of my countrymen; but rejoice that the British are still determined to keep God on our side.

In June of 1775, the situation in Boston grew more serious, as encounters between British troops and Colonial militia became more frequent. Following an exchange fought on one of the islands in Boston Harbor, Amos Farnsworth, a farmer turned militiaman, entered in his diary:

About fifteen of us squatted down in a ditch in the marsh and stood our ground. And there came a company of regulars on the other side of the river...and we had hot fire, until the regulars retreated.

But notwithstanding the bullets flew very thick, there was not a man of us killed. Surely God has a favor toward us...Thanks be unto God that so little hurt was done us, when the balls sang like bees round our heads.

On June 17, 1775, three thousand British troops, under General William Howe's command, charged from Bunker Hill to attack the colonial soldiers on Breed's Hill, led by Colonel William Prescott. Amos Farnsworth, a corporal in the Massachusetts Militia, made this entry in his diary immediately after the Battle of Bunker Hill:

We within the entrenchment...having fired away all ammunition and having no reinforcements...were overpowered by numbers and obliged to leave...I did not leave the entrenchment until the enemy got in. I then retreated ten or fifteen rods.

Then I received a wound in my right arm, the ball going through a little below my elbow, breaking the little shellbone. Another ball struck my back, taking a piece of skin about as big as a penny.

But I got to Cambridge that night...Oh the goodness of God in preserving my life, although they fell on my right and on my left! O may this act of deliverance of thine, O God, lead me never to distrust thee; but may I ever trust in thee and put confidence in no arm of flesh!

On June 18, 1775, General George Washington sent a letter from Philadelphia to his wife, Martha, to tell her of his appointment as Commander in Chief of the Continental Army:

My Dearest:...It has been determined in Congress, that the whole army raised for the defence of the American cause shall be put under my care, and that it is necessary for me to proceed immediately to Boston to take up command of it.

You may believe me, my dear Patsy, when I assure you, in the most solemn manner that, so far from seeking this appointment, I have used every endeavor in my power to avoid it....

But as it has been a kind of Destiny, that has thrown me upon this service, I shall hope that my undertaking it is designed to answer some good purpose....

I shall rely, therefore, confidently on that Providence which has heretofore preserved and been bountiful to me, not doubting but that I shall return safely to you in the fall.

On June 23, 1775, following the Battle of Bunker Hill, General George Washington wrote to his wife as he was leaving Philadelphia to take command of the army:

My Dearest: As I am within a few minutes of leaving this city, I could not think of departing from it without dropping you a line, especially as I do not know whether it may be in my power to write you again till I get to the camp at Boston.

I go fully trusting in Providence, which has been more bountiful to me than I deserve and in full confidence of a happy meeting with you sometime in the Fall.

I have no time to add more as I am surrounded with company to take leave of me. I retain an unalterable affection for you which neither time or distance can change.

My best love to Jack and Nelly and regards for the rest of the family; Conclude me with the utmost truth and sincerity, Your entire...

On July 4, 1775, in his General Orders as Commander in Chief of the Continental Army, General George Washington gave the order from his Headquarters at Cambridge:

It is required and expected that exact discipline be observed, and due Subordination prevail thro' the whole Army, as a Failure in these most essential points must necessarily produce Hazard, Disorder and Confusion; and end in shameful disappointment and disgrace.

The General most earnestly requires, and expects due observance of those articles of war, established by the Government of the army, which forbid profane cursing, swearing and drunkenness;

And in like manner requires and expects, of all Officers, and Soldiers, not engaged on actual duty, a punctual attendance of Divine Services, to implore the blessings of Heaven upon the means used for our safety and defense.

William Emerson noticed an immediate compliance with Washington's new orders regulating profanity, swearing and drunkenness in the army on July 4, 1775:

There is great overturning in the camp, as to order and regularity. New lords, new laws. The Generals Washington and [his adjutant, Charles] Lee are upon the lines every day. New orders from His Excellency are read to the respective regiments every morning after prayers.

On July 13, 1775, Governor Jonathan Trumbull wrote from Lebanon, Connecticut, to General George Washington, who had

recently been placed in command of the Continental Army:

The Honorable Congress have proclaimed a Fast to be observed by the inhabitants of all the English Colonies on this continent, to stand before the Lord in one day, with public humiliation, fasting, and prayer, to deplore our many sins, to offer up our joint supplications to God, for forgiveness, and for his merciful interposition for us in this day of unnatural darkness and distress.

They have, with one united voice, appointed you to the high station you possess. The Supreme Director of all events hath caused a wonderful union of hearts and counsels to subsist among us. Now therefore, be strong and very courageous.

May the God of the armies of Israel shower down the blessings of his Divine Providence on you, give you wisdom and fortitude, cover your head in the day of battle and danger, add success, convince our enemies of their mistaken measures, and that all their attempts to deprive these Colonies of their inestimable constitutional rights and liberties are injurious and vain.

On July 20, 1775, General Washington issued the order:

The General orders this day to be religiously observed by the Forces under his Command, exactly in manner directed by the Continental Congress. It is therefore strictly enjoined on all Officers and Soldiers to attend Divine Service; And it is expected that all those who go to worship do take their Arms, Ammunition and Accoutrements, and are prepared for immediate action, if called upon.

The Navy cruisers commissioned by General Washington during the Revolutionary War flew as their ensign a white flag with a green pine tree, and above it the inscription:

An Appeal to Heaven.

On September 6, 1775, in writing to the inhabitants of the island of Bermuda from his camp at Cambridge, 3 miles from Boston, General Washington expressed:

The Wise Disposer of Events has hitherto smiled upon our virtuous Efforts....

Be assured, that in this case, the whole power and execution of my influence will be made with the Honble. Continental Congress, that your Island may not only be supplied with provisions, but experience every other mark of affection and friendship.

On September 8, 1775, from the camp at Cambridge, General Washington sent a circular to the major and brigadier-generals:

The success of such an enterprise depends, I well know, upon the All-Wise Disposer of events, and it is not within the reach of human wisdom to foretell the issue.

On September 14, 1775, from his headquarters at Cambridge, Massachusetts, General Washington sent the order to Colonel

Benedict Arnold prior to his campaign against Quebec:

As the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers or votaries, has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it.

On the other hand, as far as lies in your power, you are to protect and support the free exercise of the religion of the country, and the undisturbed enjoyment of the rights of conscience in religious matters, with your utmost influence and authority.

On the same day, in a personal letter to Colonel Benedict Arnold, September 14, 1775, General George Washington enlarged:

I also give it in charge to you to avoid all disrespect of the religion of the country, and its ceremonies.

Prudence, policy, and a true Christian spirit will lead us to look with compassion upon their errors without insulting them.

While we are contending for our own liberty, we should be very cautious not to violate the rights of conscience of others, ever considering that God alone is the Judge of the hearts of men, and to Him only in this case they are answerable.

Before Colonel Benedict Arnold left Cambridge for Canada, General Washington prepared a handbill to be distributed to the inhabitants of Canada, in which he stated:

The Colonies, confiding in the Justice of their Cause, and the purity of their intentions, have reluctantly appealed to that Being in whose hands are all Human Events: He has hitherto smiled upon their virtuous Efforts, The Hand of Tyranny has been arrested in its Ravages, and the British Arms, which have shone with so much Splendor in every part of the Globe, are now tarnished with disgrace and disappointment. . . .

I have detached Colonel Arnold into your Country, with a part of the Army under my command. I have enjoined upon him, and I am certain that he will consider himself, and act as in the Country of his Patrons and best Friends. . . .

The cause of America and of Liberty is the cause of every virtuous American Citizen whatever may be his Religion or his descent.

On October 2, 1775, General George Washington issued the order:

Any officer, non-commissioned officer, or soldier who shall hereafter be detected playing at toss-up, pitch, and hustle, or any other games of chance, in or near the camp or village bordering on the encampments, shall without delay be confined and punished for disobedience of orders. The General does not mean by the above to discourage sports of exercise or recreation, he only means to discountenance and punish gaming.

On Sunday, November 26, 1775, General Washington wrote from his headquarters at Cambridge to the superintendent of his plantation at Mount Vernon, Lund Washington:

Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed.

What I mean by having no objection is that it is my desire that it should be done. You are to consider that neither myself nor wife is now in the way to do these good offices. In all other respects I recommend it to you, and have no doubt of your observing the greatest economy and frugality; as I suppose you know that I do not get a farthing for my services here, more than my expenses. It becomes necessary, therefore, for me to be saving at home.

On December 31, 1775, George and Martha Washington attended Christ Church in Cambridge, Massachusetts, where Colonel William Palfrey offered a prayer of a form different from that commonly used for the King:

O Lord, our Heavenly Father, We beseech Thee to look down with mercy upon his Majesty, George, the Third. Open his eyes and enlighten his understanding that he may pursue the true interest of the people over whom Thou in Thy Providence hast placed him.

Be with Thy servant, the Commander-in-Chief of the American forces. Afford him Thy presence in all undertakings; strengthen him that he may vanquish and overcome all his enemies. . . . Amen.

On Sunday, January 14, 1776, General Washington wrote from Cambridge to Joseph Reed:

The reflection on my situation, and that of this army, produce many an unhappy hour when all around me are wrapped in sleep. Few people know the predicament we are in on a thousand accounts; fewer still believe, if any disaster happens to these lines, from what cause it flows.

I have often thought how much happier I should have been, if, instead of accepting the command under such circumstances, I had taken my musket on my shoulder and entered the ranks, or, if I could have justified the measure to posterity and my own conscience, have retired to the back country and lived in a wigwam.

If I shall be able to rise superior to these and many other difficulties which might be enumerated, I shall most religiously believe that the Finger of Providence is in it, to blind the eyes of our enemies; for surely if we get well through this month, it must be for want of their knowing the disadvantages we labor under.

On February 26, 1776, General Washington issued the orders:

All officers, non-commissioned officers, and

soldiers are positively forbid playing at cards and other games of chance. At this time of public distress men may find enough to do in the service of their God and their country, without abandoning themselves to vice and immorality.

On March 6, 1776, from his headquarters at Cambridge, General Washington issued the command for a Day of Fasting, Prayer and Humiliation:

Thursday, the 7th instant, being set apart by the honorable Legislature of this Province as a day of fasting, prayer and humiliation, "to implore the Lord and Giver of all victory to pardon our manifold sins and wickedness, and that it would please Him to bless the Continental army with His divine favor and protection," all officers and soldiers are strictly enjoined to pay all due reverence and attention on that day to the sacred duties at the Lord of hosts for His mercies already received, and for those blessings which our holiness and uprightness of life can alone encourage us to hope through His mercy obtain.

By incredible means, fifty cannons were moved from Fort Ticonderoga to a position overlooking Boston. An instance of divine intervention resulted in a victory over the British, who had surrounded Boston for a year and a half, without loss of life either side. On March 17, 1776, General Washington replied to an address from the General Assembly of Massachusetts regarding the recent evacuation of General Howe and the British troops from Boston:

And it being effected without the blood of our soldiers and fellow-citizens must be ascribed to the Interposition of that Providence which has manifestly appeared on our behalf through the whole of this important struggle, as well as the measures pursued for bringing about the happy event.

May that Being who is powerful to save, and in whose hands is the fate of nations, look down with an eye of tender pity; and compassion upon the whole of the United Colonies; may He continue to smile upon their counsels and arms, and crown them with success, whilst employed in the cause of virtue and mankind.

May this distressed colony and its capital, and every part of this wide extended continent, through His Divine favor, be restored to more than their former lustre and once happy state, and have peace, liberty, and safety secured upon a solid, permanent and lasting foundation.

Following the withdrawal of the British troops from Boston, General Washington requested that a thanksgiving service be held. On April 9, 1776, the Pennsylvania Evening Post, Philadelphia, gave the account:

Thursday [March 28] the Lecture, which was established, and has been observed from the first settlement of Boston, without interruption, until within these few months past, was opened by the Reverend Doctor Eliot. His Excellency General Washington, the other General Officers and their suites, having been previously invited, met in the

Council Chamber, from whence, preceded by the Sheriff with his Wand, attended by the members of the Council, who had the smallpox, the Committee of the House of Representatives, the Selectmen, the Clergy, and many other Gentlemen, they repaired to the old Brick Meeting House, where an excellent and well adapted discourse was delivered from those words in the XXXIII chapter of Isaiah, and 20th verse. After divine service was ended his Excellency, attended and accompanied as before, returned to the Council Chamber...

On March 31, 1776, General George Washington wrote to his brother, John Augustine Washington, from Cambridge, regarding the evacuation of the British from Boston:

Upon their discovery of the works next morning, great preparations were made for attacking them; but not being ready before the afternoon, and the weather getting very tempestuous, much blood was saved, and a very important blow, to one side or the other, was prevented. That this most remarkable Interposition of Providence is for some wise purpose, I have not a doubt.

On May 15, 1776, General George Washington issued the order:

The Continental Congress having ordered Friday the 17th instant to be observed as a day of fasting, humiliation, and prayer, humbly to supplicate the mercy of Almighty God, that it would please Him to pardon all our manifold sins and transgressions, and to prosper the arms of the United Colonies, and finally establish the peace and freedom of America upon a solid and lasting foundation; the General commands all officers and soldiers to pay strict obedience to the orders of the Continental Congress; that, by their unfeigned and pious observance of their religious duties, they may incline the Lord and Giver of victory to prosper our arms.

On May 31, 1776, in a letter written from Philadelphia to John Augustine Washington, General Washington stated:

We expect a very bloody Summer of it at New York and Canada, as it is there I expect the grand efforts of the Enemy will be aim'd; and I am sorry to say that we are not, either in Men, or Arms, prepared for it; however, it is to be hoped, that if our cause is just, as I do most religiously believe it to be, the same Providence which has in many instances appear'd for us, will still go on to afford its aid.

On July 2, 1776, from his Head Quarters in New York, General Washington issued his General Orders:

The time is now near at hand which must probably determine whether Americans are to be freemen or slaves; whether they are to have any property they can call their own; whether their houses and farms are to be pillaged and destroyed, and themselves consigned to a state of wretchedness from which no human efforts will deliver them.

The fate of unborn millions will now depend, under

God, on the courage and conduct of this army. Our cruel and unrelenting enemy leaves us no choice but a brave resistance, or the most abject submission. We have, therefore to resolve to conquer or die. Our own country's honor calls upon us for a vigorous and manly exertion, and if we now shamefully fail, we shall become infamous to the whole world.

Let us rely upon the goodness of the cause, and the aid of the Supreme Being in whose hands victory is, to animate and encourage us to great and noble actions.

On July 9, 1776, upon receiving a copy of the Declaration of Independence from the Continental Congress, General George Washington issued the orders from his headquarters in New York authorizing the Continental Army to appoint and pay chaplains in every regiment :

The Hon. Continental Congress having been pleased to allow a Chaplain to each Regiment, with the pay of Thirty-three Dollars and one third pr month -

The Colonels or commanding officers of each regiment are directed to procure Chaplains accordingly; persons of good Characters and exemplary lives -

To see that all inferior officers and soldiers pay them a suitable respect and attend carefully upon religious exercises.

The blessing and protection of Heaven are at all times necessary but especially so in times of public distress and danger -

The General hopes and trusts, that every officer and man, will endeavour so to live, and act, as becomes a Christian Soldier, defending the dearest Rights and Liberties of his country.

The Hon. Continental Congress, impelled by the dictates of duty, policy and necessity, having been pleased to dissolve the Connection which subsisted between this Country, and Great Britain, and to declare the United Colonies of North America, free and independent States:

The several brigades are to be drawn up this evening on their respective Parades at six O' Clock, when the Declaration of Congress, shewing the grounds and reasons of this measure, is to be read with an audible voice.

The General hopes this important event will serve as a fresh incentive to every officer, and soldier, to act with Fidelity and Courage, as knowing that now the peace and safety of his Country depends (under God) solely on the success of our arms.

On August 3, 1776, General Washington issued the orders:

Parole Uxbri dge. Countersign Virgini a.

That the Troops may have an opportunity of attending public worship, as well as take some rest after the great fatigue they have come through; The General in future excuses them from fatigue duty on Sundays (except at the Ship Yards, or special occasions until further orders.

The General is sorry to be informed that the foolish, and wicked practice, of profane cursing and swearing (a Vice heretofore little known in an American

Army) is growing into fashion; he hopes the officers will, by example, as well as influence, endeavour to check it, and that both they, and the men will reflect, that we can have little hopes of the blessing of Heaven on our Arms, if we insult it by our impiety, and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense, and character, detests and despises it.

On August 8, 1776, General Washington communicated to the Officers and Soldiers of the Pennsylvania Association:

If we make Freedom our choice, we must obtain it, by the Blessing of Heaven on our united and vigorous efforts...I trust that Providence will smile upon our Efforts, and establish us once more, the Inhabitants of a free and happy Country.

In August of 1776, in response to General Washington's desperate plea for reinforcements, Governor Jonathan Trumbull called for nine more regiments of volunteers:

In this day of calamity, to trust altogether to the justice of our cause, without our utmost exertion, would be tempting Providence...March on! - This shall be your warrant: Play the man for God, and for the cities of our God. May the Lord of Hosts, the God of the armies of Israel, be your Captain, your Leader, your Conductor, and Saviour.

On August 27, 1776, British General Howe had trapped General Washington and his 8,000 troops on Brooklyn Heights, Long Island, intending to advance the next morning to crush them. In a desperate move, Washington gathered every vessel, from fishing boats to row boats, and spent all night ferrying his army across the East River. When the morning came, there was still a large number of his troops dangerously exposed to the British, but in a most unusual change in weather, the fog did not lift from the river. It stayed thick, covering Washington's retreat until the entire army had evacuated and escaped! Never again did the British have such a rare chance of winning the war. Major Ben Tallmadge, who was Washington's Chief of Intelligence, wrote of that morning:

As the dawn of the next day approached, those of us who remained in the trenches became very anxious for our own safety, and when the dawn appeared there were several regiments still on duty. At this time a very dense fog began to rise [off the river], and it seemed to settle in a peculiar manner over both encampments. I recollect this peculiar providential occurrence perfectly well, and so very dense was the atmosphere that I could scarcely discern a man at six yards distance...We tarried until the sun had risen, but the fog remained as dense as ever.

In the first six months of the Revolution, the Continental Army was driven out of New York, across New Jersey and into Pennsylvania. The troops dwindled from an estimated 17,000 down to 2,000, and half of them were ready to quit. In a desperate and courageous act, General George Washington crossed the Delaware River on Christmas Day night, December 25, 1776, and gave a surprise attack on the Hessian troops at Trenton, who were most

likely off their guard due to the Christmas holiday the day before. Washington captured nearly a thousand Hessian troops.

Washington's small force dodged General Cornwallis' 8,000 man British army until they were camped across from one another near Princeton, New Jersey. The night before the attack, Washington left his campfires burning and quietly withdrew his troops, marching them all night to the other side of the British camp. At daybreak, January 3, 1777, Washington attacked, capturing three regiments of British troops. Enthusiasm swept America, and as Ezra Stiles, president of Yale College, later stated:

In our lowest and most dangerous state, in 1776 and 1777, we sustained ourselves against the British Army of sixty thousand troops, commanded by... the ablest generals Britain could procure throughout Europe, with a naval force of twenty-two thousand seamen in above eighty men-of-war.

Who but a Washington, inspired by Heaven, could have conceived the surprise move upon the enemy at Princeton - that Christmas eve when Washington and his army crossed the Delaware?...

The United States are under peculiar obligations to become a holy people unto the Lord our God.

These two victories within the ten days, December 25, 1776, to January 3, 1777, were called "the most brilliant in the world's history" by Frederick the Great of Prussia. They helped convince France to eventually join the Revolution on the side of the Colonies and resulted in the British treating the Continental Army with caution, giving Washington much needed time to build his ranks.

On February 14, 1777, from Morristown, General Washington wrote to an unidentified correspondent:

Is a neutral character in one of the United States, which has by her Representatives, solemnly engaged to support the Cause, a justifiable one? If it is, may it not be extended to corporate bodies; to the State at large, and to the inevitable destruction of the opposition; which under Providence, depends upon a firm union of the whole, and the spirited exertions of all its Constituent parts?

On May 26, 1777, in a circular to the brigadier-generals, General Washington wrote:

Let vice and immorality of every kind be discouraged as much as possible in your brigade; and, as a chaplain is allowed to each regiment, see that the men regularly attend divine worship. Gaming of every kind is expressly forbidden, as being the foundation of evil, and the cause on many a brave and gallant officer's ruin. Games of exercise for amusement may not only be permitted but encouraged.

On July 4, 1777, from Morristown, New Jersey, General Washington wrote to General Armstrong:

The [British troops'] evacuation of Jersey at this time is a peculiar mark of Providence, as the inhabitants have an opportunity of securing their

harvests of hay and grain.

On October 7, 1777, due the many necessary army maneuvers, General Washington issued the order:

The situation of the army frequently not admitting of the regular performance of divine services on Sundays, the chaplains of the army are forthwith to meet together and agree on some method of performing it at other times, which method they will make known to the Commander-in-Chief.

On October 18, 1777, in communicating the capitulation of British General Burgoyne's army at Saratoga, General Washington wrote to his brother John Augustine Washington:

I most devoutly congratulate my country, and every well-wisher to the cause, on this signal stroke of Providence.

On Sunday, October 19, 1777, in a letter to Major-General Putnam, General Washington wrote:

The defeat of General Burgoyne is a most important event, and such as must afford the highest satisfaction to every well-affected American. Should Providence be pleased to crown our arms in the course of the campaign with one more fortunate stroke, I think we shall have no great cause for anxiety respecting the future designs of Britain. I trust all will be well in His good time....

I am exceedingly sorry for the death of Mrs Putman, and sympathize with you upon the occasion. Remembering that all must die, and that she had lived to an honorable age, I hope you will bear the misfortune with that fortitude and complacency of mind that become a man and a Christian.

On October 27, 1777, in a letter to Landon Carter of Sabine Hall, Richmond, Virginia, General Washington wrote:

I have this instant received an account of the prisoners taken by the northern army (including Tories in arms against us) in the course of the campaign. This singular instance of Providence, and of our fortune under it, exhibits a striking proof of the advantages which result from unanimity and a spirited conduct in the militia....

I flatter myself that a superintending Providence is ordering everything for the best, and that, in due time, all will end well.

On December 17, 1777, the Continental troops arrived at Valley Forge. In a General Order, Washington informed his troops of the recent decision in Congress:

Tomorrow being the day set apart by the Honorable Congress for public Thanksgiving and Praise: and duty calling us devoutly to express our grateful acknowledgements to God for the manifold blessings he has granted us.

The General directs that the army remain in its present quarters, and that the Chaplains perform divine

service with their several Corps and brigades; and earnestly exhorts, all officers and soldiers, whose absence is not indispensably necessary, to attend with reverence the solemnities of the day.

In the freezing winter of 1777, General George Washington was burdened with the lack of supplies for his troops camped at Valley Forge, and the overwhelming superiority of the British forces. Soldiers died at the rate of twelve per day, with many not even having blankets or shoes. The Commander in Chief himself, records the desperate state in a letter he wrote from Valley Forge to John Banister:

No history, now extant, can furnish an instance of an Army's suffering such uncommon hardships as ours has done and bearing them with the same patience and fortitude.

To see men without clothes to cover their nakedness, without blankets to lay on, without shoes, by which their marches might be traced by the blood from their feet, and almost as often without provisions as with; marching through frost and snow, and at Christmas taking up their winter quarters within a day's march of the enemy, without a house or hut to cover them till they could be built and submitting without a murmur, is a mark of patience and obedience which in my opinion can scarce be paralleled.

A Committee from Congress reported "feet and legs froze till they became black, and it was often necessary to amputate them." An incident during this crisis was recorded by Isaac Potts, whom General Washington was temporarily residing with:

In 1777 while the American army lay at Valley Forge, a good old Quaker by the name of Potts had occasion to pass through a thick woods near headquarters. As he traversed the dark brown forest, he heard, at a distance before him, a voice which as he advanced became more fervid and interested.

Approaching with slowness and circumspection, whom should he behold in a dark bower, apparently formed for the purpose, but the Commander-in-Chief of the armies of the United Colonies on his knees in the act of devotion to the Ruler of the Universe!

At the moment when Friend Potts, concealed by the trees, came up, Washington was interceding for his beloved country. With tones of gratitude that labored for adequate expression he adored that exuberant goodness which, from the depth of obscurity, had exalted him to the head of a great nation, and that nation fighting at fearful odds for all the world holds dear....

Soon as the General had finished his devotions and had retired, Friend Potts returned to his house, and threw himself into a chair by the side of his wife. "Heigh! Isaac!" said she with tenderness, "thee seems agitated; what's the matter?"

"Indeed, my dear" quoth he, "if I appear agitated 'tis no more than what I am. I have seen this day what I shall never forget. Till now I have thought that a Christian and a soldier were characters incompatible; but if George Washington be not a man of God, I am mistaken, and still more shall I be disappointed if God

does not through him perform some great thing for this country."

Henry Melchior Muhlenberg, pastor of the Lutheran church near Valley Forge and one of the founders of the Lutheran Church in America, noted concerning General Washington:

I heard a fine example today, namely, that His Excellency General Washington rode around among his army yesterday and admonished each and every one to fear God, to put away the wickedness that has set in and become so general, and to practice the Christian virtues. From all appearances, this gentleman does not belong to the so-called world of society, for he respects God's Word, believes in the atonement through Christ, and bears himself in humility and gentleness. Therefore, the Lord God has also singularly, yea, marvelously, preserved him from harm in the midst of countless perils, ambuscades, fatigues, etc., and has hitherto graciously held him in His hand as a chosen vessel.

Henry Melchior Muhlenberg's son, John Peter Gabriel Muhlenberg, at the age of 30, was a member of the Virginia House of Burgesses and a pastor. In 1775, he preached a message on Ecclesiastes 3:1, "For everything there is a season, and a time for every matter under heaven," and closed his message by saying:

In the language of the Holy Writ, there is a time for all things. There is a time to preach and a time to fight. And now is the time to fight.

John Peter Muhlenberg then threw off his clerical robes to reveal the uniform of an officer in the Continental Army. That afternoon, at the head of 300 men, he marched off to join General Washington's troops. He became Colonel of the 8th Virginia Regiment and served until the end of the war, being promoted to the rank of Major-General.

John Peter Muhlenberg became the Vice-President of Pennsylvania, 1785; a member of the Pennsylvania Constitutional Convention, 1790; a U. S. Representative from Pennsylvania; and a U. S. Senator, 1801. In 1889, Pennsylvania chose his statue to represent their State in the Statuary Hall at Washington, D. C.

Prussian General Baron Friedrich Wilhelm Ludolf Gerhard Augustin von Steuben (1730-1794) worked with the Continental Army at Valley Forge, drilling them continually until they could, with precision, deliver a volley of gunfire every 15 seconds. An article appeared in the Pennsylvania Packet, a Philadelphia newspaper, during that fateful winter:

Our attention is now drawn to one point: the enemy grows weaker every day, and we are growing stronger. Our work is almost done, and with the blessing of heaven, and the valor of our worthy General, we shall soon drive these plunderers out of our country!

On Sunday, March 1, 1778, in orders issued from the Head Quarters at Valley Forge, General Washington stated:

Thank Heaven! Our country abounds with provision and prudent management we need not apprehend want for any length of time.

On March 10, 1778, as recorded in The Writings of George Washington (March 1-May 31, 1778, 11:83-84, published by the U.S. Government Printing Office, 1934), George Washington issued the order:

At a General Court Marshall whereof Colo. Tupper was President (10th March 1778) Lieutt. Enslin of Colo. Malcom's Regiment tried for attempting to commit sodomy, with John Monhort a soldier; Secondly, For Perjury in swearing to false Accounts, found guilty of the charges exhibited against him, being breaches of 5th. Article 18th. Section of the Articles of War and do sentence him to be dismiss'd the service with Infamy. His Excellency the Commander-in-Chief approves the sentence and with Abhorrence and Detestation of such Infamous Crimes orders Liett. Enslin to be drummed out of Camp tomorrow morning by all the Drummers and Fifers in the Army never to return; The Drummers and Fifers to attend on the Grand parade at Guard mounting for that Purpose.

On April 12, 1778, from his headquarters at Valley Forge, General Washington issued the order:

The Honorable Congress having thought proper to recommend to the United States of America to set apart Wednesday, the 22nd inst., to be observed as a day of Fasting, Humiliation and Prayer, that at one time, and with one voice, the righteous dispensations of Providence may be acknowledged, and His goodness and mercy towards our arms supplicated and implored:

The General directs that the day shall be most religiously observed in the Army; that no work shall be done thereon, and that the several chaplains do prepare discourses suitable to the occasion.

On May 2, 1778, General George Washington issued these orders to his troops at Valley Forge:

The Commander-in-Chief directs that Divine service be performed every Sunday at 11 o'clock, in each Brigade which has a Chaplain. Those Brigades which have none will attend the places of worship nearest to them.

It is expected that officers of all ranks will, by their attendance, set an example for their men.

While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion.

To the distinguished character of Patriot, it should be our highest Glory to laud the more distinguished Character of Christian.

The signal instances of Providential goodness which we have experienced and which have now almost crowned our labors with complete success demand from us in a peculiar manner the warmest returns of gratitude and piety to the Supreme Author of all good.

On May 5, 1778, upon receiving news that France had joined the War on the side of the Colonies, General Washington issued the order from his headquarters at Valley Forge:

It having pleased the Almighty Ruler of the Universe propitiously to defend the cause of the United

American States, and finally by raising us up a powerful friend among the Princes of the earth, to establish our Liberty and Independence upon a lasting foundation;

it becomes us to set apart a day for gratefully acknowledging the Divine Goodness, and celebrating the event, which we owe to His benign interposition.

The several brigades are to be assembled at nine o'clock to-morrow morning, when their Chaplains will communicate the intelligence contained in the Postscript of the Gazette of 22nd inst., and offer up a thanksgiving, and deliver a discourse suitable to the occasion.

On May 30, 1778, from his headquarters at Valley Forge, General Washington wrote to Landon Carter:

My friends, therefore, may believe me sincerely in my professions of attachment to them, whilst Providence has a just claim to my humble and grateful thanks for its protection and direction of me through the many difficult and intricate scenes which this contest has produced; and for its constant interposition in our behalf, when the clouds were heaviest and seemed ready to burst upon us.

To paint the distresses and perilous situation of this army in the course of last winter, for want of clothes, provisions, and almost every other necessary essential to the well-being, I may say existence, of an army, would require more time and an abler pen than mine; nor, since our prospects have so miraculously brightened, shall I attempt it, or even bear it in remembrance, further than as a memento of what is due to the Great Author of all the care and good that have been extended in relieving us in difficulties.

On July 4, 1778, written from Brunswick, New Jersey, General Washington commented to his brother John Augustine Washington:

General Lee having the command of the Van of the Army, consisting of fully 5000 chosen men, was ordered to begin the attack next morning so soon as the enemy began their march, to be supported by me. But strange to tell! When he came up with the enemy, a retreat commenced; whether by his order, or from other causes, is now the subject of inquiry, and consequently improper to be descanted on, as he is in arrest, and a Court Martial sitting for trial of him.

A retreat however was the fact, be the causes as they may; and the disorder arising from it would have proved fatal to the Army had not that Bountiful Providence which has never failed us in the hour of distress, enabled me to form a regiment or two (of those that were retreating) in the face of the enemy, and under their fire, by which means a stand was made long enough (the place through which the enemy were pursuing being narrow) to form the Troops that were advancing, upon an advantageous piece of ground in the rear; hence our affairs took a favourable turn, and being pursued, we drove the enemy back....

As the Post waits I shall only add my love to my sister and the family, and strong assurances of being with the sincerest regard and love, your most

affectionate brother.

On August 20, 1778, from White Plains, New York, General George Washington wrote to Brigadier General Thomas Nelson of Virginia:

It is not a little pleasing, nor less wonderful to contemplate, that after two years...undergoing the strangest vicissitudes that perhaps ever attended any one contest since the creation, both armies are brought back to the very point that they set out from and, that which was the offending party in the beginning is now reduced to the use of the spade and pick axe for defense. The Hand of Providence has been so conspicuous in all this (the course of the war) that he must be worse than an infidel that lacks faith, and more wicked that has not gratitude to acknowledge his obligations; but it will be time enough for me to turn Preacher when my present appointment ceases, and therefore, I shall add no more on the doctrine of providence.

[Profuse instances of "Providential" intervention are documented in *The Light and the Glory* by Peter Marshall and David Manuel, (Old Tappan, New Jersey: Fleming H. Revell Company, 1977); and in *The American Covenant - The Untold Story* by Marshall Foster and Mary-Elaine Swanson, (Roseburg, OR: Foundation for Christian Self-Government, 1981; Thousand Oaks, CA: The Mayflower Institute, 1983, 1992.)

On October 20, 1778, while at Fredricksberg, General George Washington wrote:

Purity of Morals being the only sure foundation of publick happiness in any Country and highly conducive to order, subordination and success in an Army, it will be well worthy the Emulation of Officers of every rank and Class to encourage it both by the Influence of Example and the penalties of Authority.

It is painful to see many shameful Instances of Riot and Licentiousness among us...A regard to decency should conspire, with a Sense of Morality to banish a vice productive of neither Advantage or Pleasure.

On May 12, 1779, General George Washington was visited at his Middle Brook military encampment by the Chiefs of the Delaware Indian tribe. They had brought three youths to be trained in the American schools. Washington assured them:

Brothers: I am glad you have brought three of the Children of your principal Chiefs to be educated with us. I am sure Congress will open the Arms of love to them, and will look upon them as their own Children, and will have them educated accordingly.

This is a great mark of your confidence and of your desire to preserve the friendship between the Two Nations to the end of time, and to become One people with your Brethren of the United States...

You do well to wish to learn our arts and ways of life, and above all, the religion of Jesus Christ. These will make you a greater and happier people than you are. Congress will do everything they can to assist you in this wise intention; and to tie the knot of friendship and union so fast, that nothing shall ever

be able to loose it....

And I pray God He may make your Nation wise and strong.

In June of 1779, near his headquarters on the Hudson River, General George Washington's private prayer was recorded:

And now, Almighty Father, if it is Thy holy will that we shall obtain a place and name among the nations of the earth, grant that we may be enabled to show our gratitude for Thy goodness by our endeavors to fear and obey Thee.

Bless us with Thy wisdom in our counsels, success in battle, and let all our victories be tempered with humanity. Endow, also, our enemies with enlightened minds, that they become sensible of their injustice, and willing to restore our liberty and peace.

Grant the petition of Thy servant, for the sake of Him whom Thou hast called Thy beloved Son; nevertheless, not my will, but Thine be done.

On April 6, 1780, in his General Orders from the Head Quarters in Morristown, General Washington instructed all troops to observe the Proclamation of a Day of Fasting, Humiliation and Prayer issued by Congress:

The Honorable Congress having been pleased by their Proclamation of the 11th of last month to appoint Wednesday the 22nd instant to be set apart and observed as a day of Fasting, Humiliation and Prayer for certain purposes therein mentioned, and recommended that there should be no labor or recreations on that day;

The same is to be observed accordingly thro' out the Army and the different Chaplains will prepare discourses suited to the several objects enjoined by the said Proclamation.

In June of 1780, Hessian General Wilhelm von Knyphausen, with 5,000 troops, crossed over to New Jersey from Staten Island. Encountering unexpected resistance at the little village of Springfield, they were driven back, but not before they shot the wife of Reverend James Caldwell, a mother of nine, and burned their home to the ground.

Two weeks later they repeated their attempt to advance, aided by British General Clinton's troops, and they again met resistance. The patriots in General Nathaniel Greene's regiment were courageously firing from behind the church fence when they suddenly ran out of paper wadding, used to hold the gunpowder in place in their muskets.

Chaplain James Caldwell quickly ran past the British fire, entered the Presbyterian church and collected all the copies he could carry of Isaac Watts' Psalms, Hymns, and Spiritual Songs, 1707. Distributing them to the thankful troops, he exclaimed, "Now put Watts into 'em, boys! Give 'em Watts!" The Americans held their ground, and by the next day the enemy had withdrawn.

On Monday, September 25, 1780, almost by accident, the plot of Benedict Arnold, Commander of West Point, to betray the Continental Army into the hands of the British was discovered. In response to the miraculous deliverance thereof, General George Washington issued the following circular to his troops:

September 26, 1780, Tuesday.

Treason of the blackest dye was yesterday discovered! General Arnold who commanded at Westpoint, lost to every sentiment of honor, of public and private obligation, was about to deliver up that important Post into the hands of the enemy. Such an event must have given the American cause a deadly wound if not fatal stab. Happily the treason had been timely discovered to prevent the fatal misfortune. The providential train of circumstances which led to it affords the most convincing proof that the Liberties of America are the object of divine Protection.

On January 1, 1781, circumstances were desperate for the Continental Army. The Pennsylvania line troops, being paid with worthless paper currency, revolted. Short enlistments threatened the discipline of the ranks. On January 5, 1781, from the Head Quarters at New Windsor, General Washington wrote a circular letter to the New England States:

At what point this defection will stop, or how extensive it may prove God only knows... How long they will continue so cannot be ascertained, as they labor under some pressing hardships, with the Troops who have revolted... I give it decidedly as my opinion, that it is vain to think an Army can be kept together much longer, under such a variety of suffering as ours has experienced.

In a bold move, on January 17, 1781, George Washington's southern army, led by General George Morgan, defeated the entire detachment of British Colonel Tarleton's troops at Cowpens. Lord Cornwallis was infuriated and immediately began pursuing the American troops. He decided to wait the night at the Catawba River, which the American troops had crossed just two hours earlier, but to his distress, a storm began during the night, causing the river to be impassable for days.

On February 3, Lord Cornwallis nearly overtook the American troops again at the Yadkin River, arriving just as the American troops were getting out on the far side. But before his troops could cross, a sudden torrential rain caused the river to flood over its banks, preventing the British from crossing.

On February 13, only a few hours ahead of the British, the American troops crossed the Dan River into Virginia. When the British arrived, again, the river had risen, stopping the British pursuit. British Commander in Chief Henry Clinton wrote, explaining the incident:

Here the royal army was again stopped by a sudden rise of the waters, which had only just fallen (almost miraculously) to let the enemy over, who could not else have eluded Lord Cornwallis' grasp, so close was he upon their rear.

On March 9, 1781, from Newport, Rhode Island, General Washington wrote to William Gordon:

We have, as you very justly observe, abundant reasons to thank Providence for its many favorable interpositions in our behalf. It has at times been my only dependence, for all other resources seemed to have failed us.

On March 26, 1781, General Washington wrote to Major-General Armstrong:

Our affairs are brought to a perilous crisis, that the Hand of Providence, I trust, may be more conspicuous in our deliverance. The many remarkable interpositions of the Divine government in the hours of our deepest distress and darkness, have been too luminous to suffer me to doubt the happy issue of the present contest.

On Friday, October 19, 1781, the British troops under Lord Cornwallis surrendered at Yorktown. The following day, General George Washington called for a service to render thanksgiving to God:

In order to diffuse the general Joy through every Breast the General orders that those men belonging to the Army who may now be in confinement shall be pardoned released and join their respective corps.

Divine Service is to be performed tomorrow in the several Brigades or Divisions.

The Commander-in-Chief earnestly recommends that the troops not on duty should universally attend with that seriousness of deportment and gratitude of heart which the recognition of such reiterated and astonishing Interposition of Providence demands of us.

On November 5, 1781, John Parke Custis, George Washington's step-son and aide-de-camp during the siege of Yorktown, died of a violent case of campfever at the home of his uncle, Colonel Bassett, in Eltham, Virginia. He had been born to Daniel Parke and Martha Dandridge Custis, shortly before Daniel Parke Custis' death. George Washington, who never had children of his own, raised John Parke Custis and his sister, Martha "Miss Patsey" Custis, after he married Martha Dandridge Custis in 1759. Martha "Miss Patsey" Custis, had died eight years earlier, at the age of 16-years-old. When John Parke Custis' young widow remarried, George and Martha Washington adopted the two small children, Eleanor Parke "Nellie" Custis and George Washington Parke Custis, as their own. George Washington Parke Custis (1781-1857), was 19-years-old when George Washington died, and lived to be 77 years old. Growing up at Mount Vernon with the Washingtons, he is considered one of the most reliable authorities on George Washington's private life, publishing his work, *Recollections and Private Memoirs of Washington*, in 1820. He built a mansion, which stands on the site of the present Arlington National Cemetery, and in 1831, his daughter, Mary Ann Randolph Custis, married a young West Point graduate by the name of Robert E. Lee.

On November 15, 1781, General George Washington wrote from Mount Vernon to the President of the Continental Congress, Thomas McKean:

Sir, I have the honor to acknowledge receipt of your favor of the 31st ultimo, covering the resolution of Congress of the 29th, and a proclamation for a day of public prayer and thanksgiving. . . .

I take a particular pleasure in acknowledging that the interposing Hand of Heaven, in the various instances of our extensive Preparation for this Operation [Yorktown], has been most conspicuous and remarkable.

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On January 31, 1782, from Philadelphia, General Washington composed a "Circular to the States," addressed to Meshech Weare, President of New Hampshire:

Although we cannot, by the best concerted plans, absolutely command success; although the race is not always to the swift, nor the battle to the strong; yet, without presumptuously waiting for miracles to be wrought in our favor, it is our indispensable duty, with the deepest gratitude to Heaven for the past, and humble confidence in its smiles on our future operations, to make use of all the means in our power for our defense and security.

On May 16, 1782, from his headquarters at Newburgh, New York, General Washington issued the order:

The name of every soldier shall be struck off who addicts himself to drunkenness, or injuries his constitution by intemperance.

On February 6, 1783, writing from Newburgh to Major General Nathanael Greene, General Washington expressed:

Historiographers should be hardy enough to fill the page of history with the advantages that have been gained with unequal numbers (on the part of America) in the course of this contest... for it will not be believed that such a force as Great Britain has employed for eight years in this country could be baffled in their plan of subjugating it by numbers infinitely less, composed of men oftentimes half starved; always in rags, without pay, and experiencing, at times, every species of distress which human nature is capable of undergoing.

On Saturday, February 15, 1783, from his encampment at Newburg, New York, General Washington issued the order:

The New Building being so far finished as to admit the troops to attend public worship therein, after tomorrow it is directed that divine service should be performed there every Sunday by the several chaplains of the New Windsor Cantonment in rotation.

On March 22, 1783, from Newburg, New York, as recorded in the Orderly Book, General Washington directed:

In justice to the zeal and ability of the Chaplains, as well as to his own feelings, the Commander-in-Chief thinks it a duty to declare that the regularity and decorum with which Divine Service is performed every Sunday, will reflect great credit on the army in general, tend to improve the morals, and the same time increase the happiness of the soldiery, and must afford the most pure, rational entertainments for every serious and well-disposed mind.

On March 31, 1783, General Washington wrote to Major General Nathanael Greene:

It remains only for the States to be wise, and to establish their independence on that basis of inviolable efficacious union, and firm confederation, which may prevent their being made the sport of European policy; May Heaven give them wisdom to adopt the measures still necessary for this important purpose.

On Friday, April 18, 1783, General Washington issued the order:

The Commander in Chief orders the Cessation of Hostilities between the United States of America and the King of Great Britain to be publicly proclaimed tomorrow at 12 o'clock at the New building;

and that the proclamation, which will be communicated herewith, be read tomorrow evening at the head of every regiment and corps of the army. After which the Chaplains with the several Brigades will render thanks to Almighty God for all his mercies, particularly for His overruling the wrath of man to His own glory, and causing the rage of war to cease amongst the nations.

On May 2, 1783, in a very lengthy communication addressed to Alexander Hamilton, General Washington detailed his plans for the organization of America's military. He listed Chaplains as the first staff officers in the charts drawn up for The Establishment and Disposition of four Regts. of Infantry Men including Officers; and Establishment for one Regiment of Artillery. He recommended each regiment be assigned a Chaplain.

On June 11, 1783, General Washington replied in a letter to the Reverend John Rodgers, who had proposed that Bibles be given to the soldiers serving in the war:

Your proposition respecting Mr. Aitken's Bibles would have been particularly noticed by me, had it been suggested in Season; but the late Resolution of Congress for discharging part of the Army...it is now too late to make the Attempt.

It would have pleased me if Congress should have made such an important present to the brave fellows who have done so much for the Security of their Country's Rights and Establishment.

On June 14, 1783, at the conclusion of the Revolutionary War, General George Washington sent a farewell dispatch, entitled "Circular Letter Addressed to the Governors of all the States on Disbanding the Army," from his headquarters in Newburgh, New York, to all thirteen Governors of the newly freed states. In it he stated:

I am now preparing to resign...But before I carry this resolution into effect, I think it a duty incumbent on me, to make this my last official communication, to congratulate you on the glorious events which Heaven has been pleased to produce in our favor....

We shall have equal occasion to felicitate ourselves on the lot which Providence has assigned us, whether we view it in a natural, a political or moral point of light....

The Citizens of America are from this period to be considered as the actors of a most conspicuous theatre, which seems to be particularly designed by Providence for the display of human greatness and felicity.

Here they are not only surrounded with everything, which can contribute to the completion of private and domestic enjoyment, but Heaven has crowned all its other blessing, by giving a fairer opportunity for political happiness, than any other nation has ever been favored with....

The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, and, above all, the pure and benign light of Revelation, have had a meliorating influence on mankind and increased the blessings of society....

According to the system of policy the States shall adopt at this moment, they will stand or fall; and by their confirmation or lapse, it is yet to be decided, whether the Revolution must ultimately be considered as a blessing or a curse...not to the present age alone, for with our fate will the destiny of unborn Millions be involved....

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

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

Washington's Prayer for the United States of America appears on a plaque in St. Paul's Chapel in New York City and at Pohick Church, Fairfax County, Virginia, where Washington was a vestryman, 1762-84:

Almighty God; We make our earnest prayer that Thou wilt keep the United States in Thy Holy protection; and Thou wilt incline the hearts of the Citizens to cultivate a spirit of subordination and obedience to Government; and entertain a brotherly affection and love for one another and for their fellow Citizens of the United States at large, and particularly for their brethren who have served in the Field.

And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that Charity, humility, and pacific temper of mind which were the Characteristics of the Divine Author of our blessed

Religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.

On July 8, 1783, from his headquarters at Newburgh, General Washington wrote to the Reverend William Gordon:

To say nothing of the invisible workings of Providence, which has conducted us through difficulties where no human foresight could point the way; it will appear evident to a close examiner, that there has been a concatenation of causes to produce this event; which in all probability at no time, or under any circumstances, will combine again.

On August 26, 1783, in addressing Congress in session at Princeton, New Jersey, General Washington expressed:

Notwithstanding Congress seems to estimate the value of my life beyond any services I have been able to render the United States, yet I must be permitted to consider the wisdom and unanimity of our national councils, the firmness of our citizens, and the patience and bravery of our troops, who have produced so happy a termination of the war, as the most conspicuous effect of the Divine interposition, and the surest presage of our future happiness. . . .

Perhaps, sir, no occasion may offer more suitable than the present to express my humble thanks to God, and my grateful acknowledgements to my country, for the great and uniform support I have received in every vicissitude and fortune, and for the many distinguished honors which Congress has been pleased to confer upon me in the course of the war.

On November 27, 1783, General Washington wrote to the ministers, elders, deacons, and members of the Reformed German Congregation of New York:

Gentlemen. . . . Disposed, at every suitable opportunity to acknowledge publicly our infinite obligations to the Supreme Ruler of the Universe for rescuing our country from the brink of destruction;

I cannot fail at this time to ascribe all the honor of our late success to the same glorious Being. And if my humble exertions have been made in any degree subservient to the execution of the Divine purposes, a contemplation of the benediction of Heaven on our righteous Cause, the approbation of my virtuous Countrymen, and the testimony of my own Conscience, will be a sufficient reward and augment my felicity beyond anything which the world can bestow.

The establishment of Civil and Religious Liberty was the Motive which induced me to the Field; the object is attained, and it now remains to be my earnest wish and prayer, that the Citizens of the United States would make a wise and virtuous use of the blessings, placed before them; and that the Reformed German Congregation in New York may not only be conspicuous for their religious character, but exemplary, in support of our inestimable acquisitions, as their

reverend Minister has been in the attainment of them.

Expressing his desire to retire, General George Washington commented near the close of his term in service:

I anticipate with pleasure the day, and that I trust not far off, when I shall quit the busy scenes of a military employment and retire to the more tranquil walks of domestic life.

In that, or whatever other situation Providence may dispose my future days, the remembrance of the many friendships and connections I have had the happiness to contract with the gentlemen of the army, will be one of my most grateful reflections.

Under this contemplation, and impressed with the sentiments of benevolence and regard, I commend you, my dear sir, my other friends, and with them the interest and happiness of our dear country, to the keeping and protection of Almighty God.

On November 2, 1783, from Rock Hill, near Princeton, General George Washington issued his Farewell Orders to the Armies of the United States:

It only remains for the Comdr in Chief to address himself once more, and that for the time, to the Armies of the U. States...and to bid them an affectionate, a long farewell...

Before the Comdr in Chief takes his final leave of those he holds most dear, he wishes to indulge himself a few moments in calling to mind a slight review of the past....

The singular interpositions of Providence in our feeble condition were such, as could scarcely escape the attention of the most unobserving; while the unparalleled perseverance of the Armies of the U. States, through almost every possible suffering and discouragement for the space of eight long years, was little short of a standing miracle....

To conclude these his last public Orders, to take his ultimate leave in a short time of the military character, and to bid a final adieu to the Armies he has so long had the honor to Command, he can only again offer in their behalf his recommendations to their grateful country, and his prayers to the God of Armies.

May ample justice be done then here, and may the choicest of Heaven's favours, both here and thereafter, attend those who, under Divine auspices, have secured innumerable blessings for others; with these wishes, and his benediction, the Commander in Chief is about to retire from Service...

On December 4, 1783, General Washington bade farewell to his troops gathered at Fraunces Tavern, New York City. On December 23, 1783, from the Maryland Capitol at Annapolis, General Washington wrote to Baron Steuben:

This is the last letter I shall write while I continue in the service of my country. The hour of my resignation is fixed at 12 today, after which I shall become a private citizen on the banks of the Potomac.

the Maryland Capitol at Annapolis, General George Washington stated:

Happy in the confirmation of our independence and sovereignty, and pleased with the opportunity offered the United States of becoming a respectable nation, I resign with satisfaction the appointment I accepted with diffidence, a diffidence in my abilities to accomplish so arduous a task, which however, was superseded by a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of Heaven.

The successful termination of the war has verified the most sanguine expectations; and my gratitude for the Interposition of Providence, and the assistance I have received from my countrymen, increases with every review of the momentous contest....

I consider it an indispensable duty to close this last solemn act of my Official life by commending the Interest of our dearest Country to the protection of Almighty God, and those who have the superintendence of them, to his Holy keeping.

In 1783, Benjamin Franklin, as an ambassador of the United States, was at a dinner of foreign dignitaries in Versailles, France. The minister of Great Britain proposed a toast to King George III, likening him to the sun. The French minister, in like kind, proposed a toast to King Louis XVI, comparing him with the moon. Benjamin Franklin stood up and toasted:

George Washington, Commander of the American armies, who, like Joshua of old, commanded the sun and the moon to stand still, and they obeyed him.

On February 20, 1784, from Mount Vernon, George Washington wrote to Major General Knox:

I feel now, however, as I conceive a wearied traveler must do who, after treading many a painful step with a heavy burden on his shoulders, is eased of the latter, having reached the haven to which all the former were directed; and from his housetop is looking back, and tracing with an eager eye the meanders by which he escaped the quicksands and mires which lay in his way; into which none but the all-powerful Guide and Dispenser of human events could have prevented his falling.

On February 8, 1785, George Washington wrote from Mount Vernon to the President of the Continental Congress:

Toward the latter part of the year 1783, I was honored with a letter from the Countess of Huntington, briefly reciting her benevolent intention of spreading Christianity among the Tribes of Indians inhabiting our Western Territory; and expressing a desire of my advice and assistance to carry this charitable design into execution.

I wrote her Ladyship... that I would give every aid in my power, consistent with the ease and tranquility, to which I meant to devote the remainder of my life, to carry her plan into effect....

Her Ladyship has spoken so feelingly and sensibly,

on the religious and benevolent purposes of the plan, that no language of which I am possessed, can add ought to enforce her observations.

On June 25, 1785, George Washington was finally able to return the correspondence of Marquis de Lafayette, who had sent several letters to Washington at Mount Vernon in the previous months:

My Dear Marquis, I have to acknowledge and thank you for your several favors of the 9th. of February, the 19th. of March and 16th. of April, with their enclosures; all of which (the last only yesterday) have been received since I had the honor to address you in February.

I stand before you as a culprit: but to repent and be forgiven are the precepts of Heaven: I do the former, do you practice the latter, and it will be participation of a divine attribute. Yet I am not barren of excuses for this seeming inattention; frequent absences from home, a round of company when at it, and the pressure of many matters, might be urged as apologies for my long silence....

I now congratulate you, and my heart does it more effectually than my pen, on your safe arrival in Paris, from your voyage to this Country...

On Sunday, October 2, 1785, George Washington entered in his diary:

Went with Fanny Bassett, Burwell Bassett, Doctor Stuart, G. A. Washington, Mr. Shaw & Nelly Custis to the Pohick Church; to hear a Mr. Thompson preach, who returned home with us to dinner, where I found Reverend Mr. Jones [David Jones, Chester County, Pennsylvania], formerly a chaplain in one of the Pennsylvania Regiments.

On October 3, 1785, George Washington wrote from Mount Vernon to George Mason:

No man's sentiments are more opposed to any kind of restraint upon religious principles than mine are.

On April 12, 1786, George Washington wrote from Mount Vernon to Robert Morris:

I hope it will not be conceived from these observations, that it is my wish to hold the unhappy people, who are the subject of this letter, in slavery. I can only say that there is not a man living who wishes more sincerely than I do, to see a plan adopted for the abolition of it; but there is only one proper and effectual mode by which it can be accomplished, and that is by Legislative authority.

On May 10, 1786, George Washington wrote from Mount Vernon to Marquis de Lafayette:

Your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves on it, is a generous and noble proof of your humanity. Would to God a like spirit would diffuse itself generally

into the minds of the people of this country.

On September 9, 1786, from Mount Vernon, George Washington wrote to John F. Mercer:

I never mean, unless some particular circumstances should compel it, to possess another slave by purchase, it being among my first wishes to see some plan adopted, by which slavery in this country may be abolished by law.

On Sunday, October 15, 1786, George Washington entered in his diary:

Accompanied by Major Washington, his wife - Mr. Lear and the two children Nelly and Washington Custis - went to Pohick Church and returned to dinner.

On November 18, 1786, George Washington wrote from Mount Vernon to James Madison:

It gives me the most sensible pleasure to hear that the acts of the present session are marked with wisdom, justice and liberality.... Would to God every State would let these be the leading features of their constituent characters.

On Saturday, March 3, 1787, George Washington entered in his diary while at Mount Vernon:

The Rev. Mr. Weems and ye Doctor Craik who came here yesterday in the afternoon left about noon for Port Tobacco [Maryland].

On May 14, 1787, the Constitutional Convention met at the State House (Independence Hall) for the purpose of revising the Articles of Confederation and formulating the Constitution. On May 25, 1787, George Washington, who had been unanimously elected as president of the Convention, rose and admonished the delegates:

If to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the Hand of God!

On Saturday, May 26, 1787, George Washington entered in his diary:

Went to the Romish Church to high mass.

On Sunday, June 17, 1787, George Washington entered in his diary:

Went to [Christ] Church - heard Bishop White preach, and see him ordain two gentlemen Deacons.

On July 30, 1787, George Washington instructed Joseph Rakestraw of Philadelphia to place a dove of peace on his weathervane at Mount Vernon:

I should like to have a bird (in place of the Vane) with an olive branch in its mouth.

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On August 15, 1787, in a letter from Philadelphia to the Marquis de Lafayette, George Washington wrote:

I am not less ardent in my wish that you may succeed in your plan of toleration in religious matters. Being no bigot myself to any mode of worship, I am disposed to indulge the professors of Christianity in the church with that road to Heaven which to them shall seem the most direct, plainest and easiest, and the least liable to exception.

On Sunday, October 28, 1787, George Washington entered in his diary:

Went to Pohick Church - Mr. Lear and Washington Custis in the carriage with me.

On Sunday, April 13, 1788, George Washington entered in his diary:

Went to church at Alexandria, accompanied by Col. Humphrey, Mr. Lear and Washington Custis.

On May 28, 1788, George Washington wrote from Mount Vernon to Marquis de Lafayette:

A few short weeks will determine the political fate of America... I will confess to you sincerely, my dear Marquis; it will be so much beyond any thing we had a right to imagine or expect eighteen months ago, that it will demonstrate as visibly the Finger of Providence, as any possible event in the course of human affairs can ever designate it.

On Sunday, June 15, 1788, while visiting his mother in Fredericksburg, George Washington attended church. The people of the area, anxious to observe him, crowded into the small church until it seemed the floor would give way. George Washington entered in his diary:

On Sunday we went to church - the congregation being alarmed (without cause) and supposing the gallery at the north end was about to fall, were thrown into the utmost confusion; and in the precipitate retreat to the doors many got hurt.

On June 29, 1788, George Washington sent a letter to General Benjamin Lincoln, his deputy in the War, who had accepted British General Cornwallis' sword at the surrender at Yorktown:

No Country upon Earth ever had it more in its power to attain these blessings than United America. Wondrously strange then, and much to be regretted indeed would it be, were we to neglect the means and depart from the road which Providence has pointed us to, so plainly; I cannot believe it will ever come to pass.

The Great Governor of the Universe has led us too long and too far on the road to happiness and glory to forsake us in the midst of it...

We may, now and then, get bewildered; but I hope and trust that there is good sense and virtue enough

left to recover the right path.

On July 20, 1788, George Washington wrote from Mount Vernon to Jonathan Trumbull, the former British Governor of Connecticut who had become loyal to the cause of American Independence:

Your friend Colonel Humphreys informs me, from the wonderful revolution of sentiment in favor of federal measures, and the marvelous change for the better in the elections of the State, that he shall begin to suspect that miracles have not ceased. Indeed, for myself, since so much liberality has been displayed in the construction and adoption of proposed general government, I am almost disposed to be of the same opinion.

Or at least we may, with a kind of pious and grateful exultation, trace the Finger of Providence through those dark and mysterious events which first induced the States to appoint a general Convention, and then led them one after another, by such steps as were best calculated to effect the object into an adoption of the system recommended by that general Convention; thereby in all human probability laying a lasting foundation for tranquillity and happiness, when we had but too much reason to fear that confusion and misery were coming rapidly upon us.

That the same Good Providence may still continue to protect us, and prevent us from dashing the cup of national felicity, just as it has been lifted to our lips, is the earnest prayer of, my dear sir, your faithful friend, etc., etc.

On July 31, 1788, from Mount Vernon, George Washington wrote to James McHenry:

I earnestly pray that the Omnipotent Being, who has not deserted the cause of America in the hour of its extremest hazard, may never yield so fair a heritage of freedom a prey to anarchy or despotism.

On August 28, 1788, George Washington wrote from Mount Vernon to Benjamin Lincoln:

I trust in that Providence, which has saved us in six troubles yea seven, to rescue us again from any imminent, though unseen, dangers. Nothing, however, on our part ought to be left undone... Heaven is my witness, that an inextinguishable desire [for] the felicity of my country may be promoted is my only motive in making these observations.

On August 31, 1788, George Washington wrote from Mount Vernon to Thomas Jefferson:

Though the peril is not past entirely; thank God! the prospect is somewhat brightening.

On September 22, 1788, from Mount Vernon, George Washington wrote to Henry Lee in Congress, who had urged him to accept the presidency:

Nor will you conceive me to be solicitous for reputation. Though I prize as I ought the good opinion

of my fellow citizens, yet, if I know myself, I would not seek to retain popularity at the expense of one social duty or moral virtue.

While doing what my conscience informed me was right, as it respected my God, my country, and myself, I could despise all the party clamor and unjust censure which might be expected from some whose personal enmity might be occasioned by their hostility to the government.

On Sunday, October 26, 1788, George Washington entered in his diary:

Went to Pohick Church and returned home to dinner.

On October 26, 1788, George Washington wrote from Mount Vernon to Benjamin Lincoln:

I would willingly pass over in silence that part of your letter, in which you mention the persons who are Candidates for the two first Offices in the Executive, if I did not fear the omission might seem to betray a want of confidence....

Every personal consideration conspires to rivet me (if I may use the expression) to retirement. At my time of life, and under my circumstances, nothing in this world can ever draw me from it, unless it be a conviction that the partiality of my Countrymen had made my services absolutely necessary, joined to a fear that my refusal might induce a belief that I preferred the conservation of my own reputation and private ease, to the good of my Country.

After all, if I should conceive myself in a manner constrained to accept, I call Heaven to witness, that this very act would be the greatest sacrifice of my personal feeling and wishes that ever I have been called upon to make.

At the start of the Revolutionary War, George Washington had moved his mother into the village of Fredericksburg for safety. She remained there for the entire duration of the War. In October of 1781, when informed of British General Cornwallis' surrender, Mary Washington lifted her hands toward heaven in gratitude and exclaimed:

Thank God! War will now be ended, and peace, independence and happiness bless our country!

On Tuesday, April 14, 1789, George Washington received notification of his election as President of the United States. His final farewell to his mother was recorded by his adopted son, George Washington Parke Custis:

An affected scene ensued. The son feelingly remarked the ravages which a torturing disease (cancer) had made upon the aged frame of the mother, and addressed her with these words:

"The people, madam, have been pleased, with the most flattering unanimity, to elect me to the Chief magistracy of these United States, but before I can assume the functions of my office, I have come to bid you an affectionate farewell. So soon as the weight of

public business, which must necessarily attend the outset of a new government, can be disposed of, I shall hasten to Virginia, and," (here the matron interrupted him with -)

"And you will see me no more; my great age, and the disease which is fast approaching my vitals, warn me that I shall not be long in this world; I trust in God that I may be somewhat prepared for the better. But go, George, fulfill the high destinies which Heaven appears to have intended for you; go, my son, and may that Heaven's and a mother's blessing be with you always."

Less than 4 months later, on August 25, 1789, Mrs. Mary Washington died at 82 years of age. President George Washington wrote a letter to his only sister, Mrs. Betty Lewis, in Fredericksburg, Virginia:

Awful and affecting as the death of a parent is, there is consolation in knowing that Heaven has spared ours to an age beyond which few attain, and favored her with the full enjoyment of her mental faculties, and as much bodily strength as usually fall to the lot of fourscore.

Under these considerations, and the hope that she is translated to a happier place, it is the duty of her relatives to yield due submission to the decrees of the Creator. When I was last at Fredericksburg I took a final leave of my mother, never expecting to see her more.

On April 16, 1789, the mayor of Alexandria, Virginia, spoke at a dinner in Washington's honor. In reply, George Washington gave a statement of commitment to the mayor, corporation and citizens of Alexandria before leaving for his Inauguration in New York:

Gentlemen: Although I ought not to conceal, yet I cannot describe, the painful emotions which I felt in being called upon to determine whether I would accept or refuse the Presidency of the United States....

All that remains for me is to commit myself and you to the care of that beneficent Being who, on a former occasion, happily brought us together after a long and distressing separation. Perhaps the same Gracious Providence will again indulge me.

But words fail me. Unutterable sentiments must be left to more expressive silence, while from an aching heart, I bid you my affectionate friends and neighbors farewell.

On April 20, 1789, in addressing the mayor, recorder, aldermen and Common Council of the City of Philadelphia, George Washington stated:

When I contemplate the interposition of Providence, as it was manifested in guiding us through 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. I feel that nothing is due to my personal agency in all

these complicated and wonderful events, except what can simply be attributed to the exertions of an honest zeal for the good of my country.

If I have distressing apprehensions, that I shall not be able to justify the too exalted expectations of my countrymen, I am supported under the pressure of such uneasy reflections by a confidence that the most Gracious Being, who has hitherto watched over the interests and averted the perils of the United States, will never suffer so fair an inheritance to become a prey to anarchy, despotism, or any other species of oppression.

A week prior to Washington's Inauguration, April 23, 1789, the schedule of events for that special day was published in the newspaper, Daily Advertiser:

On the morning of the day on which our illustrious President will be invested with his office, the bells will ring at nine o'clock, when the people may go up and in a solemn manner commit the new Government, with its important train of consequences, to the holy protection and blessings of the Most High. An early hour is prudently fixed for this peculiar act of devotion, and it is designed wholly for prayer.

On April 27, 1789, the Senate, and two days later the House, passed a resolution in Congress giving instructions with regard to the Inauguration of George Washington as the first President of the United States:

Resolved, That after the oath shall have been administered to the President, he, attended by the Vice President, and the members of the Senate, and House of Representatives, proceed to St. Paul's Chapel, to hear divine service, to be performed by the Chaplain of Congress already appointed.

The Annals of Congress give a record of the events on April 30, 1789, following President George Washington's Inauguration:

The President, the Vice President, the Senate, and House of Representatives, &c., then proceeded to St. Paul's Chapel, where divine service was performed by the Chaplains of Congress.

George Washington took the oath of office, Thursday, April 30, 1789, on the balcony of Federal Hall, in New York City, with his hand upon an open Bible. In addition to the Presidential Oath of Office, as prescribed in the Constitution, Washington added a phrase which, though not mandatory, has been used by every President since:

So help me, God.

Following the ringing of church bells, explosion of artillery and deafening applause, President George Washington proceeded to Federal Hall, at Wall and Nassau Streets, to deliver his Inaugural Address to both Houses of Congress.

It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who

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

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

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

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

The foundations of our national policy will be laid in the pure and immutable principles of private morality, and the preeminence of free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world.

I dwell on this prospect with every satisfaction which an ardent love for my country can inspire, since there is no truth more thoroughly established than that there exists in the economy and course of nature, an indissoluble union between virtue and happiness. . . .

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

I shall take my present leave; but not without resorting once more to the Benign Parent of the Human Race, in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessings may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures on which the success of this Government must

depend.

The University of Virginia, in its Washington Papers Project, has the manuscript fragments of President George Washington's discarded First Inaugural Address, dated April of 1789:

If there should be a single citizen of the United States, to whom the tenor of my life is so little known, that he could imagine me capable of being so smitten with the allurements of sensual gratification, the frivolities of ceremony or the baubles of ambition, as to be induced from such motives to accept a public appointment: I shall only lament his imperfect acquaintance with my heart, and leave him until another retirement (should Heaven spare my life for a little space) shall work a conviction of his error....

It will be recollected, that the Divine Providence hath not seen fit, that my blood should be transmitted or my name perpetuated by the endearing, though sometimes seducing channel of immediate offspring. I have no child for whom I could wish to make provision - no family to build in greatness upon my country's ruin....

If we had a secret resource of a nature unknown to our enemy, it was in the unconquerable resolution of our Citizens, the conscious rectitude of our cause, and a confident trust that we should not be forsaken by Heaven....

Such exertions of your talents will render your situations truly dignified and cannot fail of being acceptable in the sight of the Divinity....

If the blessings of Heaven showered thick around us should be spilled on the ground or converted to curses, through the fault of those for whom they were intended, it would not be the first instance of folly or perverseness in short-sighted mortals. The Blessed Religion revealed in the Word of God will remain an eternal and awful monument to prove that the best Institutions may be abused by human depravity; and that they may even, in some instances be made subservient to the vilest purposes....

I feel the consolatory joys of futurity in contemplating the immense deserts, yet untrodden by the foot of man, soon to become fair as the garden of God, soon to be animated by the activity of multitudes & soon to be made vocal with the praises of the Most High. Can it be imagined that so many peculiar advantages, of soil & of climate, for agriculture & for navigation were lavished in vain - or that this Continent was not created and reserved so long undiscovered as a Theatre, for those glorious displays of Divine Munificence, the salutary consequences of which shall flow to another Hemisphere & extend through the interminable series of ages? Should not our Souls exult in the prospect?...

After a consciousness that all is right within and an humble hope of approbation in Heaven - nothing can, assuredly, be so grateful to a virtuous man as the good opinion of his fellow citizens....

I most earnestly supplicate that Almighty God, to whose holy keeping I commend my dearest country, will never suffer so fair an inheritance to become a prey.

American Quotations.txt

On May 5, 1789, the U. S. House of Representatives delivered the following address to President George Washington:

The Representatives of the People of the United States present their congratulations on the event by which your fellow-citizens have attested the pre-eminence of your merit. You have long held the first place in their esteem....

We feel with you the strongest obligations to adore the Invisible Hand which has led the American People through so many difficulties, to cherish a conscious responsibility for the destiny of republican liberty; and to seek the only sure means of preserving and recommending the precious deposit in a system of legislation founded on the principles of an honest policy....

All that remains is, that we join in our fervent supplications for the blessings of Heaven on our country, and that we add our own for the choicest of these blessings on the most beloved of her citizens.

On Friday, May 8, 1789, President George Washington replied to the U. S. House of Representatives:

Your very affectionate address produces emotions which I know not how to express....

For all beyond, I rely on the wisdom and patriotism of those with whom I am to co-operate, and a continuance of the blessings of Heaven on our beloved country.

On May 7, 1789, the U. S. Senate delivered the following address to President George Washington and Vice-President John Adams:

We, the Senate of the United States, return you our sincere thanks for your excellent speech delivered to both Houses of Congress....

When we contemplate the coincidence of circumstances and wonderful combination of causes which gradually prepared the people of this country for independence; when we contemplate the rise, progress, and termination of the late war, which gave them a name among the nations of the earth, we are with you unavoidably led to acknowledge and adore the Great Arbiter of the universe, by whom empires rise and fall. A review of the many signal instances of divine interposition in favor of this country, claims our most pious gratitude; and permit us, sir, to observe, that, among the great events which have led to the formation and establishment of a Federal Government, we esteem your acceptance of the office of the President as one of the most propitious and important....

We feel, sir, the force and acknowledge the justness of the observation that the foundation of our national policy should be laid in private morality. If individuals be not influenced by moral standards, it is vain to look for public virtue....

We commend you, sir, to the protection of Almighty God, earnestly beseeching him long to preserve a life so valuable and dear to the People of the United States, and that your administration may be prosperous

to the nation and glorious to yourself.

On Monday, May 18, 1789, President George Washington replied to the U. S. Senate:

I thank you for your address, in which the most affectionate sentiments are expressed....

I now feel myself inexpressibly happy in a belief that Heaven, which has done so much for our infant nation, will not withdraw its Providential influence before our political felicity shall have been completed, and in a conviction that the Senate will at times co-operate in every measure which may tend to promote the welfare of this confederated Republic.

Thus supported by a firm trust in the Great Arbiter of the Universe, aided by the collected wisdom of the Union, and imploring the divine benediction on our joint exertions in the service of our country, I readily engage with you in the arduous but pleasing task of attempting to make a nation happy.

President Washington, either in writing or in person, addressed nearly all the churches in America: Episcopal, Congregational, Presbyterian, Society of Friends (Quaker), United Baptist, German Lutheran, German Reformed, Dutch Protestant, Dutch Reformed, Methodist, Swedenborgian, United Brethren (Moravian), Roman Catholic, and Hebrew. He attended not only the Episcopal Church, to which he was a member, but also the Presbyterian, Dutch Reformed, Lutheran and German Reformed Churches. To a gathering of Episcopalians, Washington declared:

That Government alone can be approved by Heaven, which promotes peace and secures protection to its Citizens in every thing that is dear and interesting to them....

On May 10, 1789, in addressing the General Committee representing the United Baptist Churches of Virginia, President Washington stated:

Gentlemen - I request that you will accept my best acknowledgments for your congratulations on my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expression of my gratitude.

After we had, by the smiles of Heaven on our exertions, obtained the object for which we contended, I retired at the conclusion of the war, with an idea that my country would have no farther occasion for my services, and with the intention of never entering again into public life. But when the exigence of my country seemed to require me once more to engage in public affairs, an honest conviction of duty superseded my former resolution, and became my apology for deviating from the happy plan which I had adopted.

If I could have entertained the slightest apprehension that the Constitution framed by the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical Society, certainly I would never have placed my signature to it;

if I could now conceive that the general Government might ever be so administered as to render

liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution; for you doubtless remember I have often expressed my sentiments, that any man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction that the religious society of which you are members, have been, throughout America, uniformly, and almost unanimously, the firm friends to civil liberty, and the preserving promoters of our glorious revolution; I cannot hesitate to believe that they will be the faithful supporters of a free, yet efficient general government. Under this pleasing reflection I rejoice to assure them that they may rely on my best wishes and endeavors to advance their prosperity.

Be assured, Gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

The General Assembly of the Presbyterian Churches in the United States, on May 26, 1789, wrote to President Washington:

We derive a presage even more flattering from the piety of your character. Public virtue is the most certain means of public felicity, and religion is the surest basis of virtue. We therefore esteem it a peculiar happiness to behold in our Chief Magistrate, a steady, uniform, avowed friend of the Christian religion; who has commenced his administration in rational and exalted sentiments of piety;

and who, in his private conduct, adorns the doctrines of the gospel of Christ; and on the most public and solemn occasions, devoutly acknowledges the government of Divine Providence.

In May of 1789, President George Washington replied to the General Assembly of Presbyterian Churches in The United States:

Gentlemen: I receive with great sensibility the testimonial given by the General Assembly of the Presbyterian Church in the United States of America, of the lively and unfeigned pleasure experienced by them on my appointment to the first office of the nation.

Although it will be my endeavor to avoid being elated by the too favorable opinion which your kindness for me may have induced you to express of the importance of my former conduct and the effect of my future services, yet, conscious of the disinterestedness of my motives, it is not necessary for me to conceal the satisfaction I have felt upon finding that my compliance with the call of my country and my dependence on the assistance of Heaven to support me in my arduous undertakings have, so far as I can learn, met the universal approbation of my countrymen.

While I reiterate the professions of my dependence upon Heaven as the source of all public and private blessings; I will observe that the general prevalence

of piety, philanthropy, honesty, industry, and economy seems, in the ordinary course of human affairs, particularly necessary for advancing and conforming the happiness of our country.

While all men within our territories are protected in worshipping the Deity according to the dictates of their consciences; it is rationally to be expected from them in return, that they will be emulous of evincing the sanctity of their professions by the innocence of their lives and the beneficence of their actions;

for no man who is profligate in his morals, or a bad member of the civil community, can possibly be a true Christian, or a credit to his own religious society.

I desire you to accept my acknowledgements for your laudable endeavors to render men sober, honest, and good citizens, and the obedient subjects of a lawful government, as well as for your prayers to Almighty God for His blessings on our common country, and the humble instrument which He has been pleased to make use of in the administration of its government.

On May 29, 1789, in a letter to the Methodist Episcopal Bishop of New York, President Washington wrote:

I return to you individually, and through you, to your society collectively in the United States, my thanks for the demonstrations of affection and the expressions of joy, offered in their behalf, on my late appointment.

It shall still be my endeavor to manifest by overt acts the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power towards the preservation of the civil and religious liberties of the American people.

In pursuing this line of conduct, I hope, by the assistance of Divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

It always affords me satisfaction when I find a concurrence in sentiment and practice between all conscientious men in acknowledgements of homage to the great Governor of the Universe, and in professions of support to a just civil government.

After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have every occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine, vital religion, I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community.

Soon after his inauguration, President Washington was seized with an illness which progressively grew worse. Enduring patiently for almost six weeks before the sickness subsided, he spoke with his physician, Dr. Samuel Bard:

Do not flatter me with vain hopes; I am not afraid to die, and therefore can bear the worst....Whether to-

night, or twenty years hence, makes no difference; I know that I am in the Hands of a Good Providence.

In July of 1789, in writing to the Directors of the Society of the United Brethren for Propagating the Gospel among the Heathen, President Washington replied:

Gentlemen: I received with satisfaction the congratulations of your society, and of the Brethren's congregations in the United States of America. For you may be persuaded that the approbations and good wishes of such a peaceable and virtuous community cannot be indifferent to me.

You will also be pleased to accept my thanks for the treatise you presented, ("An account of the manner in which the Protestant Church of the Unitas Fratrum, or United Brethren, preach the Gospel and carry on their mission among the Heathen,") and be assured of my patronage in your laudable undertakings.

In proportion as the general government of the United States shall acquire strength by duration, it is probable they may have it in their power to extend a salutary influence to the aborigines in the extremities of their territory. In the meantime it will be a desirable thing, for the protection of the Union, to co-operate, as far as the circumstances may conveniently admit, with the disinterested endeavors of your Society to civilize and Christianize the Savages of the Wilderness.

Under these impressions, I pray Almighty God to have you always in His Holy keeping.

In response to the August 19, 1789, letter from the General Convention of Bishops, Clergy and Laity of the Protestant Episcopal Church of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and North Carolina, President Washington replied:

Gentlemen: I sincerely thank you for your affectionate congratulations on my election to the chief magistracy of the United States. . . .

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among friends of genuine religion.

It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity, and conduct themselves in respect to each other with a more Christian-like spirit than every they have done in any former age, or in any other nation.

I receive with the greater satisfaction your congratulations on the establishment of the new constitution of government, because I believe its mild yet efficient operations will tend to remove every remaining apprehension of those with whose opinions it may not entirely coincide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism, and wisdom of the present federal Legislature seem to promise the restoration of order and our ancient virtues, the extension of genuine religion, and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

I request, most reverend and respected Gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the Universe in behalf of me. May you, and the people whom you represent, be the happy subjects of the divine benedictions both here and hereafter.

On October 3, 1789, from the city of New York, President George Washington issued a Proclamation of a National Day of Thanksgiving:

Whereas it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for his benefits, and humbly to implore His protection and favor; and

Whereas both Houses of Congress have by their joint Committee requested me "to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;"

Now, therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the People of these United States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be;

That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the People of this country previous to their becoming a Nation; for the signal and manifold mercies, and the favorable interpositions of His Providence, which we experienced in the course and conclusion of the late war; for the great degree of tranquillity, union, and plenty, which we have since enjoyed, for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted, for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the People, by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all Sovereigns and Nations (especially such as have shown kindness unto us) and to bless them with good government, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and Us; and generally to grant unto all Mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the
3rd of October, in the year of our Lord one thousand
seven hundred and eighty-nine.
Go Washington.

On Sunday, October 4, 1789, while in New York, President
Washington entered in his diary:

Went to St. Paul's Chapel in forenoon.

On October 9, 1789, President George Washington wrote to the
Synod of the Dutch Reformed Churches in North America,
expressing:

While just government protects all in their
religious rights, true religion affords to government
its surest support.

On Sunday, October 18, 1789, while in New Haven,
Connecticut, President Washington entered in his diary:

Went in the forenoon to the Episcopal Church, and
in the afternoon to one of the Congregational Meeting-
Houses.

In October of 1789, President Washington addressed the
Quakers at their yearly meeting for Pennsylvania, New Jersey,
Delaware, and the western part of Virginia and Maryland, stating:

Government being, among other purposes, instituted
to protect the persons and consciences of men from
oppression, it certainly is the duty of rulers, not
only to abstain from it themselves, but according to
their stations, to prevent it in others.

The liberty enjoyed by the People of these States
of worshipping Almighty God agreeable to their
consciences is not only among the choicest of their
blessings, but also of their rights.

While men perform their social duties faithfully,
they do all that society or the state can with
propriety demand or expect; and remain responsible only
to their Maker for the religion, or modes of faith,
which they may prefer or profess.

Your principles and conduct are well known to me;
and it is doing the people called Quakers no more than
justice to say, (except their declining to share with
others the burden of the common defense) there is no
denomination among us, who are more exemplary and
useful citizens.

On Sunday, October 25, 1789, while in Boston, Massachusetts,
President George Washington entered in his diary:

Attended Divine Service at the Episcopal Church,
whereof Doctor Samuel Parker is the Incumbent, in the
forenoon, and the Congregational Church of Mr. Thatcher
[Reverend Peter Thatcher] in the afternoon.

On October 28, 1789, President Washington wrote to the
ministers and elders of the Massachusetts and New Hampshire
churches of the First Presbytery of the Eastward, Newburyport:

I am persuaded that the path of true piety is so

plain as to require but little political direction. To this consideration we ought to ascribe the absence of any regulation, respecting religion, from the Magna-Carta of our country. To the guidance of the ministers of the gospel this important object is, perhaps, more properly committed.

It will be your care to instruct the ignorant, and to reclaim the devious. And in the progress of morality and science, to which our Government will give every furtherance, we may confidently expect the advancement of true religion, and the completion of our happiness.

On Sunday, November 1, 1789, while in Portsmouth, New Hampshire, President Washington entered in his diary:

I went in the forenoon to the Episcopal Church, under the incumbency of a Mr. Ogden; in the afternoon to one of the Presbyterian or Congregational Churches, in which a Mr. Buckminster [Reverend Joseph Buckminster] preached.

On Sunday, November 8, 1789, while in Connecticut, President Washington entered in his diary:

It being contrary to law and disagreeable to the People of this State to travel on the Sabbath Day - and my horses, after passing through such intolerable roads, wanting to rest, I stayed at Perkins' tavern (which, by the by, is not a good one) all day - and a meeting-house being within a few rods of the door, I attended morning and evening service, and heard very lame discourses from a Mr. Pond [Reverend Enoch Pond].

On Sunday, November 15, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, November 22, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon - heard a charity sermon for the benefit of the Orphan's School of this city.

On Thursday, November 26, 1789, while in New York, President Washington entered in his diary:

Being the day appointed for a thanksgiving, I went to St. Paul's Chapel, though it was most inclement and stormy - but few people at church.

On Sunday, November 29, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, December 6, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

American Quotations.txt

On Sunday, December 13, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, December 20, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, December 25, 1789, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, January 3, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel.

On January 8, 1790, in his First Annual Message to Congress, President Washington stated:

In resuming your consultations for the general good, you cannot but derive encouragement from the reflection that the measures of the last Session have been as satisfactory to your Constituents, as the novelty and difficulty of the work allowed you to hope.

Still further to realize their expectations and to secure the blessings which a Gracious Providence has placed with in our reach, will, in the course of the present important Session, call for the cool and deliberate exertion of your patriotism, firmness and wisdom.

Among the many interesting objects which will engage your attention that of providing for the common defense will merit particular regard. To be prepared for War is the most effectual means of preserving peace....

Knowledge is, in every country, the surest basis of public happiness.... to discriminate the spirit of liberty from that of licentiousness - cherishing the first, avoiding the last.

On Sunday, January 10, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On January 11, 1790, the U. S. Senate addressed President Washington:

Every exertion on our part shall be made to realize and secure to our country those blessings which a gracious Providence has placed within her reach. We are persuaded that one of the most effectual means of preserving peace is to be prepared for war.

On January 12, 1790, the U. S. House of Representatives addressed President Washington:

Nothing can be more gratifying to the

Representatives of a free people than the reflection that their labors are rewarded by the approbation of their fellow-citizens. Under this impression we shall make every exertion to realize their expectations, and to secure to them those blessings which Providence has placed within their reach.

In January of 1790, President George Washington wrote to the Hebrew Congregations of Philadelphia, Newport, Charlestown and Richmond:

The liberal sentiment towards each other which marks every political and religious denomination of men in this country stands unrivalled in the history of nations....

The power and goodness of the Almighty were strongly manifested in the events of our late glorious revolution and His kind interpositions in our behalf has been no less visible in the establishment on our present equal government.

In war He directed the sword and in peace He has ruled in our councils. My agency in both has been guided by the best intentions, and a sense of the duty which I owe my country....

May the same temporal and eternal blessings which you implore for me, rest upon your congregations.

On Sunday, January 24, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, January 31, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, February 7, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, February 21, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, February 28, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

On Sunday, March 14, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon - wrote letters on private business afterwards.

On March 15, 1790, President George Washington wrote to the Roman Catholics of the nation:

I feel that my conduct, in war and in peace, has met with more general approbation than could reasonably

have been expected and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candour of my fellow-citizens of all denominations. . . .

America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home and respectability abroad. . . .

I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed. . . .

May the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

On Sunday, March 21, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon - wrote private letters in the afternoon. Received Mr. Jefferson, Minister of State, about one o'clock.

On Sunday, March 28, 1790, while in New York, President Washington entered in his diary:

Went to St. Paul's Chapel in the forenoon.

[Note: Article regarding St. Paul's Chapel in New York City, published in the Boston Globe on September 26, 2001, p. A12. "STILL STANDING-A chapel spared stirs talk of miracle," By David Abel, Globe Staff, NEW YORK - All around it, once-mighty buildings are either in a heap of rubble, charred black and windowless, or still smoldering, with smoke rising through giant gashes scarring their facades and wrecking their foundations. Yet somehow St. Paul's Chapel, Manhattan's oldest public building and the house of worship George Washington visited in 1789 after his inauguration at nearby Federal Hall, is intact. A block away from the World Trade Center, the small, ornate chapel doesn't even have a broken window. When the Rev. Lyndon F. Harris began traversing the maze of checkpoints set up after the Sept. 11 attack, he was certain his 235-year-old chapel would be in ruins. "My heart was beating so loudly, you could hear it in my chest," said Harris, who was nearly crushed by falling rubble when he rushed to help in the rescue operation after the first jet hit the Twin Towers. He imagined the destruction of some of the earliest relics of American history that have remained in St. Paul's over the years - the oldest known oil painting depicting the Great Seal of the United States; the 200-year-old, cut-glass chandeliers from Waterford, Ireland; and an array of monuments and tombstones depicting and commemorating some of the country's earliest heroes. Early in the morning on Sept. 12, police escorted him to the chapel, and Harris still can't believe his eyes. "It's hard to say this isn't a miracle, the fruit of some divine intervention," he said. "I think it stands as a beacon of hope and a metaphor of good standing in the face of evil." Other

houses of worship were not so lucky. A few blocks away, among the mounds of twisted steel and pulverized concrete, is what remains of St. Nicholas Greek Orthodox Church. What happened to St. Nicholas has left many of St. Paul's nearly 200 congregants uneasy. "I don't know why it was us and not them," said Nancy Nind, 55, a parishioner at St. Paul's for the past three decades. "I think our fate means we have a mission to do something." Part of that mission, she said, is to help out as much as possible with the rescue operation. In addition to serving as a depot for air filters, medical supplies, and bottled water, the chapel's pews over the past two weeks have been beds for droves of police officers, firefighters, and soldiers taking a break from shifts often lasting as long as 20 hours. Hundreds of rescue workers have been fed in the chapel. "It's amazing how peaceful this place can be, given how much is going on around it," said David Capellini, a police officer who had walked by St. Paul's for years without entering. "This church will always mean something to me, especially now that I know its history." He took solace in a prayer by Washington, etched in bronze a few feet away. It begins: "Almighty God we make our earnest prayer that thou wilt keep the United States in thy holy protection." In a speech before thousands of New Yorkers at a prayer service on Sunday at Yankee Stadium, Mayor Rudolph Giuliani described the unblemished brownstones and Ionic pillars of St. Paul's as the "miracle of September 11." "The presence of that chapel, standing defiant and serene amid the ruins, sends an eloquent message about the strength and resilience of the people of New York City and the people of America," he said. That's also how Roy Henry, the church's 68-year-old head of security, felt when he first returned to St. Paul's after running for his life from the chapel during the attack. Chunks of steel, a blizzard of paper, and assorted rubble were scattered all around the chapel. Ash several inches thick coated the Georgian masonry and drifted through an open window, dusting much of the sanctuary inside. But everything was intact. "Just look around," Henry said. "If this isn't a miracle, I don't know what is."]

On Wednesday, March 24, 1790, President Washington, accompanied by Mrs. Washington and their two adopted children, attended the consecration of the new Trinity Episcopal Church in New York. The ceremony was officiated by Bishop Samuel Provoost (1742-1815), who was acclaimed for having taken a bold stand for American independence during the Revolution. On Sunday, April 11, 1790, President Washington entered in his diary:

Went to Trinity Church in the forenoon, and wrote several private letters in the afternoon.

On Sunday, April 25, 1790, while in New York, President Washington entered in his diary:

Went to Trinity Church, and wrote letters home after dinner.

On Sunday, May 2, 1790, while in New York, President Washington entered in his diary:

Went to Trinity Church in the forenoon - written letters on private business in the afternoon.

On Sunday, June 27, 1790, while in New York, President Washington entered in his diary:

Went to Trinity Church in the forenoon - and employed myself in writing business in the afternoon.

On Sunday, July 4, 1790, while in New York, President Washington entered in his diary:

Went to Trinity Church in the forenoon. This day being the Anniversary of the Declaration of Independency the celebration of it was put off until to-morrow.

On Monday, July 5, 1790, while in New York, President Washington entered in his diary:

About one o'clock a sensible oration was delivered in St. Paul's Chapel by Rev. Brockholst Livingston, on the occasion of the day.

On August 17, 1790, in an address to the Hebrew Congregation in Newport, Rhode Island, President Washington stated:

It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support....

May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants - while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.

May the Father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.

In writing to the Hebrew Congregations of the city of Savannah, Georgia, President George Washington stated:

Happily the people of the United States have in many instances exhibited examples worthy of imitation, the salutary influence of which will doubtless extend much farther if gratefully enjoying those blessings of peace which (under the favor of Heaven) have been attained by fortitude in war, they shall conduct themselves with reverence to the Deity and charity toward their fellow-creatures

May the same wonder-working Deity, who long since delivering the Hebrews from their Egyptian Oppressors planted them in the promised land - whose Providential Agency has lately been conspicuous in establishing these United States as an independent Nation - still continue to water them with the dews of Heaven and to make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah.

On December 11, 1790, the U. S. House of Representatives addressed President Washington:

American Quotations.txt

The blessings resulting from the smiles of Heaven on our agriculture, the rise of public credit, with the further advantages promised by it, and the fertility of resources which are found so little burdensome to the community, fully authorize our mutual congratulations on the present occasion.

On December 29, 1790, from Philadelphia, President Washington wrote to the Chiefs and Counselors of the Seneca Nation:

You have said in your Speech "That the game is going away from among you, and that you thought it the design of the Great Spirit that you should till the ground, but before you speak upon this subject, you want to know whether the United States meant to leave you any land to till?"

You now know that all the lands secured to you by the Treaty of Fort Stanwix, excepting such parts as you may since have fairly sold are yours, and that only your own acts can convey them away; speak therefore your wishes on the subject of tilling the ground. The United States will be happy to afford you every assistance in the only business which will add to your numbers and happiness.

While serving his Presidential term in New York, President Washington sent instructions to one of the overseers of his estate:

I shall not close this letter without exhorting you to refrain from spirituous liquors; they will prove your ruin if you do not. Consider how little a drunken man differs from a beast; the latter is not endowed with reason, the former deprives himself of it; and when that is the case, acts like a brute, annoying and disturbing every one around him; nor is this all, nor, as it respects himself, the worst of it.

By degrees it renders a person feeble, and not only unable to serve others but to help himself; and being an act of his own, he falls from a state of usefulness into contempt, and at length suffers, if not perishes, in penury and want.

Don't let this be your case. Show yourself more of a man and a Christian than to yield to so intolerable a vice, which cannot, I am certain (to the greatest lover of liquor), give more pleasure to sip in the poison (for it is no better) than the consequence of it in bad behavior at the moment, and the more serious evils produced by it afterwards, must give pain.

I am your Friend, George Washington.

On July 3, 1791, while in Lancaster, Pennsylvania, President Washington entered in his diary:

There being no Episcopal minister present in this place, I went to hear morning service performed in the Dutch Reformed Church - which, being in that language not a word of which I understood, I was in no danger of becoming a proselyte to its religion by the eloquence of the preacher.

On July 28, 1791, from Philadelphia, President Washington wrote to Marquis de Lafayette:

I assure you I have often contemplated, with great anxiety, the danger to which you are personally exposed....

To a philanthropic mind the happiness of 24 millions of people cannot be indifferent; and by an American, whose country in the hour of distress received such liberal aid from the French, the disorders and incertitude of that Nation are to be particularly lamented.

We must, however, place a confidence in that Providence who rules great events, trusting that out of confusion He will produce order, and, notwithstanding the dark clouds which may threaten at present, that right will ultimately be established....

On the 6 of this month I returned from a tour through the southern States, which had employed me for more than three months. In the course of this journey I have been highly gratified in observing the flourishing state of the Country, and the good dispositions of the people.

Industry and economy have become very fashionable in these parts, which were formerly noted for the opposite qualities, and the labours of man are assisted by the Blessings of Providence.

On September 8, 1791, President Washington wrote to General and Mrs. Knox on the death of their son, who had been named for him:

He that gave, you know, has the right to take away. His ways are wise - they are inscrutable - and irresistible.

On September 19, 1791, just prior to the French Revolution, King Louis XVI sent a note to President Washington and the U. S. Congress:

Very Dear Great Friends and Allies:

We make it our duty to inform you that we have accepted the constitution which has been presented to us in the name of the nation, and according to which France will be henceforth governed.

We do not doubt that you take an interest in an event so important to our Kingdom and to us, and it is with real pleasure we take this occasion to renew to you assurances of the sincere friendship we bear you. Whereupon we pray God to have you, very dear great friends and allies, in His just and holy keeping.

Written at Paris the 19th of September, 1791.

Your good friend and ally, LOUIS.
Montmorin.

On Tuesday, October 25, 1791, in his Third Annual Message to Congress, President George Washington stated:

Numerous as are the Providential blessings which demand our grateful acknowledgements, the abundance with which another year has again rewarded the industry of the husbandman is too important to escape recollection....

A system corresponding with the mild principles of religion and philanthropy toward an unenlightened race of men, whose happiness materially depends on the conduct of the United States, would be as honorable to the national character as conformable to the dictates of sound policy....

The establishment of competent magazines and arsenals and the fortifications of such places as are peculiarly important and vulnerable naturally present themselves to consideration. The safety of the United States under divine protection ought to rest on the basis of systematic and solid arrangements, exposed as little as possible to the hazards of fortuitous circumstances.

On October 27, 1791, the U. S. House of Representatives addressed President Washington:

In receiving your address at the opening of the present session the House of Representatives have taken an ample share in the feelings inspired by the actual prosperity and flattering prospects of our country, and whilst with becoming gratitude to Heaven we ascribe this happiness to the true source from which it flows, we behold with an animating pleasure the degree in which the Constitution and Laws of the United States have been instrumental in dispensing it.

On October 28, 1791, the U. S. Senate addressed President Washington:

The Senate of the United States have received with the highest satisfaction the assurances of public prosperity contained in your speech to both Houses. The multiplied blessings of Providence have not escaped our notice or failed to excite our gratitude.

On March 11, 1792, from Philadelphia, President Washington wrote to John Armstrong:

I am sure that never was a people who had more reason to acknowledge a Divine interposition in their affairs than those of the United States; and I should be pained to believe that they have forgotten that Agency, which was so often manifested during our Revolution, or that they failed to consider the omnipotence of that God who is alone able to protect them.

On May 20, 1792, from Mount Vernon, President Washington wrote to James Madison:

I take my leave of them as a public man; and in bidding them adieu (retaining no other concern than such as will arise from fervent wishes for the prosperity of my Country) I take the liberty at my departure from civil, as I formerly did at my military exit, to invoke a continuation of the Blessings of Providence upon it.

On June 10, 1792, from Philadelphia, President Washington wrote to Marquis de Lafayette:

And to the Care of that Providence, whose interposition and protection we have so often experienced, do I cheerfully commit you and your nation, trusting that He will bring order out of confusion, and finally place things upon the ground on which they ought to stand.

On Sunday, August 26, 1792, from Mount Vernon, President Washington wrote to Alexander Hamilton, Secretary of the Treasury:

How unfortunate would it be if a fabric so goodly, erected under so many Providential circumstances, and in its first stages, have acquired such respectability, should from diversity of sentiments...be harrowing our vitals in such a manner as to have brought us to the verge of dissolution.

On Sunday, August 26, 1792, from Mount Vernon, President Washington replied to Edmund Randolph's encouragement for him to accept re-election:

But as the All-wise Disposer of events has hitherto watched over our steps, I trust that, in the important one I may soon be called upon to take, He will mark the course so plainly that I cannot mistake the way.

On October 20, 1792, from Philadelphia, President Washington wrote to Sir Edward Newenham:

Of all the animosities which have existed among mankind, those which are caused by a difference of sentiments in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the enlightened and liberal policy which has marked the present age would at least have reconciled Christians of every denomination so far that we should never again see their religious disputes carried to such a pitch as to endanger the peace of society.

On Tuesday, November 6, 1792, in his Fourth Annual Message to Congress, President George Washington stated:

Various temporary laws will expire during the present session. Among these, that which regulates trade and intercourse with the Indian tribes will merit particular notice.

The result of your common deliberations hitherto, will, I trust, be productive of solid and durable advantages to our constituents; such as, by conciliating more and more their ultimate suffrage, will tend to strengthen and confirm their attachment to that Constitution of Government, upon which, under Divine Providence, materially depend their union, their safety, and their happiness.

On November 12, 1792, in a reply to the U.S. House of Representatives, President George Washington stated:

This is new proof of that enlightened solicitude for the establishment and confirmation of public order

which, embracing a zealous regard for the principles of true liberty, has guided the deliberations of the House of Representatives, a perseverance in which can alone secure, under the Divine Blessing, the real and permanent felicity of our common country.

On January 27, 1793, to the congregation of the New Church in Baltimore, President Washington wrote:

We have abundant reason to rejoice that in this Land the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart.

In this enlightened Age and in this Land of equal liberty it is our boast that a man's religious tenets will not forfeit the protection of the laws nor deprive him of the right of attaining and holding the highest offices that are known in the United States.

On Monday, March 4, 1793, in his Second Inaugural Address, after ending the Presidential oath of office with the phrase he added, "So help me God," President George Washington stated:

I am again called upon by the voice of my country to execute the functions of its Chief Magistrate. When the occasion proper for it shall arrive, I shall endeavor to express the high sense I entertain of this distinguished honor, and of the confidence which has been reposed in me by the people of the united America.

Previous to the execution of any official act of the President the Constitution requires an oath of office. This oath I am now about to take and in your presence: That if it shall be found during my administration of the Government I have in any instance violated willingly or knowingly the injunctions thereof, I may (besides incurring constitutional punishment) be subject to the upbraidings of all who are now witness of the present solemn ceremony.

On December 3, 1793, in his Fifth Annual Address to Congress, President George Washington stated:

I humbly implore that Being on whose will the fate of nations depends to crown with success our mutual endeavors for the general happiness.

On December 6, 1793, the U. S. House of Representatives addressed President Washington:

We join with you in imploring that Being on whose will the fate of nations depends to crown with success our mutual endeavors.

On December 7, 1793, in a reply to the U. S. House of Representatives, President George Washington stated:

With every reason, then, it may be expected that your deliberations, under Divine Blessing, will be matured to the honor and happiness of the United States.

On December 31, 1793, President Washington wrote to William
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White, Bishop of Pennsylvania, following an epidemic of yellow fever:

It has been my intention ever since my return to the city, to contribute my mite towards the relief of the most needy inhabitants of it...for the use of the fatherless children and widows, made so by the late calamity...to render the little I can, without ostention or mention of my name.

On February 24, 1794, President Washington wrote to the Rev. James Muir, pastor of the Presbyterian Church in Alexandria, Virginia, regarding his annual contribution towards the support of the Orphan School:

I have received your letter of the 12th instant, and will direct my manager, Mr. Pearce, to pay my annual donation for the education of orphan children, or the children of indigent parents, who are unable to be at the expense themselves.

On Sunday, May 25, 1794, from Philadelphia, President Washington wrote to his estate manager, Mr. William Pearce, regarding to news of a drought:

At disappointments and losses which are the effects of Providential acts, I never repine; because I am sure the All-wise Disposer of events knows better than we do what is best for us, or what we deserve.

On September 25, 1794, in a Proclamation made during the Whiskey Rebellion in western Pennsylvania, President George Washington stated:

Resolved, in perfect reliance on that gracious Providence which so signally displays its goodness towards this country to reduce the refractory to a due subordination to the law...

To call to mind that, as the people of the United States have been permitted, under Divine favor, in perfect freedom, after solemn deliberation, and in an enlightened age, to elect their own government, so will their gratitude for this inestimable blessing be best distinguished by firm exertions to maintain the Constitution and the laws.

On October 5, 1794, while in Carlisle, Pennsylvania in connection with the Whiskey Rebellion, President Washington entered in his diary;

Went to the Presbyterian Meeting and heard Doctor Davidson preach a political sermon, recommendatory of order and good government; and the excellence of that of the United States.

On November 19, 1794, following the Whiskey Rebellion, President Washington stated in his Sixth Annual Address to Congress:

Fellow Citizens of the Senate and of the House of Representatives;

We call to mind the gracious indulgence of Heaven, by which the American People became a nation; when we

survey the general prosperity of our country, and look forward to the riches, power, and happiness, to which it seems destined....

Let us unite, therefore, in imploring the Supreme Ruler of Nations, to spread His holy protection over these United States, to turn the machinations of the wicked to the confirming of our constitution; to enable us at times to...put invasion to flight; to perpetuate to our country that prosperity, which His goodness has already conferred, and to verify the anticipation of this government being a safe guard to human rights.

On November 28, 1794, the U. S. House of Representatives addressed President George Washington:

In nothing can we more cordially unite with you than in imploring the Supreme Ruler of Nations to multiply His blessings on these United States.

On January 1, 1795, President George Washington issued a Proclamation of a National Day of Public Thanksgiving and Prayer:

When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemptions hitherto from foreign war, and increasing prospect of the continuance of that exemption, the great degree of internal tranquility we have enjoyed...the happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the Divine Beneficence towards us.

In such a state of things, it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experience.

Deeply penetrated with this sentiment, I, George Washington, President of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever within the United States, to set apart and observe Thursday, the 19th day of February next, as a day of public thanksgiving and prayer, and on that day to meet together and render sincere and hearty thanks to the great Ruler of nations for the manifold and signal mercies which distinguish our lot as a nation;

particularly for the possession of constitutions of government which unite and, by their union, establish liberty with order; for the preservation of our peace, foreign and domestic; for the reasonable control which has been given to a spirit of disorder...and generally for the prosperous condition of our affairs, public and private,

and at the same time humbly and fervently beseech the kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to Him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity, and from hazarding the advantages we enjoy by delusive pursuits,

to dispose us to merit the continuance of His

favours by not abusing them, by our gratitude for them, and by a corresponding conduct as citizens and as men to render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, and morality and piety, and finally to impart all the blessings we possess or ask for ourselves to the whole family of mankind.

In testimony whereof, I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand.

Done at the city of Philadelphia the first day of January, one thousand seven hundred and ninety-five and of the independence of the United States of America the nineteenth.

(signed) George Washington.

On Tuesday, December 8, 1795, in his Seventh Annual Message to Congress, President Washington stated:

I trust I do not deceive myself while I indulge the persuasion that I have never met you at any period when, more than at present, the situation of our public affairs has afforded just cause for mutual congratulation, and for inviting you to join with me in profound gratitude to the Author of All Good, for the numerous and extraordinary blessings we enjoy. . . .

Every part of the Union displays indications of rapid and various improvement; and, with burdens so light as scarcely to be perceived; with resources fully adequate to our present exigencies; with governments founded on the genuine principles of rational liberty; and with mild and wholesome laws; is it too much to say, that our country exhibits a spectacle of national happiness, never surpassed, if ever before equalled?

Placed in a situation every way so auspicious, motives of commanding force impel us, with sincere acknowledgement to Heaven, and pure love to our country, to unite our efforts to preserve, prolong, and improve, our immense advantages.

On December 11, 1795, the U. S. Senate, led by Vice-President John Adams, addressed President Washington:

Circumstances thus every way auspicious demand our gratitude and sincere acknowledgements to Almighty God.

On December 12, 1795, in a reply to the U. S. Senate, President George Washington stated:

I derive peculiar satisfaction from your concurrence with me in the expressions of gratitude to Almighty God, which a review of the auspicious circumstances that distinguish our happy country have excited.

On December 16, 1795, the U. S. House of Representatives addressed President Washington:

As the Representatives of the people of the United States, we can not but participate in the strongest

sensibility to every blessing which they enjoy, and cheerfully join with you in profound gratitude to the Author of All Good for the numerous and extraordinary blessings which He has conferred on our favored country.

On December 17, 1795, in a reply to the U.S. House of Representatives, President George Washington stated:

The sentiments we have mutually expressed of profound gratitude to the source of those numerous blessings, the Author of All Good, are pledges of our obligations to unite our sincere and zealous endeavors, as the instruments of Divine Providence, to preserve and perpetuate them.

On January 1, 1796, President George Washington answered a letter from P.A. Adet, the minister plenipotentiary of the French Republic:

In delivering to you these sentiments I express not my own feelings only, but those of my fellow-citizens, in relation to the commencement, the progress, and the issue of the French Revolution, and they will cordially join with me in purest wishes to the Supreme Being that the citizens of our sister Republic, our magnanimous allies, may soon enjoy in peace that liberty which they have purchased at so great a price, and all the happiness which liberty can bestow.

On May 15, 1796, from Philadelphia, President Washington wrote to the Emperor of Germany:

I take the liberty of writing this private letter to your Majesty. . . . I retain a strong and cordial sense of the services rendered to them by the Marquis De La Fayette; and my friendship for him has been constant and sincere. . . .

Permit me only to submit to your Majesty's consideration, whether his long imprisonment, and the confiscation of his estate, and the indigence and dispersion of his family, and the painful anxieties incident to all these circumstances, do not form an assemblage of sufferings, which recommend him to the mediation of Humanity?

Allow me, Sir! on this occasion to be its organ; and to entreat that he may be permitted to come to this country on such conditions and under such restrictions, as your Majesty may think it expedient to prescribe. . . .

May the Almighty and Merciful Sovereign of the Universe keep your Majesty under His protection and guidance.

On August 29, 1796, from the city of Philadelphia, President Washington dictated a "Talk" to the Cherokee Nation:

Beloved Cherokees, The wise men of the United States meet together once a year, to consider what will be for the good of all their people. . . . I have thought that a meeting of your wise men once or twice a year would be alike useful to you. . . . I now send my best wishes to the Cherokees, and pray the Great Spirit to

preserve them.

On September 19, 1796, in his Farewell Address, President George Washington said:

Profoundly penetrated with this idea, I shall carry it with me to the grave, as a strong incitement to unceasing vows that Heaven may continue to you the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free constitution, which is the work of your hands, may be sacredly maintained - that its administration in every department may be stamped with wisdom and virtue....

The name of AMERICAN, which belongs to you, in your national capacity, must always exalt the just pride of Patriotism, more than any appellation derived from local discriminations. With slight shades of difference, you have the same Religion, Manners, Habits, and political Principles....

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, these firmest props of the duties of Men and Citizens.

The mere Politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in the Courts of Justice?

And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

'Tis substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of Free Government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?...

Observe good faith and justice towards all Nations. Cultivate peace and harmony with all. Religion and Morality enjoin this conduct; and can it be that good policy does not equally enjoin it?... Can it be, that Providence has not connected the permanent felicity of a Nation with its virtue?...

Though, in reviewing the incidents of my Administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be I fervently beseech the Almighty to avert or mitigate the evils to which they may tend.

I shall also carry with me the hope that my country will never cease to view them with indulgence; and that after forty-five years of my life dedicated to its service, with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as

myself must soon be to the Mansions of rest.

Of note are other passages from Washington's Farewell Address, delivered September 19, 1796:

In contemplating the causes which may disturb our Union, it occurs as matter of serious concern, that any ground should have been furnished for characterizing parties.... One of the expedients of Party to acquire influence, within particular districts, is to misrepresent the opinions and aims of other Districts. You cannot shield yourselves too much against the jealousies and heart burnings which spring from these misrepresentations.

And of fatal tendency... to put, in the place of the delegated will of the Nation, the will of a party; - often a small but artful and enterprising minority.... They are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the Power of the People and to usurp for the themselves the reins of Government; destroying afterwards the very engines which have lifted them to unjust dominion....

One method of assault may be to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown.... It is indeed little else than a name, where the Government is too feeble to withstand the enterprises of faction....

I have already intimated to you the danger of Parties in the State.... Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of Party, generally.

This spirit, unfortunately, is inseparable from our nature, having its roots in the strongest passions of the human Mind. It exists under different shapes in all Governments, more or less stifled, controlled, or repressed; but, in those of the popular form it is seen in its greatest rankness and is truly their worst enemy....

Domination of one faction over another, sharpened by the spirit of revenge natural to party dissention, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism.

But this leads at length to a more formal and permanent despotism. The disorders and miseries, which result, gradually incline the minds of men to seek security and repose in the absolute power of an Individual... [who] turns this disposition to the purposes of his own elevation, on the ruins of Public Liberty....

Ill founded jealousies and false alarms, kindles the animosity of one part against another, foment occasionally riot and insurrection. - It opens the doors to foreign influence and corruption, which find a facilitated access to the Government itself through the channels of party passions. Thus the policy and the will of one country, are subjected to the policy and will of another....

It is important, likewise, that the habits of

thinking in a free Country should inspire caution in those entrusted with its administration, to confine themselves within their respective Constitutional spheres; avoiding in the exercise of the Powers of one department to encroach upon another.

The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates the human heart is sufficient to satisfy us of the truth of this position.

The necessity of reciprocal checks in the exercise of political power; by dividing and distributing it into different depositories, and constituting each the Guardian of the Public Weal against invasions by the others, has been evinced by experiments ancient and modern; some of them in our country and under our own eyes. To preserve them must be as necessary as to instituted them.

If in the opinion of the People, the distribution or modification of the Constitutional powers be in any way particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield....

Avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertions in time of Peace to discharge the Debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear....

In the execution of such a plan nothing is more essential than that permanent... attachments for other [countries] should be excluded.... The Nation, which indulges towards another... an habitual fondness, is in some degree a slave.... It makes the... Nation subservient to projects of hostility instigated by pride, ambition and other sinister and pernicious motives.

A passionate attachment of one Nation for another produces a variety of evils. Sympathy for the favourite nation, facilitating the illusion of an imaginary common interest, in cases where no real common interest exist, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and Wars of the latter, without adequate inducement or justification: It leads also to concessions to the favorite Nation of privileges denied to others, which is apt doubly to injure the Nation making the concessions;

by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld:

And it gives to ambitious, corrupted, or deluded citizens... facility to betray, or sacrifice the interests of their own country, without odium, sometimes even with popularity: gilding with the

appearances of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption or infatuation.

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent Patriot. How many opportunities do they afford to tamper with domestic factions, to practice the arts of seduction, to mislead public opinion, to influence or awe the public Councils! Such attachments of a small or weak, towards a great and powerful Nation, dooms the former to be the satellite of the latter.

Against the insidious wiles of foreign influence, (I conjure you to believe me fellow citizens) the jealousy of a free people to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of Republican Government.

Real Patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious; while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

The Great rule of conduct for us, in regard to foreign Nations, is in extending our commercial relations to have with them as little political connection as possible....

Europe has a set of primary interests, which to us have none....Hence therefore it must be unwise in us to implicate ourselves by artificial ties....Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European Ambition, Rivalship, Interest, Humour or Caprice?

'Tis our true policy to steer clear of permanent Alliances with any portion of the foreign world....(I hold the maxim no less applicable to public than private affairs, that honesty is always the best policy)....

Taking care always to keep ourselves, by suitable establishments, on a respectably defensive posture....'Tis folly in one Nation to look for disinterested favors from another...it must pay with a portion of its Independence for whatever it may accept....

There can be no greater error than to expect, or calculate upon real favours from Nation to Nation. 'Tis an illusion which experience must cure, which a just pride ought to discard....

In offering to you, my Countrymen these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression, I could wish...to warn against the mischiefs of foreign Intrigue.

On November 28, 1796, from Philadelphia, President Washington wrote to his adopted son, George Washington Parke Custis:

The assurances you give me of applying diligently to your studies, and fulfilling those obligations which

are enjoined by your Creator and due to His creatures, are highly pleasing and satisfactory to me. I rejoice in it on two accounts; first, as it is the sure means of laying the foundation of your own happiness, and rendering you, if it should please God to spare your life, a useful member of society hereafter; and secondly, that I may, if I live to enjoy the pleasure, reflect that I have been, in some degree, instrumental in affecting these purposes.

On Wednesday, December 7, 1796, in his Eighth Annual Address to Congress, President Washington stated:

In recurring to the internal situation of our country, since I had last the pleasure to address you, I find ample reason for a renewed expression of that gratitude to the Ruler of the Universe, which a continued series of prosperity has so often and so justly called forth. . . .

A reinforcement of the existing provisions for discharging our public debt was mentioned in my address at the opening of the last session. Some preliminary steps were taken towards it, the maturing of which will, no doubt, engage your zealous attention during the present. I will only add, that it will afford me a heartfelt satisfaction to concur in such further measures as will ascertain to country the prospect of a speedy extinguishment of the debt. Posterity may have cause to regret, if, from any motive, intervals of tranquillity are left unimproved for accelerating this valuable end. . . .

The situation in which I now stand, for the last time, in the midst of the Representatives of the People of the United States, naturally recalls the period when the administration of the present form of government commenced; and I cannot omit the occasion, to congratulate you and my country, on the success of the experiment;

nor to repeat my fervent supplications to the Supreme Ruler of the Universe, and Sovereign Arbiter of Nations, that his Providential care may still be extended to the United States; that the virtue and happiness of the People, may be preserved; and that the Government, which they have instituted, for the protection of their liberties, may be perpetual.

On December 10, 1796, the U. S. Senate, led by Vice-President John Adams, addressed President Washington:

We thank you, sir, for your faithful and detailed exposure of the existing situation of our country, and we sincerely join in sentiments of gratitude to an overruling Providence for the distinguished share of public prosperity and private happiness which the people of the United States so peculiarly enjoy.

On December 15, 1796, the U. S. House Representatives addressed President Washington:

To exalt our minds to a more fervent and grateful sense of piety toward Almighty God for the beneficence of His providence, by which its administration has been hitherto so remarkably distinguished. . . .

May your own virtues and a nation's prayers obtain the happiest sunshine for the decline of your days and the choicest of future blessings.

On December 16, 1796, in a reply to the U.S. House of Representatives, President Washington stated:

The virtue and wisdom of my successors, joined with the patriotism and intelligence of the citizens who compose the other branches of Government, I firmly trust will lead them to the adoption of measures which, by the beneficence of Providence, will give stability to our system of government, add to its success, and secure to ourselves and to posterity that liberty which is to all of us so dear.

On December 19, 1796, from Philadelphia, President George Washington wrote to his adopted son, George Washington Parke Custis:

But as you are well acquainted with my sentiments on this subject, and you know how anxious all your friends are to see you enter upon the grand theatre of life, with the advantages of a finished education, a highly cultivated mind, and a proper sense of your duties to God and man, I shall only add one sentiment more before I close this letter (which, as I have others to write, will hardly be in time for the mail), and that is, to pay due respect and obedience to your tutors, and affectionate reverence to the president of the college, whose character merits your highest regards.

On March 2, 1797, in a letter to the rector, church wardens and vestrymen of the United Episcopal Churches of Christ and St. Peter's of Philadelphia, George Washington wrote:

Believing that Government alone can be approved by Heaven, which promotes peace and secures protection to its Citizens in every thing that is dear and interesting to them, it has been the great object of my administration to insure those invaluable ends.

On March 3, 1797, from Philadelphia, George Washington wrote to Jonathan Trumbull:

I can never believe that Providence, which has guided us so long, and through such a labyrinth, will withdraw its protection at this Crisis.

Soon following his retirement from the presidency, Washington received a letter from Episcopal Bishop William White, Rev. Ashabel Green, D.D., and twenty-three other clergymen of Philadelphia, thanking him for the nearly 50 years of public service he rendered to his country. In his response, March 3, 1797, George Washington made the statement:

Believing, as I do, that Religion and Morality are the essential pillars of civil society, I view, with unspeakable pleasure, that harmony and brotherly love which characterizes the Clergy of different denominations, as well in this, as in other parts of the United States; exhibiting to the world a new and

interesting spectacle, at once the pride of our country and the surest basis of Universal Harmony.

That your labors for the good of mankind may be crowned with success, that your temporal employments may be commensurate with your merits, and that the future reward of good and faithful servants may be yours, I shall not cease to supplicate the Divine Author of life and felicity.

On March 27, 1798, George Washington wrote to secretary of War, Henry Knox:

Cruel must these reports be, if unfounded; and if well founded, what punishment can be too great for the Actors in so diabolical a Drama?

The period is big with events, but what will it produce is beyond the reach of human ken. On this, as upon all other occasions, I hope the best.

It has always been my belief that Providence has not led us so far in the path of Independence of one nation, to throw us into the Arms of another.

And that the machinations of those, who are attempting it, will sooner or later recoil upon their own Heads. Heaven grant it may soon happen upon all those whose conduct deserve it.

On July 13, 1798, when war with France appeared imminent, and the country clamored "Millions for defense, but not one cent for tribute," George Washington accepted President John Adams appointment as Commander in Chief of the Armies of the United States:

Satisfied, therefore, that you have sincerely wished and endeavored to avert war, and exhausted, to the last drop, the cup of reconciliation, we can, with pure hearts, appeal to Heaven for the justice of our cause; and may confidently trust the final result to that kind Providence who has, heretofore, and so often, signally favored the people of these United States.

Thinking in this manner, and feeling how incumbent it is upon every person, of every description, to contribute at all times to his country's welfare, and especially in a moment like the present, when everything we hold dear and sacred is so seriously threatened, I have finally determined to accept the commission of Commander in Chief of the Armies of the United States.

In a letter to Rev. G.W. Snyder, 1798, George Washington stated he was not:

Presiding over the English Lodges in this country... [having not been in a lodge] more than once or twice within the last thirty years.

On Sunday, September 30, 1798, George Washington entered in his diary:

Went to Church in Alexandria.

On May 30, 1799, just a few months before he died, George Washington wrote to Reverend William White of Christ Church, Philadelphia:

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Rev. Dear Sir, The Sermon on the duty of civil obedience as required in Scripture, which you had the goodness to send me, came safe a Post or two ago; and for which I pray you to accept my grateful acknowledgements. The hurry in which it found me engaged, in a matter that pressed, has not allowed me time to give it a perusal yet; but I anticipate the pleasure of the edification I shall find when it is in my power to do it. With every respectful wish, in which Mrs. Washington unites, for yourself and the young ladies of your family, I am with great esteem and regard, Dear Sir, your most obedient and humble servant,

George Washington.

The Reverend Mr. Mason Locke Weems, mentioned in Washington's diary as a guest in his home, March 3, 1787, was the pastor of Pohick Church, where Washington's family worshipped. In 1796, the Reverend Mr. Weems gave a copy of his book *The Immortal Mentor: or Man's Unerring Guide to a Healthy, Wealthy, and Happy Life*, in which Washington wrote:

RECOMMENDATION BY GEORGE WASHINGTON

Mount Vernon, July 3, 1799

Rev. Sir,

For your kind compliment, "The Immortal Mentor," I beg you to accept my best thanks. I have perused it with singular satisfaction; and hesitate not to say that it is, in my opinion at least, an invaluable compilation. I cannot but hope that a book whose contents do such credit to its title, will meet a very generous patronage. Should that patronage equal my wishes, you will have no reason to regret that you ever printed the Immortal Mentor. With respect I am, Rev. Sir, Your most obedient, humble servant, George Washington.

On August 17, 1799, in a letter to his nephew Robert Lewis, George Washington wrote:

To sell the overplus I cannot because I am prejudiced against this kind of traffic in the human species; to hire them out is almost as bad, because they cannot be disposed of in families to any advantage, and to divide families I have an aversion.

George Washington stated:

The aggregate happiness of society, which is best promoted by the practise of a virtuous policy, is, or ought to be, the end of all government.

The sentiments we have mutually expressed of profound gratitude to the Source of those numerous blessings - the Author of All Good obligations to unite our sincere and zealous endeavours, as the instruments of Divine Providence, to preserve and perpetuate them.

Providence has heretofore taken us up when all other means and hope seemed to be departing from us, in this I will confide.

It is impossible to account for the creation of the universe, without the agency of a Supreme Being. It is impossible to govern the universe without the aid of a Supreme Being. It is impossible to reason without arriving at a Supreme Being.

Religion is as necessary to reason, as reason is to religion. The one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to.

George Washington is attributed as having stated:

It is impossible to rightly govern the world without God and the Bible.

The blessed Religion revealed in the Word of God will remain an eternal and awful monument to prove that the best Institutions may be abused by human depravity; and that they may even, in some instances, be made subservient to the vilest of purposes.

On Sunday, September 22, 1799, in a letter to Colonel Burgess Ball, George Washington wrote:

Your letter of the 16th inst. has been received, informing me of the death of my brother [Charles].

The death of relations always produces awful and affecting emotions under whatever circumstances it may happen. That my brother has been long expected; and his latter days, so uncomfortable to himself, must have prepared all around him for the stroke, though painful in effect.

I was the first, and am, now, the last of my father's children, by the second marriage, who remain.

When I shall be called upon to follow them is known only to the Giver of Life. When the summons comes I shall endeavor to obey it with a good grace.

In his Last Will and Testament, George Washington stated:

In the Name of God, Amen...

All my debts, of which there are but few, and none of magnitude, are to be punctually and speedily paid...

To my dearly beloved wife, Martha Washington, I give and bequeath the use, profit, and benefit of my whole estate, real and personal, for the term of her natural life....

Upon the decease of my wife it is my will and desire that all slaves whom I hold in my own right shall receive their freedom....

And to my mulatto man, William, (calling himself William Lee), I give immediate freedom, or, if he should prefer it (on account of the accidents which have befallen him, and which have rendered him incapable of walking, or of any active employment), to remain in the situation he now is, it shall be optional in him to do so: In either case, however, I allow him an annuity of thirty dollars during his natural life, which shall be independent of the victuals and clothes he has been accustomed to receive, if he choose the

last alternative; but in full with his freedom if he prefers the first: - and this I give him, as a testimony of my sense of his attachment to me, and for his faithful services during the Revolutionary War.

On Saturday, December 14, 1799, at about five o'clock in the afternoon, George Washington spoke to Dr. Craik from his bed:

Doctor, I die hard, but I am not afraid to go.

Followed by his statements:

I am dying, gentlemen, but, thank God, I am not afraid to die.

I should have been glad, had it pleased God, to die a little easier, but I doubt not it is for my good.

On Saturday, December 14, 1799, at about ten o'clock in the evening, George Washington spoke from his bed to Tobias Lear, his secretary:

I am just going. Have me decently buried; and do not let my body be put into the vault in less than three days after I am dead. Do you understand me?...Tis well.

On December 14, 1799, at about eleven o'clock in the evening, George Washington spoke his last words, as recorded by his secretary Tobias Lear:

Father of mercies, take me unto thyself.

On December 29, 1799, in a memorial service for Washington, the minister of the New South Church in Boston, Reverend John Thorton Kirkland, stated:

The virtues of our departed friend were crowned by piety. He is known to have been habitually devout. To Christian institutions he gave the countenance of his example; and no one could express, more fully, his sense of the Providence of God, and the dependence of man.

John Marshall, Chief Justice of the Supreme Court, who had previously fought with Washington in the Revolutionary War and served with him at Valley Forge, said of Washington:

Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and a truly devout man.

William White gives evidence of Washington's personal life in his Washington's Writing:

It seems proper to subjoin to this letter what was told to me by Mr. Robert Lewis, at Fredericksburg, in the year 1827. Being a nephew of Washington, and his private secretary during the first part of his presidency, Mr. Lewis lived with him on terms of intimacy, and had the best opportunity for observing his habits.

Mr. Lewis said that he had accidentally witnessed his private devotions in his library both morning and evening; that on those occasions he had seen him in a kneeling posture with a Bible open before him, and that he believed such to have been his daily practice.

Jared Sparks, a historian and professor of history at Harvard, was known for his studies of George Washington. He analyzed Washington's character and gave this summary:

A Christian in faith and practice, he was habitually devout. His reverence for religion is seen in his example, his public communications and his private writings. He uniformly ascribed his success as to the beneficent agency of the Supreme Being.

President James Madison stated:

Washington was constant in the observance of worship, according to the received forms of the Episcopal Church.

Washington's Bible was donated by his adopted son, George Washington Parke Custis, to the Pohick Church, Truro Parish, where Washington served as a vestryman, October 25, 1762 to February 23, 1784. The dedication stated:

Presented to Truro Parish for the use of Pohick Church, July 11, 1802. With the request that should said church cease to be appropriated to Divine worship which God forbid, and for the honor of Christianity, it is hoped will never take place. In such case I desire that the vestry will preserve this Bible as a testimony of regard from the subscriber after a residence of 19 years in the Parish.

George Washington Parke Custis.

Being in communion with the Anglican Church, serving for over twenty years as a vestryman (trustee), and on at least three different occasions serving as churchwarden, Washington would have regularly repeated the Apostle's Creed, which begins:

I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord.

Washington's tomb is engraved:

I am the Resurrection and the Life; sayeth the Lord. He that believeth in Me, though he were dead yet shall he live. And whosoever liveth and believeth in Me shall never die. (John 11: 25-26)

The inscription at Mount Vernon describes Washington as:

The hero, the patriot, the Christian.
The father of nations, the friend of mankind,
Who, when he had won all, renounced all, and
sought in the bosom of his family and of nature,
retirement, and in hope of religion, immortality.

The Washington Monument, in Washington, D.C., stands over 555 feet high. Engraved on the metal cap are the words:

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Praise be to God.

Along the stairway on the inside of the monument the following verses are carved on the tribute blocks:

SUFFER THE LITTLE CHILDREN TO COME UNTO ME
AND FORBID THEM NOT; FOR SUCH IS THE KINGDOM
OF GOD. (Luke 18:16)

TRAIN UP A CHILD IN THE WAY HE SHOULD GO AND
WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.
(Proverbs 22:6)

SEARCH THE SCRIPTURES. (John 5:39; Acts 17:11)

HOLINESS UNTO THE LORD. (Exodus 28:36; 39:30;
Zechariah 14:20)

IN GOD WE TRUST

GOD AND OUR NATIVE LAND

MAY HEAVEN TO THIS UNION CONTINUE ITS
BENEFICENCE.

Haydn, Franz Joseph (March 31, 1732-May 31, 1809), was an Austrian musical composer. He was considered the first master of the symphony, setting an example which Mozart and Beethoven later followed. He developed the string choir which has become the backbone of the modern orchestra. His works include 104 symphonies, 83 quartets, 42 sonatas, 24 concertos, 14 operas, 8 oratorios as well as the Austrian national anthem. His musical scores were replete with such phrases as "In nomine Domini," "Soli Deo Gloria," or "Laus Deo." Franz Joseph Haydn declared:

When I think of my God, my heart dances within me for joy, and then my music has to dance, too.

When asked by Emperor Franz which of his oratorios he preferred, he replied:

"The Creation!...because in The Creation angels speak, and their talk is of God....I was never so pious as during the time that I worked on The Creation. Daily I fell on my knees, and begged God to vouchsafe to me strength for the fortunate outcome of the work."

Haydn's last public appearance was on March 27, 1808, when the Society of Amateurs in Vienna, Austria, performed The Creation oratorio. When the performance produced a thunderous applause by the audience, Haydn pointed up and exclaimed:

It came from above!

Dickinson, John (November 8, 1732-February 14, 1808), was a signer of the United States Constitution. He was a member of the Continental Congress, 1774-76, and wrote the first draft of The Articles of Confederation, 1776. He served as the President of the Supreme Executive Council of Pennsylvania, in addition to being an accomplished lawyer, planter and state legislator. In

1773, he founded Dickinson College in Carlisle, Pennsylvania, and was known for giving generously to the Friends (Quakers) in Philadelphia for their educational pursuits.

John Dickinson wrote persuasive letters regarding the authority of Scripture and the soundness of Christian evidences. He campaigned for the ratification of the Constitution by writing a series of letters which he signed "Fabi us." These letters contributed to Delaware and Pennsylvania being the first two states to ratify the Constitution.

John Dickinson is best remembered as "The Penman of the Revolution." His pamphlets, which gained wide circulation promoting the cause of freedom, included: Petition to the King, 1771; The Declaration and Resolves of the First Continental Congress, 1774; and The Declaration of the Cause of Taking Up Arms, 1775. His most stirring pamphlets were the Letters from a Farmer in Pennsylvania, 1767-68:

But while Divine Providence, that gave me existence in a land of freedom, permits my head to think, my lips to speak, and my hand to move, I shall so highly and gratefully value the blessing received as to take care that my silence and inactivity shall not give my implied assent to my act, degrading my brethren and myself from the birthright, wherewith heaven itself "hath made us free."...

I pray GOD that he may be pleased to inspire you and your posterity, to the latest ages, with a spirit of which I have an idea, that I find a difficulty to express.

I express it in the best manner I can, I mean a spirit that shall so guide you that it will be impossible to determine whether an American's character is most distinguishable for his loyalty to his Sovereign, his duty to his mother country, his love of freedom, or his affection for his native soil....

But, above all, let us implore the protection of that infinitely good and gracious Being "by whom kings reign, and princes decree justice..." [Proverbs 8: 15]

A communication of her rights in general, and particularly of that great one, the foundation of all the rest - that their property, acquired with so much pain and hazard, should be disposed of by none but themselves - or to use the beautiful and emphatic language of the sacred scriptures "that they should sit every man under his vine, and under his fig-tree, and NONE SHOULD MAKE THEM AFRAID. . . ." [Micah 4: 4]

But whatever kind of minister he is, that attempts to innovate a single iota in the privileges of these colonies, him I hope you will undauntedly oppose; and that you will never suffer yourselves to be cheated or frightened into any unworthy obsequiousness.

On such emergencies you may surely, without presumption, believe that ALMIGHTY GOD himself will look upon your righteous contest with gracious approbation.

In 1776, in the Continental Congress, John Dickinson courageously bid farewell to the English government:

The happiness of these Colonies has been, during the whole course of this fatal controversy, our first wish; their reconciliation with Great Britain our next: ardently have we prayed for the accomplishment of both.

But if we must renounce the one or the other, we humbly trust in the mercies of the Supreme Governor of the universe that we shall not stand condemned before His throne if our choice is determined by that law of self-preservation which his Divine wisdom has seen fit to implant in the hearts of His creatures.

In 1776, less than two month prior to the signing of the Declaration of Independence, John Dickinson met with the other delegates from Pennsylvania to suggest requirements for the members of the Convention to subscribe to before being seated. One of the recommended stipulations was the attestation:

I do profess faith in God the Father, and in Jesus Christ his Eternal Son the true God, and in the Holy Spirit, one God blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by Divine inspiration.

John Dickinson stated:

The rights essential to happiness...we claim them from a higher source - from the King of kings and Lord of all the earth.

John Dickinson wrote in The Liberty Song, 1768:

Then join hand in hand, brave Americans all!
By uniting we stand, by dividing we fall!

Read, George (September 18, 1733-September 21, 1798), was a signer of the Declaration of Independence; a signer of the U. S. Constitution; a delegate from Delaware to the Constitutional Convention; a U. S. Senator, 1789-93; and Chief Justice of the Supreme Court of Delaware.

As a youth, George Read studied at the seminary of Rev. Dr. Allison at New London. At the age of 17, he began reading law with John Moland Esq., and two years later was admitted to the bar. In 1769, he married the daughter of Reverend George Ross, who was the pastor of Immanuel Church in Newcastle for 50 years. George Read's wife was described as:

Beautiful, her manners elegant and her piety exemplary.

Known as "the Father of Delaware," George Read wrote "the first edition of her laws," and the Constitution of the State. The requirements, stated in the Delaware Constitution, necessary for holding office include:

DELAWARE 1776. Article XXII. Every person who shall be chosen a member of either house, or appointed to any office or place of trust... shall... make and subscribe the following declaration, to wit: "I, _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the holy scriptures of the Old and New Testament to be given by divine inspiration."

Aitken, Robert (1734-July 15, 1802), was the publisher of The

Pennsylvania Magazine. On January 21, 1781, he petitioned Congress for permission to print Bibles, since there was a shortage in America due to the Revolutionary War interrupting trade with England. The Continental Congress, September 10, 1782, in response to this shortage of Bibles, approved and recommended to the people that The Holy Bible be printed by Robert Aitken of Philadelphia. This first American Bible was to be "a neat edition of the Holy Scriptures for the use of schools":

Whereupon, Resolved, That the United States in Congress assembled... recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize [Robert Aitken] to publish this recommendation in the manner he shall think proper.

Boone, Daniel (November 2, 1734-September 26, 1820), was an American pioneer and hunter. He was instrumental in the founding of Kentucky. In 1755, he served with George Washington during the French and Indian War. He explored Florida, 1765, and Kentucky, 1767. In 1775, he brought the first settlers into Kentucky, founding the fort of Boonesboro. In 1778, during the Revolutionary War, he was captured by the Shawnee Indians and adopted by their chief. He was able to warn the inhabitants of Boonesboro of an impending attack by Indians who were allied with the British, enabling them to successfully resist it. Boone served as a Major in the militia, and in the Virginia legislature, 1781, 1787. Though he purchased a large amount of land in Kentucky, he began losing it in 1785, due to incorrectly prepared titles. In 1799, after having lost all his Kentucky land holding, he traveled west of St. Louis, Missouri, purchasing land from Spain. He lost this land in 1803, with the signing of the "Louisiana Purchase." In 1814, by an act of Congress, he was given back the land.

In October of 1816, Daniel Boone wrote Sarah Boone:

The religion I have is to love and fear God, believe in Jesus Christ, do all the good to my neighbor, and myself that I can, do as little harm as I can help, and trust on God's mercy for the rest.

Adams, John (October 30, 1735-July 4, 1826), was the 2nd President of the United States, 1797-1801, being the first president to live in the White House; established the Library of Congress and the Department of the Navy; Vice-President under George Washington, 1789-97; a member of the First and Second Continental Congress, 1774, 1775; a signer of the Declaration of Independence, 1776; distinguished for having personally urged Thomas Jefferson to write the Declaration, as well as for having recommended George Washington as the Commander in Chief of the Continental Army; authored the Constitution of Massachusetts in 1780; U.S. Minister to France, 1783, having signed the Treaty of Paris, along with John Jay and Benjamin Franklin, which officially ended the Revolutionary War; U.S. Minister to Great Britain, 1784-88, during which time he greatly influenced the American states to ratify the Constitution by writing a three-volume work entitled, A Defense of the Constitution of the Government of the United States; married Abigail Smith, 1764; admitted to bar 1758; and graduated from Harvard College, 1755.

On February 22, 1756, John Adams made the entry in his diary:

Suppose a nation in some distant Region should take the Bible for their only law Book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged in conscience, to temperance, frugality, and industry; to justice, kindness, and charity towards his fellow men; and to piety, love, and reverence toward Almighty God... What a Eutopia, what a Paradise would this region be.

On March 2, 1756, John Adams made the entry in his diary:

Began this afternoon on my third quarter. The great and Almighty author of nature, who at first established those rules which regulate the world, can as easily suspend those laws whenever his providence sees sufficient reason for such suspension. This can be no objection, then, to the miracles of Jesus Christ.

Although some very thoughtful and contemplative men among the heathen attained a strong persuasion of the great principles of religion, yet the far greater number, having little time for speculation, gradually sunk into the grossest opinions and the grossest practices.

These, therefore, could not be made to embrace the true religion till their attention was roused by some astonishing and miraculous appearances. The reasoning of philosophers, having nothing surprising them, could not overcome the force of prejudice, custom, passion, and bigotry.

But when wise and virtuous men commissioned from heaven, by miracles awakened men's attention to their reasonings, the force of truth made its way with ease to their minds.

On May 1, 1756, John Adams made the entry in his diary:

The stupendous plan of operation was projected by Him who rules the universe, and a part assigned to every particle of matter, to act in this great and complicated drama. The Creator looked into the remotest futurity, and saw his great designs accomplished by this inextricable, this mysterious complication of causes.

On August 29, 1763, John Adams wrote:

We electors have an important constitutional power placed in our hands: we have a check upon two branches of the legislature...

It becomes necessary to every [citizen] then, to be in some degree a statesman; and to examine and judge for himself... the... political principles and measures. Let us examine them with a sober... Christian spirit.

In February of 1765, John Adams wrote in his notes on A Dissertation on the Canon and Feudal Law:

I always consider the settlement of America with reverence and wonder, as the opening of a grand scene and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth.

On February 9, 1772, Sunday, John Adams made the entry in his diary:

"If I would go to Hell for an eternal moment or so, I might be knighted" - Shakespeare.

By a courtier I mean one who applies himself to the passions and prejudices, the follies and vices of great men in order to obtain their smiles, esteem and patronage, and consequently their favours and preferments....

A Master requires of all who seek his favour an implicit resignation to his will and humor, and these require that he be soothed, flattered, and assisted in his vices and follies, perhaps the blackest crimes that men can commit. The first thought of this will produce in a mind... a soliloquy, something like my [Shakespearean] motto - as if he should say - The Minister of State or the Governor would promote my interest, would advance me to places of honour and profit, would raise me to titles and dignities that will be perpetuated in my family, in a word would make the fortune of me and my posterity forever, if I would but comply with his desires and become his instruments to promote his measures....

We see every day that our imaginations are so strong and our reason so weak, the charms of wealth and power are so enchanting, and the belief of future punishments so faint that men find ways to persuade themselves to believe any absurdity, to submit to any prostitution, rather than forego their wishes and desires. Their reason becomes at last an eloquent advocate on the side of their passions... bring[ing] themselves to believe that black is white, that vice is virtue, that folly is wisdom and eternity a moment....

I dread the consequences. [A master] requires of me such compliances, such horrid crimes, such a sacrifice of my honour, my conscience, my friends, my country, my God, as the Scriptures inform us must be punished with nothing less than Hell fire, eternal torment. And this is so unequal a price to pay for the honours and emoluments in the power of a minister or Governor, that I cannot prevail upon myself to think of it. The duration of future punishment terrifies me. If I could but deceive myself so far as to think eternity a moment only, I could comply and be promoted.

On July 4, 1774, from Patten's at Arundel, John Adams wrote to his wife, Abigail, the daughter of Reverend William Smith:

We went to the meeting at Wells and had the pleasure of hearing my friend upon "Be not partakers in other men's sins. Keep yourselves pure."...

We... took our horses to the meeting in the afternoon and heard the minister again upon "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." There is great pleasure in hearing sermons so serious, so clear, so sensible and instructive as these.

On September 7, 1774, John Adams wrote to his wife, Abigail, describing the effects of the prayer which opened the first

session of the Continental Congress:

When the Congress met, Mr. Cushing made a motion that it should be opened with Prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship.

Mr. Samuel Adams arose and said that he was no bigot, and could hear a Prayer from any gentleman of Piety and virtue, who was at the same time a friend to his Country. He was a stranger in Philadelphia, but had heard that Mr. Duche' deserved that character and therefore he moved that Mr. Duche', an Episcopal clergyman might be desired to read Prayers to Congress tomorrow morning.

The motion was seconded, and passed in the affirmative. Mr. Randolph, our president, vailed on Mr. Duche', and received for answer, that if his health would permit, he certainly would.

Accordingly, next morning [Reverend Mr. Duche'] appeared with his clerk and in his pontificals, and read several prayers in the established form, and read the collect for the seventh day of September, which was the thirty-fifth Psalm. You must remember, this was the next morning after we heard the horrible rumor of the cannonade of Boston.

I never saw a greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning. After this, Mr. Duche', unexpectedly to every body, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced.

Episcopalian as he is, Dr. Cooper himself [Adams' pastor] never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for the Congress, for the province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that Psalm.

On October 9, 1774, John Adams wrote from Philadelphia to his wife, Abigail:

This day I went to Dr. Allison's meeting in the afternoon, and heard the Dr. Francis Allison... give a good discourse upon the Lord's Supper...

I had rather go to Church. We have better sermons, better prayers, better speakers, softer, sweeter music, and genteeler company. And I must confess that the Episcopal church is quite as agreeable to my taste as the Presbyterian... I like the Congregational way best, next to that the Independent...

In 1774, in his commentary entitled, *Novanglus: A History of the Dispute with America, from its Origin, in 1754, to the Present Time*, John Adams wrote:

It is the duty of the clergy to accommodate their discourses to the times, to preach against such sins as are most prevalent, and recommend such virtues as are

most wanted. For example, if exorbitant ambition and venality are predominant, ought they not to warn their hearers against those vices? If public spirit is much wanted, should they not inculcate this great virtue? If the rights and duties of Christian magistrates and subjects are disputed, should they not explain them, show their nature, ends, limitations, and restrictions, how much soever it may move the gall of Massachusetts.

On July 12, 1775, in a letter to his wife explaining the Continental Congress' decision to declare a Day of Public Humiliation, Fasting, and Prayer, John Adams wrote:

We have appointed a Continental fast. Millions will be upon their knees at once before their great Creator, imploring His forgiveness and blessing; His smiles on American Council and arms.

In October of 1775, in a letter to his wife, Abigail, after receiving news of her mother's death, John Adams wrote:

God almighty grant to you and to every Branch of the Family, all the Support that you want! You and I, my dear, have Reason, if ever Mortals had, to be thoughtful - to look forward beyond the transitory Scene.

In October of 1775, in a letter to his wife, Abigail, John Adams wrote:

My opinion of the Duties of Religion and Morality, comprehends a very extensive Connection with society at large, and the great Interest of the public. Does not natural Morality, and much more Christian Benevolence, make it our indispensable Duty to lay ourselves out, to serve our fellow Creatures to the Utmost of our Power, in promoting and supporting those great Political systems, and general Regulations upon which the happiness of Multitudes depends.

The Benevolence, Charity, Capacity and Industry which exerted in private Life, would make a family, a parish or a Town Happy. Employed upon larger Scale, in Support of the great Principles of Virtue and Freedom of political Regulations, might secure whole Nations and Generations from Misery, Want and Contempt. Public Virtues, and political Qualities therefore should be incessantly cherished in our Children.

In January of 1776, at the request of George Wythe of Virginia, John Adams created a plan to aid the colonies in their transition to a new form of government:

All sober inquires after truth, ancient and modern, pagan and Christian, have declared that the happiness of man, as well as his dignity, consists in virtue. . . . If there is a form of government, then, whose principle and foundation is virtue, will not every sober man acknowledge it better calculated to promote the general happiness than any other form?

Fear is the foundation of most governments; but it is so sordid and brutal a passion, and renders men in whose breasts it predominates so stupid and miserable,

that Americans will not be likely to approve of any political institution which is founded on it.

Honor is truly sacred, but holds a lower rank in the scale of moral excellence than virtue. Indeed, the former is a part of the latter....

On June 21, 1776, John Adams wrote:

Statesmen, my dear Sir, may plan and speculate for liberty, but it is Religion and Morality alone, which can establish the Principles upon which Freedom can securely stand.

The only foundation of a free Constitution is pure Virtue, and if this cannot be inspired into our People in a greater Measure, than they have it now, they may change their Rulers and the forms of Government, but they will not obtain a lasting liberty.

In contemplating the effect that separation from England would mean to him personally, John Adams wrote:

If it be the pleasure of Heaven that my country shall require the poor offering of my life, the victim shall be ready, at the appointed hour of sacrifice, come when that hour may. But while I do live, let me have a country, and that a free country!

On July 1, 1776, in speaking to the delegates of the Thirteen Colonies at the Continental Congress, John Adams stated:

Before God, I believe the hour has come. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope in this life, I am now ready here to stake upon it. And I leave off as I began, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall be my dying sentiment. Independence now, and Independence for ever!

On July 3, 1776, the day following Congress' approval of the Declaration of Independence, John Adams wrote to his wife, Abigail Adams:

It is the will of heaven that the two countries should be sundered forever. It may be the will of heaven that America shall suffer calamities still more wasting and distresses yet more dreadful. If this is to be the case, it will have this good effect, at least: it will inspire us with many virtues which we have not, and correct many errors, follies and vices, which threaten to disturb, dishonor and destroy us... The furnace of affliction produces refinements in states, as well as individuals.

You will see in a few days a Declaration setting forth the Causes, which have impell'd Us to this mighty Revolution, and the Reasons which will justify it in the Sight of God and Man.

On July 3, 1776, John Adams wrote again to his wife, Abigail Adams, reflecting on what he had shared in Congress and, with prophetic insight, declaring the importance of that day:

The second day of July, 1776, will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary Festival. It ought to be commemorated, as the Day of Deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations, from one end of this continent to the other, from this time forward forever.

You will think me transported with enthusiasm, but I am not. I am well aware of the toil and blood and treasure that it will cost to maintain this Declaration, and support and defend these States. Yet through all the gloom I can see the rays of ravishing light and glory. I can see that the end is worth more than all the means; that posterity will triumph in that day's transaction, even though we [may regret] it, which I trust in God we shall not.

In 1777, Dr. Benjamin Rush wrote his comments regarding John Adams:

He was a stranger to dissimulation, and appeared to be more jealous of his reputation for integrity than for talents or knowledge. He was strictly moral, and at all times respectful to religion. In speaking of the probable issue of the war he said to me in Baltimore in the winter of 1777, "We shall succeed in our struggle, provided we repent of our sins, and forsake them," and then he added, "I will see it out, or go to heaven in its ruins."

On June 2, 1778, while in Paris, John Adams made the entry in his diary:

In vain are Schools, Academies, and Universities instituted, if loose Principles and licentious habits are impressed upon Children in their earliest years. . . . The Vices and Examples of the Parents cannot be concealed from the Children. How is it possible that Children can have any just Sense of the sacred Obligations of Morality or Religion if, from their earliest Infancy, they learn their Mothers live in habitual Infidelity to their fathers, and their fathers in as constant Infidelity to their Mothers?

In 1780, in An Address of the Convention for Framing A New Constitution of Government For the State of Massachusetts-Bay to the Constituents, John Adams stated:

The debates were managed by persons of various denominations. . . . [and the] delegates did not conceive themselves to be vested with power to set up one denomination of Christians above another.

In advising his wife, Abigail, concerning their sons, John Adams wrote:

Let them revere nothing but Religion, Morality and Liberty.

On July 12, 1782, in a letter written from Holland, John Adams twice referred to politics as:

A divine science.

On September 3, 1783, John Adams, along with Benjamin Franklin and John Jay, signed the Treaty of Paris, ratified by Congress January 14, 1784, which officially ended the War with the British:

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.

D. Hartley
John Adams
B. Franklin
John Jay.

On December 11, 1795, Vice-President John Adams, as President of the Senate, addressed President Washington:

Circumstances thus every way auspicious demand our gratitude and sincere acknowledgements to Almighty God.

On July 26, 1796, retorting Thomas Paine's assertions, Vice-President John Adams made the entry in his diary:

The Christian religion is, above all the Religions that ever prevailed or existed in ancient or modern times, the religion of Wisdom, Virtue, Equity, and Humanity. Let the Blackguard Paine say what he will; it is Resignation to God, it is Goodness itself to Man.

On August 14, 1796, Vice-President John Adams made the entry in his diary:

One great advantage of the Christian religion is that it brings the great principle of the law of nature and nations - Love your neighbor as yourself and do to others as you would that others should do to you, - to the knowledge, belief, and veneration of the whole people. . .

No other institution for education, no kind of political discipline, could diffuse this kind of necessary information, so universally among all ranks and descriptions of citizens. The duties and rights of the man and the citizen are thus taught from early infancy to every creature.

The sanctions of a future life are thus added to the observance of civil and political, as well as domestic and private duties. Prudence, justice, temperance, and fortitude, are thus taught to be the means and conditions of future as well as present happiness.

John Adams made the entry in his diary entry:

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[Investigation is] the proper business of mankind in this life....I am resolved not to neglect my time as I did last year. I am resolved to rise with the sun and to study the Scriptures on Thursday, Friday, Saturday and Sunday mornings, and to study some Latin author on the other three mornings, Noons and nights. I intend to read English authors.

On December 10, 1796, Vice-President John Adams, as President of the U. S. Senate, addressed President George Washington:

We thank you, sir, for your faithful and detailed exposure of the existing situation of our country, and we sincerely join in sentiments of gratitude to an overruling Providence for the distinguished share of public prosperity and private happiness which the people of the United States so peculiarly enjoy.

On Saturday, March 4, 1797, in his Inaugural Address, given in Philadelphia, Pennsylvania, President John Adams stated:

Relying, however, on the purity of their intentions, the justice of their cause, and the integrity and intelligence of the people, under an overruling Providence which had so signally protected this country from the first, the representatives of this nation, then consisting of little more than half its present number, not only broke to pieces the chains which were forging and the rod of iron that was lifted up, but frankly cut asunder the ties which had bound them, and launched into an ocean of uncertainty....

If a love of science and letters and a wish to patronize every rational effort to encourage schools, colleges, universities, academies, and every institution for propagating knowledge, virtue and religion among all classes of the people, not only for their benign influence on the happiness of life in all its stages and classes, and of society in all its forms, but as the only means of preserving our Constitution from its natural enemies, the spirit of sophistry, the spirit of party, the spirit of intrigue, the profligacy of corruption, and the pestilence of foreign influence, which is the angel of destruction to elective governments...

With humble reverence, I feel it to be my duty to add, if a veneration for the religion of a people who profess and call themselves Christians, and a fixed resolution to consider a decent respect for Christianity among the best recommendations for the public service, can enable me in any degree to comply with your wishes, it shall be my strenuous endeavor that this sagacious injunction of the two Houses shall not be without effect....

And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and the Protector in all ages of the world of virtuous liberty, continue His blessings upon this nation and its Government and give it all possible success and duration consistent with the ends of His Providence.

On May 16, 1797, in a Special Session Message to Congress,
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President John Adams stated:

We have still abundant cause of gratitude to the Supreme Dispenser of National Blessings for general health and promising seasons, for domestic and social happiness, for the rapid progress and ample acquisitions of industry through extensive territories, for civil, political, and religious liberty....

To enable me to maintain this declaration I rely, under God, with entire confidence on the firm and enlightened support of the National Legislature and upon the virtue and patriotism of my fellow-citizens.

On May 23, 1797, the U. S. Senate, led by Vice-President Thomas Jefferson, addressed President John Adams:

And the Senate can not suffer the present occasion to pass without thus publicly and solemnly expressing their attachment to the Constitution and Government of their country; and as they hold themselves responsible to their constituents, their consciences, and their God, it is their determination by all their exertions to repel every attempt to alienate the affections of the people from the Government, so highly injurious to the honor, safety, and independence of the United States.

On May 24, 1797, in a reply to the U. S. Senate, President John Adams stated:

In a humble reliance on Divine Providence we may rest assured that while we reiterate with sincerity our endeavors to accommodate all our differences with France, the independence of our country can not be diminished, its dignity degraded, or its glory tarnished by any nation or combination of nations, whether friends or enemies.

On November 22, 1797, in his First Annual Address to Congress, President John Adams stated:

We have, nevertheless, abundant cause of gratitude to the Source of Benevolence and influence for interior tranquillity and personal security, for propitious seasons, prosperous agriculture, productive fisheries, and general improvements, and, above all, for a rational spirit of civil and religious liberty and a calm but steady determination to support our sovereignty, as well as our moral and our religious principles, against all open and secret attacks....

Nothing, in the meantime, will contribute so much to the preservation of peace and the attainment of justice as a manifestation of that energy and unanimity of which on many former occasions the people of the United States have given such memorable proofs, and the exertion of those resources for national defense which a beneficent Providence has kindly placed within their power....

Whatever may be the issue of the negotiation with France, and whether the war in Europe is or is not to continue, I hold it most certain that permanent tranquillity and order will not soon be obtained. The

state of society has so long been disturbed, the sense of moral and religious obligations so much weakened, public faith and national honor have been so impaired, respect to treaties has been so diminished, and the law of nations has lost so much of its force, while pride, ambition, avarice, and violence have been so long unrestrained, there remains no reasonable ground on which to raise an expectation that a commerce without protection or defense will not be plundered.

On November 27, 1797, the U. S. Senate addressed President John Adams:

We have abundant cause of gratitude to the Great Disposer of Human Events for interior tranquillity and personal security, for propitious seasons, prosperous agriculture, productive fisheries, and general improvement, and above all, for a rational spirit of civil and religious liberty and a calm but steady determination to support our sovereignty against all open and secret attacks.

On Friday, March 23, 1798, President John Adams issued a Proclamation of a National Day of Humiliation, Fasting, and Prayer:

As the safety and prosperity of nations ultimately and essentially depend on the protection and the blessing of Almighty God, and the national acknowledgement of this truth is not only an indispensable duty which the people owe to Him, but a duty whose natural influence is favorable to the promotion of that morality and piety without which social happiness can not exist nor the blessings of a free government be enjoyed;

And as this duty, at all times incumbent, is so especially in seasons of difficulty or of danger, when existing or threatening calamities, the just judgements of God against prevalent iniquity, are a loud call to repentance and reformation;

And as the United States of America are at present placed in a hazardous and afflictive situation by the unfriendly disposition, conduct, and demands of a foreign power, evinced by repeated refusals to receive our messengers of reconciliation and peace, by depredations on our commerce, and the infliction of injuries on very many of our fellow-citizens while engaged in their lawful business on the seas - under these conditions it has appeared to me that the duty of imploring the mercy and benediction of Heaven on our country demands at this time a special attention from its inhabitants.

I have therefore thought fit to recommend, and I do hereby recommend, that Wednesday, the 9th day of May next, be observed throughout the United States as a day of solemn humiliation, fasting, and prayer;

That the citizens of these States, abstaining on that day from their customary worldly occupations, offer their devout addresses to the Father of Mercies agreeably to those forms or methods which they have severally adopted as the most suitable and becoming;

That all religious congregations do, with the deepest humility, acknowledge before God the manifold

sins and transgressions with which we are justly chargeable as individuals and as a nation, beseeching Him at the same time, of His infinite grace, through the Redeemer of the World, freely to remit all our offenses, and to incline us by His Holy Spirit to that sincere repentance and reformation which may afford us reason to hope for His inestimable favor and heavenly benediction;

That our civil and religious privileges may be preserved inviolate and perpetuated to the latest generations;

That our public councils and magistrates may be especially enlightened and directed at this critical period;

That the American people may be united in those bonds of amity and mutual confidence and inspired with that vigor and fortitude by which they have in times past been so highly distinguished and by which they have obtained such invaluable advantages;

That the health of the inhabitants of our Land may be preserved, and their agriculture, commerce, fisheries, arts, and manufactures be blessed and prospered;

That the principles of genuine piety and sound morality may influence the minds and govern the lives of every description of our citizens, and that the blessings of peace, freedom, and pure religion may be speedily extended to all the nations of the earth.

And finally, I recommend that on the said day the duties of humiliation and prayer be accompanied by fervent thanksgiving to the Bestower of Every Good Gift, not only for His having hitherto protected and preserved the people of these United States in the independent enjoyment of their religious and civil freedom, but also for having prospered them in a wonderful progress of population, and for conferring on them many and great favors conducive to the happiness and prosperity of a nation.

Given under my hand and the seal of the United States of America, at Philadelphia, this 23d day of March, A. D. 1798, and of the Independence of the said States the twenty-second. John Adams.

By the President: Timothy Pickering, Secretary of State.

On October 11, 1798, President John Adams stated in a letter to the officers of the First Brigade of the Third Division of the Militia of Massachusetts:

We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge, or gallantry, would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.

On December 8, 1798, in his Second Annual Address to Congress, President John Adams stated:

While with reverence and resignation we contemplate the dispensations of Divine Providence in the alarming and destructive pestilence with which

several of our cities and towns have been visited, there is cause for gratitude and mutual congratulations that the malady has disappeared and that we are again permitted to assemble in safety at the seat of Government for the discharge of our important duties....

While we think on this calamity and sympathize with the immediate sufferers, we have abundant reason to present to the Supreme Being our annual oblations of gratitude for a liberal participation in the ordinary blessings of His providence.

On December 11, 1798, the U. S. Senate addressed President John Adams:

The Senate of the United States join you in thanks to Almighty God for the removal of the late afflicting dispensations of His providence and for the patriotic spirit and general prosperity of our country.

On December 13, 1798, the U. S. House of Representatives addressed President John Adams:

While with you we recognize our abundant cause of gratitude to the Supreme Disposer of Events for the ordinary blessings of Providence, we regard as of high national importance the manifestations in our country of a magnanimous spirit of resistance to foreign domination....

Disdaining a reliance on foreign protection, wanting no foreign guaranty of our liberties, resolving to maintain our national independence against every attempt to despoil us of this inestimable treasure, we confide under Providence in the patriotism and energies of the people of these United States for defeating the hostile enterprises of any foreign power.

On Wednesday, March 6, 1799, President John Adams issued a Proclamation of a National a Day of Humiliation, Fasting, and Prayer:

As no truth is more clearly taught in the Volume of Inspiration, nor any more fully demonstrated by the experience of all ages, than that a deep sense and a due acknowledgment of the growing providence of a Supreme Being and of the accountableness of men to Him as the searcher of hearts and righteous distributor of rewards and punishments are conducive equally to the happiness and rectitude of individuals and to the well-being of communities;

As it is also most reasonable in itself that men who are made capable of social acts and relations, who owe their improvements to the social state, and who derive their enjoyments from it, should, as a society, make their acknowledgments of dependence and obligation to Him who hath endowed them with these capacities and elevated them in the scale of existence by these distinctions;

As it is likewise a plain dictate of duty and a strong sentiment of nature that in circumstances of great urgency and seasons on imminent danger earnest and particular supplications should be made to Him who is able to defend or to destroy;

As, moreover, the most precious interests of the people of the United States are still held in jeopardy by the hostile designs and insidious acts of a foreign nation, as well as by the dissemination among them of those principles, subversive to the foundations of all religious, moral, and social obligations, that have produced incalculable mischief and misery in other countries;

And as, in fine, the observance of special seasons for public religious solemnities is happily calculated to avert the evils which we ought to deprecate, and to excite to the performance of the duties which we ought to discharge, by calling and fixing the attention of the people at large to the momentous truths already recited, by affording opportunity to teach and inculcate them by animating devotion and giving to it the character of a national act:

For these reasons I have thought proper to recommend, and I hereby recommend accordingly, that Thursday, the twenty-fifth day of April next, be observed throughout the United States of America as a day of solemn humiliation, fasting, and prayer;

That the citizens on that day abstain, as far as may be, from their secular occupation, and devote the time to the sacred duties of religion, in public and in private;

That they call to mind our numerous offenses against the Most High God, confess them before Him with the sincerest penitence, implore His pardoning mercy, through the Great Mediator and Redeemer, for our past transgressions, and that through the grace of His Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions in time to come;

That He would interpose to arrest the progress of that impiety and licentiousness in principle and practice so offensive to Himself and so ruinous to mankind;

That He would make us deeply sensible that "righteousness exalteth a nation but sin is a reproach to any people"[Proverbs 14: 34];

That He would turn us from our transgressions and turn His displeasure from us;

That He would withhold us from unreasonable discontent, from dissension, faction, sedition, and insurrection;

That He would preserve our country from the desolating sword;

That He would save our cities and towns from a repetition of those awful pestilential visitations under which they have lately suffered so severely, and that the health of our inhabitants generally may be precious in His sight;

That He would favor us with fruitful seasons and so bless the labors of the husbandman as that there may be food in abundance for man and beast;

That He would prosper our commerce, manufactures, and fisheries, and give success to the people in all their lawful industry and enterprise;

That He would smile on our colleges, academies, schools, and seminaries of learning, and make them nurseries of sound science, morals, and religion;

That He would bless all magistrates, from the

highest to the lowest, give them the true spirit of their station, make them a terror to evil doers and a praise to them that do well;

That He would preside over the councils of the nation at this critical period, enlighten them to a just discernment of the public interest, and save them from mistake, division, and discord;

That He would make succeed our preparations for defense and bless our armaments by land and sea;

That He would put an end to the effusion of human blood and the accumulation of human misery among the contending nations of the earth by disposing them to justice, to equity, to benevolence, and to peace;

And that He would extend the blessings of knowledge, of true liberty, and of pure and undefiled religion throughout the world.

And I do also recommend that with these acts of humiliation, penitence, and prayer, fervent thanksgiving to the Author of All Good be united for the countless favors which He is still continuing to the people of the United States, and which render their condition as a nation eminently happy when compared with the lot of others. Given, etc.

On December 3, 1799, in his Third Annual Address to Congress, President John Adams stated:

The flattering prospects of abundance from the labors of the people by land and by sea; the prosperity of our extended commerce, notwithstanding interruptions occasioned by the belligerent state of a great part of the world; the return of health, industry, and trade to those cities which have lately been afflicted with disease, and the various and inestimable advantages, civil and religious, which, secured under our happy frame of government, are continued to us unimpaired, demand of the whole American people sincere thanks to a benevolent Deity for the merciful dispensations of His Providence.

On December 9, 1799, the U. S. Senate addressed President John Adams:

We devoutly join you in offering our thanks to Almighty God for the return of health to our cities and for the general prosperity of the country.

On December 9, 1799, the U. S. House of Representatives addressed President John Adams:

While the House of Representatives contemplate the flattering prospects of abundance from the labors of the people by land and by sea, the prosperity of our extended commerce notwithstanding the interruptions occasioned by the belligerent state of a great part of the world, the return of health, industry, and trade to those cities which have lately been afflicted with disease, and the various and inestimable advantages, civil and religious, which, secured under our happy frame of Government, are continued to us unimpaired, we can not fail to offer up to a benevolent Deity our sincere thanks for these the merciful dispensations of His protecting Providence. . . .

We offer up our fervent prayers to the Supreme Ruler of the Universe for the success of their embassy, and that it may be productive of peace and happiness to our common country. The uniform tenor of your conduct through a life useful to your fellow-citizens and honorable to yourself gives a sure pledge of the sincerity with which the avowed objects of the negotiations will be pursued on your part, and we earnestly pray that similar dispositions may be displayed on the part of France.

On December 10, 1799, in a reply to the U.S. House of Representatives, President John Adams stated:

We may be sure, under the smiles of Divine Providence, that we shall effectually promote and extend our national interest and happiness.

On December 19, 1799, in a message to Congress, President John Adams stated:

The letter herewith transmitted will inform you that it has pleased Divine Providence to remove from this life our excellent fellow-citizen, George Washington, by the purity of his character and a long series of services to his country rendered illustrious through the world. It remains for an affectionate and grateful people, in whose hearts he can never die, to pay suitable honors to his memory.

On December 23, 1799, the U.S. Senate addressed President John Adams:

The Senate of the United States respectfully take leave, sir, to express to you their deep regret for the loss their country sustains in the death of General George Washington. . . .

Our country mourns her father. The Almighty Disposer of Human Events has taken from us our greatest benefactor and ornament. It becomes us to submit with reverence to Him. . . .

Favored of Heaven, he departed without exhibiting the weakness of humanity. Magnanimous in death, the darkness of the grave could not obscure his brightness. Such was the man whom we deplore. Thanks to God, his glory is consummated. Washington yet lives on earth in his spotless example; his spirit is in Heaven.

On December 23, 1799, in an address to the U.S. Senate, President John Adams stated:

Among all our original associates in that memorable league of the continent in 1774, which first expressed the sovereign will of a free nation in America, he was the only one remaining in the General Government. Although with a constitution more enfeebled than his at an age when he thought it necessary to prepare for retirement, I feel myself alone bereaved of my last brother. . . . For his fellow-citizens, if their prayers could have been answered, he would have been immortal. . . . Trusting, however, in the wise and righteous dominion of Providence over the passions of men and the results of their councils and actions, as

well as over their lives, nothing remains from me but humble resignation.

On January 8, 1800, in a message to Congress, President John Adams stated:

In compliance with the request in one of the resolutions of Congress of the 21st of December last, I transmitted a copy of these resolutions, by my secretary, Mr. Shaw, to Mrs. Washington, assuring her of the profound respect Congress will ever bear to her person and character, of their condolence in the late afflicting dispensation of Providence, and entreating her assent to the interment of the remains of General George Washington in the manner expressed in the first resolution. As the sentiments of that virtuous lady, not less beloved by this nation than she is at present greatly afflicted, can never be so well expressed as in her own words, I transmit to Congress her original letter.

On December 31, 1799, from Mount Vernon, Martha Washington wrote to President John Adams:

Sir: While I feel with keenest anguish the late dispensation of Divine Providence, I can not be insensible to the mournful tributes of respect and veneration which are paid to the memory of my dear deceased husband; and as his best services and most anxious wishes were always devoted to the welfare and happiness of his country, to know that they were truly appreciated and gratefully remembered affords no inconsiderable consolation.

Taught by the great example which I have so long had before me never to oppose my private wishes to the public will, I must consent to the request made by Congress, which you have had the goodness to transmit to me; and in doing this I need not, I can not, say what a sacrifice of individual feeling I make to a sense of public duty.

With grateful acknowledgments and unfeigned thanks for the personal respect and evidence of condolence expressed by Congress and yourself, I remain, very respectfully, sir, your most obedient, humble servant.
Martha Washington.

On November 1, 1800, John Adams became the first U. S. President to move into the White House. The following day he wrote a letter to his wife, a portion of which was inscribed on the mantelpiece of the State Dining Room by President Franklin D. Roosevelt:

I pray Heaven to bestow the best of blessings on this house and all that shall hereafter inhabit it. May none but honest and wise men ever rule under this roof.

On November 22, 1800, in his Fourth Annual Address to Congress, which began the first session of Congress in the new Capitol of Washington, in the District of Columbia, President John Adams stated:

It would be unbecoming the representatives of this

nation to assemble for the first time in this solemn temple without looking up to the Supreme Ruler of the Universe and imploring His blessing. May this territory be the residence of virtue and happiness! In this city may that piety and virtue, that wisdom and magnanimity, that constancy and self-government, which adorned the great character whose name it bears be forever held in veneration! Here and throughout our country may simple manners, pure morals, and true religion flourish forever!

On November 25, 1800, the U. S. Senate addressed President John Adams:

Sir: Impressed with the important truth that the hearts of rulers and people are in the hand of the Almighty, the Senate of the United States most cordially join in your invocations for blessings upon the Government and people of this Union. We meet you, sir, and the other branch of the National Legislature in the city which is honored by the name of our late hero and sage, the illustrious Washington, with sensations and emotions which exceed our power of description. . . .

Great indeed would have been our gratification if his sum of earthly happiness had been completed by seeing the Government thus peaceably convened at this place; but we derive consolation from a belief that the moment in which we were destined to experience the loss we deplore was fixed by that Being whose counsels can not err, and from a hope that since in this seat of Government, which bears his name, his earthly remains will be deposited, the members of Congress, and all who inhabit the city, with these memorials before them, will retain his virtues in lively recollection, and make his patriotism, morals, and piety models for imitation.

And permit us to add, sir, that it is not among the least of our consolations that you, who have been his companion and friend from the dawning of our national existence, and trained in the same school of exertion to effect our independence, are still preserved by a gracious Providence in health and activity to exercise the functions of Chief Magistrate. . . .

And we trust that, under the protection of Divine Providence the wisdom and virtue of the citizens of the United States will deliver our national compact unimpaired to a grateful posterity.

On November 26, 1800, in an address to the U. S. Senate, President John Adams stated:

With you I deplore the death of that hero and sage who bore so honorable and efficient a part in the establishment of both. Great indeed would have been my gratification if his sum of earthly happiness had been completed by seeing the Government thus peaceably convened at this place, himself at its head; but while we submit to the decisions of Heaven, whose councils are inscrutable to us, we can not but hope that the members of Congress, the officers of Government, and all who inhabit the city or the country will retain his

virtues in lively recollection and make his patriotism, morals, and piety models for imitation...

With you I trust that under the protection of Divine Providence the wisdom and virtue of our citizens will deliver our national compact unimpaired to a free, prosperous, happy, and grateful posterity. To this end it is my fervent prayer that in this city the foundations of wisdom may be always opened and the streams of eloquence forever flow.

On January 24, 1801, in a letter to George Churchman and Jacob Lindley regarding slavery, John Adams stated:

My opinion against it has always been known... Never in my life did I own a slave.

On February 16, 1809, in a letter to Judge F. A. Van der Kemp, John Adams wrote:

The Hebrews have done more to civilize men than any other nation... [God] ordered the Jews to preserve and propagate to all mankind the doctrine of a Supreme, Intelligent, Wise, Almighty Sovereign of the Universe... [which is] to be the great essential principle of morality, and consequently all civilization.

On January 21, 1810, in a letter to Dr. Benjamin Rush, John Adams wrote:

The Christian Religion, as I understand it, is the brightest of the glory and the express portrait of the eternal, self-evident, independent, benevolent, all-powerful and all-merciful Creator, Preserver and Father of the Universe, the first good, first perfect, and first fair. It will last as long as the world. Neither savage nor civilized man could ever have discovered or invented it. Ask me not then whether I am a Catholic or Protestant, Calvinist or Arminian. As far as they are Christians, I wish to be a fellow disciple of them all.

On August 28, 1811, in a letter to Dr. Benjamin Rush, John Adams wrote:

Religion and virtue are the only foundations, not only of republicanism and of all free government, but of social felicity under all governments and in all the combinations of human society.

In a letter to Mr. Warren, John Adams stated:

The Form of Government, which you admire, when its Principles are pure is admirable, indeed, it is productive of every Thing which is great and excellent among Men. But its Principles are as easily destroyed, as human Nature is corrupted... A Government is only to be supported by pure Religion or Austere Morals. Private, and public Virtue is the only Foundation of Republics.

On June 28, 1813, in a letter to Thomas Jefferson, John Adams wrote:

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The general principles, on which the Fathers achieved independence, were the only Principles in which that beautiful Assembly of young Gentlemen could Unite... And what were these general Principles? I answer, the general Principles of Christianity, in which all these Sects were United: And the general Principles of English and American Liberty, in which all those young Men United, and which had United all Parties in America, in Majorities sufficient to assert and maintain her Independence.

Now I will avow, that I then believe, and now believe, that those general Principles of Christianity, are as eternal and immutable, as the Existence and Attributes of God; and that those Principles of Liberty, are as unalterable as human Nature and our terrestrial, mundane System.

John Adams wrote to Thomas Jefferson:

Have you ever found in history, one single example of a Nation thoroughly corrupted that was afterwards restored to virtue?... And without virtue, there can be no political liberty.... Will you tell me how to prevent riches from becoming the effects of temperance and industry?

Will you tell me how to prevent luxury from producing effeminy, intoxication, extravagance, vice and folly?... I believe no effort in favour of virtue is lost.

On September 14, 1813, in a letter to Thomas Jefferson, John Adams wrote:

My adoration of the author of the Universe is too profound and too sincere. The love of God and his creation - delight, joy, triumph, exultation in my own existence - though but an atom, a molecule organic, in the Universe - these are my religion.

On December 3, 1813, in a letter to Thomas Jefferson, John Adams wrote:

Allegiance to the Creator and Governor of the Milky-Way, and the Nebulae, and benevolence to all his creatures, is my Religion.

On December 25, 1813, in a letter to Thomas Jefferson, John Adams wrote:

I have examined all religions, as well as my narrow sphere, my straightened means, and my busy life, would allow; and the result is that the Bible is the best Book in the world. It contains more philosophy than all the libraries I have seen.

In 1814, in letter number 16 of a thirty-two letter series refuting John Taylor's critical book against Adams' policies, John Adams wrote:

Religion, however, has been so universally associated with government, that it is impossible to separate them in this inquiry.

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On January 13, 1815, in a letter to Judge F.A. Van der Kemp, John Adams stated:

I have searched after truth by every means and by every opportunity in my power, and with a sincerity and impartiality, for which I can appeal to God, my adored Maker.

My religion is founded on the love of God and my neighbor; in the hope of pardon for my offenses; upon contrition; upon the duty as well as the necessity of supporting with patience the inevitable evils of life; in the duty of doing no wrong, but all the good I can, to the creation, of which I am but an infinitesimal part. I believe, too, in a future state of rewards and punishments....

On June 20, 1815, John Adams wrote to Thomas Jefferson:

The question before the human race is, whether the God of nature shall govern the world by His own laws.

On August 9, 1816, in a letter to Thomas Jefferson, John Adams wrote:

Let us then wish for immortality at all hazards, and trust the Ruler with his skies. I do; and earnestly wish for his commands, which to the utmost of my power shall be implicitly and piously obeyed.

On November 4, 1816, John Adams wrote to Thomas Jefferson:

Conclude not from all this that I have renounced the Christian religion. Far from it. I see in every page something to recommend Christianity in its purity, and something to discredit its corruptions... The Ten Commandments and the Sermon on the Mount contain my religion.

On December 27, 1816, in a letter to Judge F.A. Van de Kemp, John Adams wrote:

As I understand the Christian religion, it was, and is, a revelation... Let it once be revealed or demonstrated that there is no future state, and my advice to every man, woman, and child, would be, as our existence would be in our own power, to take opium. For, I am certain there is nothing in this world worth living for but hope, and every hope will fail us, if the last hope, that of a future state, is extinguished.

On April 19, 1817, John Adams wrote to Thomas Jefferson:

Without religion, this world would be something not fit to be mentioned in polite company.
... The most abandoned scoundrel that ever existed, never yet wholly extinguished his Conscience and while Conscience remains, there is some religion.

On October 7, 1818, John Adams wrote to Thomas Jefferson:

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Now, sir, for my griefs! The dear partner of my life for 54 years as a wife and for many more as a lover, now lies in extremis, forbidden to speak or to be spoken to... If human life is a bubble, no matter how soon it breaks, if it is, as I firmly believe, an immortal existence, we ought patiently to wait the instructions of the great Teacher.

I am, Sir, your deeply afflicted friend,
John Adams

John Adams wrote:

That you and I shall meet in a better world I have no doubt than we now exist on the same globe; if my reason did not convince me of this, Cicero's Dream of Scipio, and his Essay on Friendship and Old Age would have been sufficient for that purpose. But Jesus taught us that a future state is a social state, when He promised to prepare places in His Father's house of many mansions, for His disciples.

The moment the idea is admitted into society that property is not as sacred as the laws of God... anarchy and tyranny commence. Property must be secured or liberty cannot exist.

John Adams and Thomas Jefferson were on opposite sides of several major political issues, and many times engaged in heated debates. John Adams, the 2nd President, was succeeded in office by Thomas Jefferson. So strong were his feelings against Jefferson at the time, that Adams even left Washington, D.C., to avoid being at Jefferson's Inauguration.

Later in life, though, the two became the best of friends. Their correspondence reveals, not only their faith, but also their friendship. John Adams and Thomas Jefferson both died on the same day, July 4, 1826, exactly 50 years after they had signed the Declaration of Independence. Once a hardened political opponent of Jefferson's, John Adams' last words were:

Thank God, Jefferson lives!

Williamson, Hugh (December 5, 1735-May 22, 1819), was a signer of the U.S. Constitution. He was a member of the Continental Congress; a member of the U.S. House of Representatives, 1789-93; a land speculator; and a scientist, having joined with Dr. Franklin in many of his electrical experiments.

As a young man, Hugh Williamson studied for the ministry, visiting and praying for the sick in his neighborhood. After his father died, he pursued the study of divinity, and went on to become a preacher:

In 1759 he went to Connecticut, where he pursued his theological studies and was licensed to preach. After returning from Connecticut, he was admitted to membership in the Presbytery of Philadelphia... [and there] preached nearly two years.

Unfortunately, it became apparent that a chronic weakness in his chest would not permit him to continue in a career of public speaking.

Hugh Williamson then entered medical school, working as a professor in mathematics to finance his education. After

graduation, he practiced in Philadelphia, and following travels in Europe became Surgeon General, distinguishing himself in medical service during the Revolutionary War.

After his service in Congress, Williamson became wealthy through investments and land speculations. He then wrote extensively for medical and literary societies, winning much acclaim.

In 1811, Hugh Williamson wrote a powerful book refuting the "higher criticism" of scripture. His book, entitled Observations of the Climate in Different Parts of America, provided a scientific explanation for the credibility of the Holy Scriptures in regard to Noah's flood and the events of Moses' exodus.

Henry, Patrick (May 29, 1736-June 6, 1799), was an American Revolutionary leader and orator, who spoke the phrase, "Give me Liberty or give me death!" He was Commander in Chief of the Virginia Militia, a member of the Virginia General Assembly and House of Burgesses, 1765; and a member of the Continental Congress, 1774-75. He was the five-time Governor of the State of Virginia, 1776-79, 1784-86, and was instrumental in writing the Constitution of Virginia.

Patrick Henry was offered numerous positions by President George Washington and Congress, but he declined them all, including: Secretary of State, Chief Justice of the Supreme Court, U.S. Minister to Spain, U.S. Minister to France and U.S. Senator.

On the reverse of The Stamp Act Resolves, passed in the House of Burgesses, May 1765, Patrick Henry wrote:

This brought on the war which finally separated the two countries and gave independence to ours. Whether this will prove a blessing or a curse, will depend upon the use our people make of the blessings, which a gracious God hath bestowed on us.

If they are wise, they will be great and happy. If they are of a contrary character, they will be miserable.

Righteousness alone can exalt them as a nation. Reader! Whoever thou art, remember this, and in thy sphere practice virtue thyself, and encourage it in others.

(signed) P. Henry

Prior to the Revolution, in 1768, Patrick Henry rode for miles on horseback to a trial in Spottsylvania County. He entered the rear of the courtroom where three Baptist ministers were being tried for having preached without the sanction of the Episcopalian Church. In the midst of the proceedings, he interrupted:

May it please your Lordships, what did I hear read? Did I hear an expression that these men, whom you worships are about to try for misdemeanor, are charged with preaching the gospel of the Son of God?

In a courtroom speech, Patrick Henry stated:

I know, sir, how well it becomes a liberal man and a Christian to forget and forgive. As individuals professing a holy religion, it is our bounden duty to forgive injuries done us as individuals. But when the character of Christian you add the character of

patriot, you are in a different situation. Our mild and holy system of religion inculcates an admirable maxim of forbearance. If your enemy smite one cheek, turn the other to him. But you must stop there. You cannot apply this to your country. As members of a social community, this maxim does not apply to you. When you consider injuries done to your country your political duty tells you of vengeance. Forgive as a private man, but never forgive public injuries. Observations of this nature are exceedingly unpleasant, but it is my duty to use them.

In a 1773 letter to Robert Pleasants, Patrick Henry expressed his disapproval of the slave trade:

I take this opportunity to acknowledge the receipt of Anthony Benezet's Book against the slave trade. I thank you for it....

Is it not amazing, that at a time when the rights of humanity are defined and understood with precision in a country above all others fond of liberty, that in such an age and in such a country, we find men professing a religion most humane, mild, meek, gentle and generous, adopting a Principle as repugnant to humanity, as it is inconsistent to the Bible and destructive to liberty?....

I will not, I cannot justify it.... I believe a time will come when an opportunity will be offered to abolish this lamentable evil....

It is a debt we owe to the purity of our Religion to show that it is at variance with that law which warrants slavery. I know not when to stop. I would say many things on this subject, a serious review of which gives gloomy perspective to future times.

On March 23, 1775, the Second Virginia Convention had been relocated from the House of Burgesses to St. John's Church in Richmond, because of increasing tensions between the Colonies and the British. Britain had burdens upon the Colonies as seen in the Currency Act (1764), the Sugar Act (1764), the Stamp Act (1765), the Quartering Act (1765), the Declaratory Act (1766), the Townshend Act (1767), the Tea Act (1773), the Boston Port Act (1774), the Justice Act (1774), the Massachusetts Government Act (1774), the Quartering Act (1774), the Quebec Act (1774), and the Proclamation of Rebellion (1775).

Patrick Henry stated:

No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and, therefore, I hope that it will not be thought disrespectful to those gentlemen, if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve.

This is no time for ceremony. The question before the House is one of awful moment to this country. For my own part I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility

which we hold to God and our country.

Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason towards my country, and of an act of disloyalty towards the majesty of heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren, till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation?

For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth -- to know the worst and to provide for it. I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years, to justify those hopes with which gentlemen have been pleased to solace themselves and the House?

Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with these warlike preparations which cover our waters and darken our land.

Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation -- the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission?

Can gentlemen assign any other possible motives for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies?

No, sir, she has none. They are meant for us; they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer on the subject? Nothing.

We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves longer.

Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament.

Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope.

If we wish to be free -- if we mean to preserve inviolate those inestimable privileges for which we have been so long contending -- if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir, that we are weak -- unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?

Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us.

The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable -- and let it come! I repeat it, sir, let it come!

It is in vain, sir, to extenuate the matter. Gentlemen may cry, "Peace! Peace!" -- but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!

On June 12, 1776, as a member of the committee chosen to draft the first constitution of the commonwealth of Virginia, Patrick Henry helped champion Article XVI of the Virginia Bill of Rights:

That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or

violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

In 1784, Patrick Henry supported a Bill establishing a "Provision for Teachers of the Christian Religion":

The general diffusion of Christian knowledge hath a natural tendency to correct the morals of men, restrain their vices, and preserve the peace of society...

Patrick Henry is attributed to have stated:

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. For this very reason peoples of other faiths have been afforded asylum, prosperity, and freedom of worship here.

Patrick Henry reprinted and distributed Soame Jennings' book, View of the Internal Evidence of Christianity.

In 1786, Patrick Henry wrote to his sister, Ann Christian, in Kentucky, upon learning of the death of her husband, Colonel William Christian:

Would to God I could say something to give relief to the dearest of women and sisters...

My heart is full. Perhaps I may never see you in this world. O may we meet in Heaven, to which the merits of Jesus will carry those who love and serve Him.

Heaven will, I trust, give you its choicest comfort and preserve your family. Such is the prayer of him who thinks it his honor and pride to be, Your Affectionate Brother, Patrick Henry.

In 1796, in a letter to his daughter, Patrick Henry stated:

Amongst other strange things said of me, I hear it is said by the deists that I am one of their number; and, indeed, that some good people think I am no Christian. This thought gives me much more pain than the appellation of Tory; because I think religion of infinitely higher importance than politics; and I find much cause to reproach myself that I have lived so long and have given no decided and public proofs of my being a Christian. But, indeed, my dear child, this is the character which I prize far above all this world has, or can boast.

Patrick Henry stated:

Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of free-men. It is when a people forget God, that tyrants forge their chains. A vitiated state of morals, a corrupted public conscience, is incompatible with freedom.

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Patrick Henry, once interrupted while engaged in Bible reading, held up his Bible and said:

The Bible is worth all other books which have ever been printed, and it has been my misfortune that I have never found time to read it with the proper attention and feeling till lately. I trust in the mercy of Heaven that it is not yet too late.

Shortly before his death, in a letter to Archibald Blair, January 8, 1799, Patrick Henry commented on the French Revolution:

And, whilst I see the dangers that threaten ours from her [France's] intrigues and her arms, I am not so much alarmed as at the apprehension of her destroying the great pillars of all government and of social life, - I mean virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed.

In failing health, Patrick Henry wrote in 1799 to President John Adams, to express regrets that he would not be able to serve as the U.S. Minister to France, nor the term he had been elected to in Virginia's legislature. Knowing his time was short he told his family:

Oh, how wretched should I be at this moment, if I had not made my peace with God!

While Patrick Henry was dying, he spoke:

Doctor, I wish you to observe how real and beneficial the religion of Christ is to a man about to die... I am, however, much consoled by reflecting that the religion of Christ has, from its first appearance in the world, been attacked in vain by all the wits, philosophers, and wise ones, aided by every power of man, and its triumphs have been complete.

On November 20, 1798, in his Last Will and Testament, Patrick Henry wrote:

I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich, and if they had not that, and I had given them all the world, they would be poor.

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

Bishop Meade wrote of Patrick Henry that:

His attachment to the [Episcopal] Church of his fathers is clearly established.

On behalf of the Henry family, Reverend Dresser wrote of Patrick Henry:

It is stated, in an article which I saw some time ago, from the Protestant Episcopalian, and, I presume, from one of you, that Patrick Henry was once an infidel, &c. His widow and some of his descendants are residing in this county, and I am authorized by one of them to say that the anecdote related is not true. He ever had, I am informed, a very abhorrence of infidelity, and actually wrote an answer to "Paine's Age of Reason," but destroyed it before his death. His widow informed me that he received the Communion as often as an opportunity was offered, and on such occasions always fasted until after he had communicated, and spent the day in the greatest retirement. This he did both while Governor and afterward. Had he lived a few years longer, he would have probably done much to check the immoral influence of one of his compatriots, whose works are now diffusing the poison of infidelity throughout our Land.

Patrick Henry's grandson, William Wirt Henry, described Henry as one who:

Looked to the restraining and elevating principles of Christianity as the hope of his country's institutions.

Patrick Henry Fontaine, also a grandson, said Patrick Henry had committed himself to the:

Earnest efforts to establish true Christianity in our country.

Hancock, John (January 12, 1737-October 8, 1793), was an American merchant and Revolutionary leader. He was a graduate of Harvard, 1754, a member of the Massachusetts Provincial Congress, 1766-72; and a member of the Continental Congress, 1774-78. He became well-known for being the first to sign the Declaration of Independence. He was the Governor of Massachusetts, 1780-85, 1787-93.

On March 5, 1774, on the occasion of the Boston Massacre, John Hancock gave an oration in Boston, which was printed in five pamphlet editions and widely circulated:

Some boast of being "friends to government": I am a friend to "righteous" government, to a government founded upon the principles of reason and justice....

I have the most animating confidence that the present noble struggle for liberty will terminate gloriously for America. And let us play the man for our GOD, and for the cities of our GOD; while we are using the means in our power, let us humbly commit our righteous cause to the great LORD of the universe, who loveth righteousness and hateth inequity.

- And having secured the approbation of our hearts, by a faithful and unwearied discharge of our duty to our country, let us joyfully leave her important concerns in the hands of HIM who raiseth up and putteth down empires and kingdoms of the world as HE pleases; and with cheerful submission to HIS sovereign will, devoutly say,

"Although the fig-tree shall not blossom, neither

shall fruit be in the vines; the labour of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet we will rejoice in the LORD, we will joy in the GOD of our salvation." (Habakkuk 3: 17-18)

While serving as President of the Massachusetts Provincial Congress in October of 1774, John Hancock urged the people of his colony to repentance:

We think it is incumbent upon this people to humble themselves before God on account of their sins, for He hath been pleased in His righteous judgment to suffer a great calamity to befall us, as the present controversy between Great Britain and the Colonies.

[And] also implore the Divine Blessing upon us, that by the assistance of His grace, we may be enabled to reform whatever is amiss among us, so that God may be pleased to continue to us the blessings we enjoy, and remove the tokens of His displeasure, by causing harmony and union to be restored between Great Britain and these Colonies.

The Massachusetts Provincial Congress agreed with John Hancock, concurring in late 1774:

Resistance to tyranny becomes the Christian and social duty of each individual... Continue steadfast and, with a proper sense of your dependence on God, nobly defend those rights which heaven gave, and no man ought to take from us.

On April 15, 1775, the Massachusetts Provincial Congress declared a Day of Public Humiliation, Fasting and Prayer, signed by the President of the Provincial Congress, John Hancock:

In circumstances dark as these, it becomes us, as Men and Christians, to reflect that, whilst every prudent Measure should be taken to ward off the impending Judgements... All confidence must be withheld from the Means we use; and reposed only on that GOD who rules in the Armies of Heaven, and without whose Blessing the best human Counsels are but Foolishness - and all created Power Vanity;

It is the Happiness of his Church that, when the Powers of Earth and Hell combine against it... that the Throne of Grace is of the easiest access - and its Appeal thither is graciously invited by the Father of Mercies, who has assured it, that when his Children ask Bread he will not give them a Stone...

RESOLVED, That it be, and hereby is recommended to the good People of this Colony of all Denominations, that THURSDAY the Eleventh Day of May next be set apart as a Day of Public Humiliation, Fasting and Prayer... to confess the sins... to implore the Forgiveness of all our Transgression... and a blessing on the Husbandry, Manufactures, and other lawful Employments of this People; and especially that the union of the American Colonies in Defence of their Rights (for hitherto we desire to thank Almighty GOD) may be preserved and confirmed... And that AMERICA may soon behold a gracious Interposition of Heaven.

By Order of the Provincial Congress,
John Hancock, President.

(See also Boston Tea Party.)

On November 8, 1783, Governor John Hancock, from Boston, Massachusetts, issued a Proclamation for a Day of Thanksgiving and Prayer to celebrate the victorious conclusion of the Revolutionary War:

John Hancock, Esquire
Governor of the Commonwealth of Massachusetts
A Proclamation for a Day of Thanksgiving:

Whereas... these United States are not only happily rescued from the Danger and Calamities to which they have been so long exposed, but their Freedom, Sovereignty and Independence ultimately acknowledged.

And whereas... the Interposition of Divine Providence in our Favor hath been most abundantly and most graciously manifested, and the Citizens of these United States have every Reason for Praise and Gratitude to the God of their salvation.

Impressed therefore with an exalted Sense of the Blessings by which we are surrounded, and of our entire Dependence on that Almighty Being from whose Goodness and Bounty they are derived;

I do by and with the Advice of the Council appoint Thursday the Eleventh Day of December next (the Day recommended by the Congress to all the States) to be religiously observed as a Day of Thanksgiving and Prayer, that all the People may then assemble to celebrate... that he hath been pleased to continue to us the Light of the Blessed Gospel;... That we also offer up fervent Supplications... to cause pure Religion and Virtue to flourish... and to fill the World with his glory.

Paine, Thomas (January 29, 1737-June 8, 1809), was the American Revolutionary author who wrote a sixteen-pamphlet series entitled, *The American Crisis*, which he signed "Common Sense." Greatly fanning the flames of colonial independence, his first essay, issued December 23, 1776, was read out loud to the Colonial Army at Valley Forge by order of General Washington. In it, Thomas Paine wrote:

These are the times that try men's souls. the summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and woman.

Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph.

What we obtain too cheaply, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a price upon its goods; and it would be strange indeed if so celestial an article as FREEDOM should not be highly rated.

Britain, with an army to enforce her tyranny, has declared that she has a right (not only to TAX) but "to BIND us in ALL CASES WHATSOEVER," and if being bound in that manner, is not slavery, then is there no such a

thing as slavery upon earth.

Even the expression is impious, for so unlimited a power can only belong to God...

I have as little superstition in me as any man living, but my secret opinion has ever been, and still is, that God Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who have so earnestly and so repeatedly sought to avoid the calamities of war, by every decent method which wisdom could invent.

Neither have I so much of the infidel in me, as to suppose that he has relinquished the government of the world, and given us up to the care of devils; and I do not, I cannot see on what grounds the king of Britain can look up to Heaven for help against us: a common murder, a highwayman, or a housebreaker, has as good a pretence as he....

Say not that thousands are gone, turn out your tens of thousands; throw not the burden of the day upon Providence, but "show your faith by your works" that God may bless you. It matters not where you live, or what rank of life you hold, the evil or the blessing will reach you all.

The far and the near, the home counties and the back, the rich and the poor, will suffer or rejoice alike.

The heart that feels not now is dead: the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole and made them happy. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection.

'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

The cause of America is in a great measure the cause of all mankind. Where, say some, is the king of America? I'll tell you, friend, He reigns above.

Yet that we may not appear to be defective even in earthly honors, let a day be solemnly set apart for proclaiming the charter; let it be placed on the divine law, the Word of God; let a crown be placed thereon.

The Almighty implanted in us these inextinguishable feelings for good and wise purposes. They are the guardians of His image in our heart. They distinguish us from the herd of common animals.

Attributed to Thomas Paine, The American Patriot's Prayer, written in 1776, reflected the sentiment of the colonies:

THE AMERICAN PATRIOT'S PRAYER

Parent of all, omnipotent
In heav'n and earth below,
Thro' all creation's bounds unspent,
Whose streams of goodness flow,

Teach me to know from whence I rose,
and unto what designed;
No private aims let me propose,

American Quotations.txt
Since linked with human kind.

But chief to hear my country's voice,
 may all my thoughts incline,
'Tis reason's law, 'tis virtue's choice,
 'Tis nature's call and thine.

Me from fair freedom's sacred cause,
 Let nothing e'er divide;
Grandeur, nor gold, nor vain applause,
 Nor friendship false misguide.

Let me not faction's partial hate
 Pursue to this land's woe;
Nor grasp the thunder of the state,
 To wound a private foe.

If, for the right, to wish the wrong
 My country shall combine,
Single to serve th' erroneous throng,
 Spirit of themselves, be mine.

In 1790, Benjamin Franklin wrote to Thomas Paine regarding his copy of the manuscript of *The Age of Reason*:

I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a Providence that takes cognizance of, guards, and guides, and may favor particular persons, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion that... the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits into the wind, spits in his own face. But were you to succeed, do you imagine any good would be done by it?... Think how great a portion of mankind consists of weak and ignorant men and women and of inexperienced, inconsiderate youth of both sexes who have need of the motives of religion to restrain them from vice, to support their virtue... I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person... If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship.

In retorting Thomas Paine's assertions, John Adams stated in his diary, July 26, 1796:

The Christian religion is, above all the Religions that ever prevailed or existed in ancient or modern times, the religion of Wisdom, Virtue, Equity, and Humanity. Let the Blackguard Paine say what he will; it is Resignation to God, it is Goodness itself to Man.

On November 30, 1802, in his last known letter to Thomas Paine, Samuel Adams wrote:

When I heard you had turned your mind to a defense of infidelity, I felt myself much astounded and more grieved, that you had attempted a measure so injurious to the feelings and so repugnant to the true interest of so great a part of the citizens of the United States. The people of New England, if you will allow me to use a Scripture phrase, are fast returning to their first love. Will you excite among them the spirit of angry controversy at a time when they are hastening to amity and peace? I am told that some of our newspapers have announced your intention to publish an additional pamphlet upon the principles of your Age of Reason. Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens, or have you hopes of converting a few of them to assist you in so bad a cause.

Charles Carroll of Carrollton, one of the signers of the Declaration of Independence, described Paine's work as:

...blasphemous writings against the Christian religion.

Thomas Paine lost his popularity when he wrote *The Age of Reason*, a work embracing French Rationalism. In his later years, though, he is attributed with having stated:

I would give worlds, if I had them, if *The Age of Reason* had never been published. O Lord, help! Stay with me! It is hell to be left alone.

Thomas Paine stated:

Reputation is what men and women think of us; character in what God and the angels know of us.

Thomas Paine stated:

I believe in one God...and I hope for happiness beyond this life.

Thomas Paine, a man who was an "Englishman by birth, French citizen by decree, and American by adoption," gave his last words:

I die in perfect composure and resignation to the will of my Creator, God.

Carroll, Charles (September 19, 1737-November 14, 1832), was a member of the Continental Congress and one of the first signers of the Declaration of Independence. Born at Annapolis, Maryland, he became one of the richest men in the Colonies. Charles, who outlived all the other signers, made many daring speeches and greatly supported the patriot cause with his finances. When he signed his name to the Declaration, someone commented that there were many men with the name "Charles Carroll" and that the British would not know which one was him. He at once added "of Carrollton," and was known by that title ever since.

On November 4, 1800, in a letter to James McHenry, Charles Carroll, stated:

Without morals a republic cannot subsist any

length of time; they therefore who are decrying the Christian religion, whose morality is so sublime and pure [and] which insures to the good eternal happiness, are undermining the solid foundation of morals, the best security for the duration of free governments.

On April 23, 1820, in a letter to Robert Goodloe, Charles Carroll, who was a member of a society to end slavery, stated:

[W]hy keep alive the question of slavery? It is admitted by all to be a great evil.

On September 27, 1825, in a letter to Charles W. Wharton, Esq., written from Doughoragen, Maryland, Charles Carroll stated:

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.

On October 9, 1827, in a letter to the Rev. John Stanford, Charles Carroll, who was a Roman Catholic, stated:

To obtain religious as well as civil liberty I entered jealously into the Revolution, and observing the Christian religion divided into many sects, I founded the hope that no one would be so predominant as to become the religion of the State. That hope was thus early entertained, because all of them joined in the same cause, with few exceptions of individuals.

Allen, Ethan (January 21, 1738-February 12, 1789), was an American Revolutionary War leader and Commander of the Green Mountain Boys. On the morning of May 10, 1775, in a surprise attack, Allen's troops surrounded Fort Ticonderoga on Lake Champlain. Ethan Allen demanded that Captain de la Place surrender the fort instantly. The bewildered captain asked in whose name and in whose authority Allen was making such a demand. Ethan Allen responded:

In the Name of the Great Jehovah and the Continental Congress.

Duche', Jacob (January 31, 1738-January 3, 1798), was the Anglican clergyman. At the request of the Continental Congress, opened the first session of Congress with prayer. As recorded in the Journals of the Continental Congress, the first official act of Congress, immediately upon receiving the news that British troops had attacked Boston, was to open in prayer:

Tuesday, September 6, 1774. Resolved, That the Rev. Mr. Duche' be desired to open the Congress tomorrow morning with prayers, at the Carpenter's Hall, at 9 o'clock.

The 35th Psalm, the Psalter for September 7th, was read by Rev. Mr. Duche' in the first Continental Congress:

Plead my cause, Oh, Lord, with them that strive with me, fight against them that fight against me. Take hold of buckler and shield, and rise up for my help. Draw also the spear and the battle-axe to meet those

who pursue me; Say to my soul, "I am your salvation."
Let those be ashamed and dishonored who seek my life;
Let those be turned back and humiliated who devise evil
against me.

Rev. Mr. Duche' in Carpenter's Hall, Philadelphia, proceeded
extemporaneously to offer the First Prayer in Congress on
September 7, 1774:

Be Thou present, O God of Wisdom, and direct the
counsel of this Honorable Assembly; enable them to
settle all things on the best and surest foundations;
that the scene of blood may be speedily closed; that
Order, Harmony and Peace may be effectually restored,
and that Truth and Justice, Religion and Piety, prevail
and flourish among the people.

Preserve the health of their bodies, and the vigor
of their minds, shower down on them, and the millions
they here represent, such temporal Blessings as Thou
seest expedient for them in this world, and crown them
with everlasting Glory in the world to come. All this
we ask in the name and through the merits of Jesus
Christ, Thy Son and our Saviour, Amen.

The Journals of Congress record Congress' appreciation to
Rev. Mr. Duche':

Wednesday, September 7, 1774, 9 o'clock a.m.
Agreeable to the resolve of yesterday, the meeting was
opened with prayers by the Rev. Mr. Duche'. Voted, That
the thanks of Congress be given to Mr. Duche'... for
performing divine Service, and for the excellent
prayer, which he composed and delivered on the
occasion.

On May 17, 1776, The Journals of Congress recorded:

Resolved, That the Rev. Mr. Duche' be appointed
chaplain to Congress, and that he be desired to attend
every morning at 9 O'Clock.

Herschel, Sir William (November 15, 1738-August 25, 1822), was an
English astronomer. He discovered the planet "Uranus" and noted
the recognition of double stars. He constructed the greatest
reflecting telescopes of his time, with which he cataloged and
studied the nebulae and galaxies as had never been done before.
It was Sir William Herschel who insisted:

The undevout astronomer must be mad.

du Pont de Nemours, Pierre Samuel (December 14, 1739-August 7,
1817), was a French-born American economist and politician. Along
with his son, Eleuthere Irenee, he founded the E. I. DuPont de
Nemours and Company, 1802, near Wilmington, Delaware. They began
to produce a higher quality gun-powder which caused their
company, especially after the War of 1812, to grow rapidly,
eventually becoming the industrial giant of DuPont Industries.

Thomas Jefferson had commissioned DuPont de Nemours to
survey and report on the status of American education in the
early 1800's. He reported:

Most young Americans... can read, write and cipher. Not more than four in a thousand are unable to write legibly....

The Bible is read; it is considered a duty to read it to the children; and in that form of religion the sermons and liturgies in the language of the people tend to increase and formulate ideas of responsibility....

In America, a great number of people read the Bible, and all the people read a newspaper. The fathers read aloud to their children while breakfast is being prepared - a task which occupies the mothers for three-quarters of an hour every morning....

It is because of this kind of education that the Americans of the United States... have the advantage of having a larger proportion of moderately well-informed men.

New Guide to the English Tongue (1740), was published first in England by Thomas Dilworth, a distinguished educator and textbook writer. The book's popularity grew in the Colonies, until, by 1765, it was universally adopted in the New England schools. The book contained spelling, reading and grammar lessons, "adorned with proper Scriptures." Its first lesson, having words only three letters long or less, stated:

No Man may put off the Law of God.
The Way of God is no ill Way.
My Joy is in God all the Day.
A bad Man is a Foe to God.

Noah Webster, known as the "Schoolmaster to America," used only the Bible and the New Guide to the English Tongue, 1740, in his earliest school. Thomas Dilworth said he wanted to rescue:

Poor creatures from the Slavery of Sin and Satan by setting the word of God for a Lantern to our feet and a Light to our Paths.

French, Jonathan (1740-1809), was a pastor at South Church, Andover, 1772-1809, and was a trustee of Phillips Academy. He had served as a drummer during the Revolutionary War, and at Castle William in Boston Harbor. In June of 1746, one half of the French navy was sent to attack American interests on the Atlantic coast. By September the fleet had reached New England, but was so decimated by bad weather and disease that the venture was in jeopardy. The ministers in New England had mobilized to pray for the defense of the colonies. Rev. Jonathan French later wrote of the reaction of the people in the towns as the French vessels were first seen, and later turned away:

[People] were filled with consternation. The streets filled with men, marching for the defense of the ports, and the distresses of women and children, trembling for the event made... deep impressions upon the minds of those who remember these scenes.

But never did the religion, for which the country was settled, appear more important, nor prayer more prevalent, than on this occasion. A prayer hearing God, stretched forth the arm of His power, and destroyed that mighty Armament, in a manner almost as

extraordinary as the drowning of Pharaoh and his host in the Red Sea.

In 1746, Reverend Thomas Prince, who served as the Pastor of the South Church in Boston, described the incident:

While we knew nothing of Danger, God beheld it, and was working Salvation for us. And when we had none to help in America, He even prevented Friends in Europe from coming to succor us; that we might see our Salvation was his Work alone, and that the Glory belongs entirely to Him.

Toplady, Augustus Montague (1740-1778), composed the hymn, Rock of Ages, which originally appeared in the Gospel Magazine, October of 1775:

Rock of Ages, cleft for me,
Let me hide myself in Thee.

Boudinot, Elias (May 2, 1740-October 24, 1821), was the President of the Continental Congress, 1782-83. He became a U. S. Representative from New Jersey, 1789-95, and helped frame the Bill of Rights. He was the Director of the U. S. Mint under Presidents George Washington and John Adams, 1795-97. He became a Christian during the Great Awakening, and was baptized by the Rev. George Whitefield. He helped found and served as the first President of the American Bible Society, 1816-21.

On July 4, 1783, in an address given in New Jersey, Dr. Elias Boudinot stated:

No sooner had the great Creator of the heavens and the earth finished His almighty work, and pronounced all very good, but He set apart...one day in seven for the commemoration of His inimitable power in producing all things out of nothing...

The deliverance of the children of Israel from a state of bondage to an unreasonable tyrant was perpetuated by the Paschal Lamb, and enjoining it on their posterity as an annual festival forever...The resurrection of the Savior of mankind is commemorated by keeping the first day of the week...

Let us then, my friends and fellow citizens, unite all our endeavors this day to remember, with reverential gratitude to our Supreme Benefactor, all the wonderful things He has done for us, in our miraculous deliverance from a second Egypt - another house of bondage.

On July 4, 1793, Elias Boudinot spoke at a Fourth of July celebration in Elizabethtown, New Jersey:

If the moral character of a people once degenerate, their political character must soon follow...These considerations should lead to an attractive solicitude...to be religiously careful in our choice of all public officers...and judge of the tree by its fruits.

Elias Boudinot stated:

"Thou shalt love thy neighbor as thyself" - Let it then (as workmanship of the same Divine hand) be our peculiar constant care and vigilant attention to inculcate this sacred principle, and to hand it down to posterity... Good government generally begins in the family, and if the moral character of a people once degenerate, their political character must soon follow.

Freeman, Nathaniel (March 28, 1741-September 20, 1827), was a jurist, soldier and politician. He served as Brigadier General of the Militia, 1781-93, a member of the Massachusetts state Legislature, and served Massachusetts as a representative to Congress, 1795-99. He served as a judge of Probate for 47 years and as a judge of Common Pleas for 30 years. In 1802, Judge Nathaniel Freeman gave a charge to the Massachusetts Grand Jury:

The laws of the Christian system, as embraced by the Bible, must be respected as of high authority in all our courts and it cannot be thought improper for the officers of such government to acknowledge their obligation to govern by its rule...

[Our government] originating in the voluntary compact of a people who in that very instrument profess the Christian religion, it may be considered, not a republic like Rome was, a Pagan but a Christian republic.

Chase, Samuel (April 17, 1741-June 19, 1811), was an attorney, jurist and politician. The son of an Anglican clergyman, he was a signer of the Declaration of Independence, served as the Chief Justice of the State of Maryland, 1791, and was appointed by George Washington as a U.S. Supreme Court Justice, 1796-1811. In the case of *Runkel v. Winemiller*, 1799, Justice Chase gave the court's opinion:

Religion is of general and public concern, and on its support depend, in great measure, the peace and good order of government, the safety and happiness of the people.

By our form of government, the Christian religion is the established religion; and all sects and denominations of Christians are placed upon the same equal footing, and are equally entitled to protection in their religious liberty.

In 1799, a dispute arose over whether Thomas M'Creery, an Irish emigrant, had in fact become naturalized as an American citizen and thereby able to leave an estate to a relative still living in Ireland. The court decided in M'Creery's favor based on a certificate executed before Justice Chase:

Thomas M'Creery, in order to become... naturalized according to the Act of Assembly... on the 30th of September, 1795, took the oath... before the Honorable Samuel Chase, Esquire, then being the Chief Judge of the State of Maryland... and did then and there receive from the said Chief Judge, a certificate thereof...:

"Maryland; I, Samuel Chase, Chief Judge of the State of Maryland, do hereby certify all whom it may concern, that... personally appeared before me Thomas

M'Creery, and did repeat and subscribe a declaration of his belief in the Christian Religion, and take the oath required by the Act of Assembly of this State, entitled, An Act for Naturalization."

Warren, Joseph (June 11, 1741-June 17, 1775), was an American revolutionary patriot and physician. He sent Paul Revere on his midnight ride to Lexington, warning of the British advance. He graduated from Harvard in 1759, and became a physician in Boston in 1764. He was elected President pro-tempore of the Massachusetts Provincial Congress, April of 1775, and was commissioned as a major general in the Continental Army. Joseph Warren was killed in the Battle of Bunker Hill, June 17, 1775, and the Bunker Hill Memorial was erected where he fell.

On March 5, 1772, the second anniversary of the Boston Massacre, Joseph Warren delivered a commemorative speech:

If you perform your part, you must have the strongest confidence that the same Almighty Being who protected your pious and venerable forefathers, who enabled them to turn a barren wilderness into a fruitful field, who so often made bare His arm for their salvation, will still be mindful of you, their offspring.

May this Almighty Being graciously preside in all our councils. May He direct us to such measures as He Himself shall approve, and be pleased to bless.

May our land be a land of liberty, the seat of virtue, the asylum of the oppressed, a name and a praise in the whole earth, until the last shock of time shall bury the empires of the world in one common undisturbable ruin!

On April 26, 1775, Joseph Warren, then President of the Massachusetts Provincial Congress, addressed to the British the American account of the Battles of Lexington and Concord. He closed:

We sincerely hope that the Great Sovereign of the universe, who has so often appeared for the English nation, will support you in every rational and manly exertion with these colonies for saving it from ruin.

Langdon, John (June 26, 1741-September 18, 1819), was a merchant, soldier and a signer of the United States Constitution. He was a U.S. Senator, 1789-1801, and Governor of New Hampshire, 1805-08, 1810-11. A sixth generation American, he was the first citizen of considerable wealth to put himself and his fortune in jeopardy during the Revolution. He not only supplied arms and money to the Continental Army, but fought as a colonel in the militia as well.

John Langdon considered slothfulness the same as infidelity, as he stated in a speech before Congress:

There was evidence in New Hampshire of an "infidelity" in which the indolent, extravagant and wicked may divide the blessings of life with the industrious, the prudent and the virtuous.

John Langdon, as President (Governor) of New Hampshire, made this official Proclamation for a General Thanksgiving to the

State on October 21, 1785:

A Proclamation For A General Thanksgiving:

THE munificent Father of Mercies, and Sovereign Disposer of Events, having been graciously pleased to relieve the UNITED STATES of AMERICA from the Calamities of a long and dangerous war: through the whole course of which, he continued to smile on the Labours of our Husbandmen, thereby preventing Famine (the almost inseparable Companion of War) from entering our Borders; - eventually restored to us the blessings of Peace, on Terms advantageous and honourable:

And since the happy Period, when he silenced the Noise of contending Armies, has graciously smiled on the Labours of our Hands, caused the Earth to bring forth her increase in plentiful Harvests, and crowned the present Year with new and additional Marks of his unlimited Goodness:

It therefore becomes our indispensable Duty, not only to acknowledge, in general with the rest of Mankind, our dependence on the Supreme Ruler of the Universe, but as a People peculiarly favoured, to testify our Gratitude to the Author of all our Mercies, in the most solemn and public manner.

I DO therefore, agreeably to a Vote of the General Court, appointing Thursday the 24th Day of November next, to be observed and kept as a Day of GENERAL THANKSGIVING throughout this State, by and with the Advice of Council, issue this Proclamation, recommending to the religious Societies of every Denomination, to assemble on that Day, to celebrate the Praises of our divine Benefactor;

to acknowledge our own Unworthiness, confess our manifold Transgressions, implore his Forgiveness, and intreat the continuance of those Favours which he had been graciously pleaded to bestow upon us;

that he would inspire our Rulers with Wisdom, prosper our Trade and Commerce, smile upon our Husbandry, bless our Seminaries of Learning, and spread the Gospel of his Grace over all the Earth.

And all servile Labour is forbidden on said Day.

GIVEN at the Council-Chamber in Concord, this Twenty-first Day of October, in the Year of our LORD, One Thousand Seven Hundred and Eighty-five, and in the Tenth Year of the Independence of the UNITED STATES of AMERICA.

As President (Governor) of the State of New Hampshire, John Langdon issued A Proclamation for a Day of Public Fasting and Prayer on February 21, 1786:

A Proclamation For A Day of Public FASTING and PRAYER Throughout this State [1786]:

Vain is the acknowledgement of a Supreme Ruler of the Universe, unless such acknowledgements influence our practice, and call forth those expressions of homage and adoration that are due to his character and providential government, agreeably to the light of nature, enforced by revelation, and countenanced by the practice of civilized nations, in humble and fervent application to the throne for needed mercies, and gratitude for favors received.

It having been the laudable practice of this

State, at the opening of the Spring, to set apart a day for such denomination, to assemble together on said day, in their respective places of public worship;

that the citizens of this State may with one heart and voice, penitently confess their manifold sins and transgressions, and fervently implore the divine benediction, that a true spirit of repentance and humiliation may be poured out upon all orders and degrees of men, and a compleat and universal reformation take place:

that he who gave wisdom and fortitude in the scenes of battle, would give prudence and direction to extricate us from succeeding embarrassments, build up, support and establish this rising Empire;

particularly, that he would be pleased to bless the great Council of the United States of America, and direct their deliberations to the wise and best determinations, succeed our embassies at foreign Courts, bless our Allies, and national Benefactors:

that he would always be pleased, to keep this State under his most holy protection: that all in the legislature, executive and judicial departments, may be guided and supported by wisdom, integrity and firmness, that all the people through this State, and through the Land, may be animated by a true estimation of their privileges, and taught to secure, by their patriotism and virtue, what they have acquired by their valour:

that a spirit of emulation, industry, economy and frugality, may be diffused abroad, and that we may all be disposed to lead quiet and peaceable lives, in all godliness and honesty:

that he would be graciously pleased to bless us in the seasons of the year, and cause the earth to yield her increase, prosper our husbandry, merchandise, navigation and fishery, and all the labour of our hands, and give us to hear the voice of health in our habitations, and enjoy plenty of our borders:

that unanimity, peace and harmony, may be promoted and continue, and a spirit of universal philanthropy pervade the Land: that he would be pleased to smile upon the means of education, and bless every institution of useful knowledge;

and above all, that he would rain down righteousness upon the earth, revive religion, and spread abroad the knowledge of the true GOD, the Saviour of man, throughout the world.

And all servile labour and recreations are forbidden on said day.

GIVEN at the Council-Chamber in Portsmouth, this twenty-first day of February, in the year of our LORD, one thousand seven hundred and eighty-six, and in the tenth year of the Sovereignty and Independence of the United States of America.

John Langdon was one of the founders and the first President of the New Hampshire Bible Society, whose goal was to place a Bible into every home in New Hampshire.

Governor John Langdon was visited by President Monroe in 1817, as the President was making a tour of the New England States. The local newspaper reported the following article:

While at Portsmouth, the President spent that part of the Sabbath which was not devoted to public divine

service, with that eminent patriot and Christian, John Langdon. His tarry at the mansion of Gov. L. was probably longer than the time devoted to any individual in New England. It is thus that the President has evinced his partiality to our most distinguished and illustrious citizen.

Greene, Nathaniel (August 7, 1742-June 19, 1786), was a General in the Revolutionary War. He served in the Rhode Island Legislature, 1770-72, 1775. On January 4, 1776, while at Camp Prospect Hill, General Nathaniel Greene wrote a letter to Samuel Ward, Rhode Island's representative to the Continental Congress:

Permit me, then, to recommend from the sincerity of my heart, ready at all times to bleed in my country's cause, a declaration of independence; and call upon the world, and the great God who governs it, to witness the necessity, propriety and rectitude thereof....

Let us, therefore, act like men inspired with a resolution that nothing but the frowns of Heaven shall conquer us.

Wilson, James (September 14, 1742-August 21, 1798), was a Supreme Court Justice appointed by President George Washington, 1789-98. Born and educated in Scotland, he held the distinction of being one of six Founding Fathers to sign both the Declaration of Independence and the Constitution. James Wilson was very active in the Constitutional Convention, having spoken 168 times. In 1790, James Wilson became the first Law Professor of the University of Pennsylvania.

In his Lectures on Law, delivered at the College of Philadelphia, 1789-91, James Wilson explained that all law comes from God, and can be divided into four categories: "law eternal," "law celestial," "laws of nature," and:

That law, which God has made for man in his present state; that law, which is communicated to us by reason and conscience, the divine monitors within us, and by the sacred oracles, the divine monitors without us....

As promulgated by reason and the moral sense it has been called natural; as promulgated by the holy scriptures, it has been called revealed law.

As addressed to men, it has been denominated the law of nature; as addressed to political societies, it has been denominated the law of nations.

But it should always be remembered, that this law, natural or revealed, made for men or for nations, flows from the same divine source; it is the law of God....

Human law must rest its authority, ultimately, upon the authority of that law, which is divine.

Far from being rivals or enemies, religion and law are twin sisters, friends, and mutual assistants. Indeed, these two sciences run into each other.

The first and governing maxim in the interpretation of a statute is to discover the meaning of those who made it.

In expounding on the "Will of God," James Wilson described it as the:

Efficient cause of moral obligation - of the eminent distinction between right and wrong.... [and therefore the] supreme law.... [It is revealed] by our conscience, by our reason, and by the Holy Scriptures.

In the records of the Supreme Court of Pennsylvania, *Updegraph v. Commonwealth*, 1824, Judge James Wilson is mentioned:

The late Judge Wilson, of the Supreme Court of the United States, Professor of Law in the College in Philadelphia, was appointed in 1791, unanimously, by the House of Representatives of this state.... He had just risen from his seat in the convention which formed the constitution of the United States, and of this state; and it is well known, that for our present form of government we are greatly indebted to his exertions and influence. With his fresh recollections of both constitutions, in his *Course of Lectures* (3d Vol. of his Works, 122), he states that.... Christianity is part of the common-law.

Ewald, Johannes (1743-1781), was a Danish lyric poet. Among his great dramas were *Balder's Death* and *The Fisher*, which contains the Danish national song, "King Christian Stood by the Lofty Mast." Johannes Ewald conceded:

In this little book (the New Testament), is contained all the wisdom of the world.

Jefferson, Thomas (April 13, 1743-July 4, 1826), was the 3rd President of the United States, 1801-09; approved the Louisiana Purchase and commissioned the Lewis and Clark Expedition, 1803; Vice-President under John Adams, 1797-1801; Rector of the University of Virginia, 1819; Secretary of State under George Washington, 1789-93; U.S. Minister to France, 1785-89; delegate to the Continental Congress, 1783-85; drafted the Virginia Constitution, 1783; Governor of Virginia, 1779-81; drafted the Declaration of Independence, 1776; alternate delegate to the Second Continental Congress, 1775-76; member of the Virginia House of Burgesses, 1768-79; married Martha Wayles Skelton, 1772; admitted to bar, 1767; graduated from the College of William and Mary, 1762; in addition to being an author, architect, educator and scientist.

In 1774, while serving in the Virginia Assembly, he personally introduced a resolution calling for a Day of Fasting and Prayer:

To invoke the Divine interposition to give to the American people one heart and one mind to oppose by all just means every injury to American rights.

On July 26, 1774, Thomas Jefferson drafted the "Resolutions of Freeholders of Albemarle County Virginia" which was accepted by the Virginia House of Burgesses:

And that we will ever be ready to join with our fellow-subjects in every part of the same, in executing

all those rightful powers which God has given us, for the re-establishment and guaranteeing such their constitutional rights, when, where, and by whomever invaded...

In 1774, Thomas Jefferson wrote a pamphlet entitled "A Summary View of the Rights of British Americans," and sent it to the Virginia House of Burgesses as a proposed basis for the colony's delegates to the First Continental Congress:

The God who gave us liberty at the same time; the hand of force may destroy, but cannot disjoin them.

On July 6, 1775, the Continental Congress passed The Declaration of the Causes and Necessity for Taking Up Arms, composed by Thomas Jefferson, to explain to the British the presence of militiamen from several colonies gathering near Boston:

But a reverence for our great Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject, that government was instituted to promote the welfare on mankind, and ought to be administered for the attainment of that end....

Our cause is just. Our union is perfect. Our internal resources are great, and if necessary, foreign assistance is undoubtedly attainable....

We gratefully acknowledge, as signal instances of the Divine favour towards us, that His Providence would not permit us to be called into this severe controversy, until we were grown up to our present strength, had been previously exercised in warlike operation, and possessed of the means of defending ourselves.

With hearts fortified with these animating reflections, we most solemnly, before God and the world, declare, that, exerting the utmost energy of those powers, which our beneficent Creator hath graciously bestowed upon us, the arms we have been compelled by our enemies to assume, we will, in defiance of every hazard, with unabating firmness and perseverance, employ for the preservation of our liberties; being with one mind resolved to die freemen rather than to live slaves.....

With a humble confidence in the mercies of the Supreme and impartial God and Ruler of the Universe, we most devoutly implore His divine goodness to protect us happily through this great conflict, and to dispose our adversaries to reconciliation on reasonable terms, and thereby to relieve the empire from the calamities of civil war.

On July 4th, 1776, the words of the Declaration of Independence, which Thomas Jefferson penned, stated:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitles them....

We hold these truths to be self-evident, that all

men are created equal. That they are endowed by their Creator with certain inalienable rights, that among these are life....

We, Therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions....

And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Shortly after the signing of the Declaration of Independence, a committee was appointed to draft a seal for the newly united states which would express the spirit of this new nation. Thomas Jefferson proposed:

The children of Israel in the wilderness, led by a cloud by day, and a pillar of fire by night.

During the period between 1779-81, Thomas Jefferson served as the Governor of Virginia. On November 11, 1779, Governor Thomas Jefferson issued a Proclamation Appointing a Day of Thanksgiving and Prayer.

Public and solemn thanksgiving and prayer to Almighty God.... That He would in mercy look down upon us, pardon all our sins, and receive us into His favour; and finally, that He would establish the independence of these United States upon the basis of religion and virtue, and support and protect them in the enjoyment of peace, liberty and safety.

In 1781, Thomas Jefferson made this statement in Query XVIII of his Notes on the State of Virginia. Excerpts of these statements are engraved on the Jefferson Memorial in Washington, D. C. :

God who gave us life gave us liberty. And 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 of the Gift of God? That they are not to be violated but with His wrath? Indeed, I tremble for my country when I reflect that God is just; that His justice cannot sleep forever;

That a revolution of the wheel of fortune, a change of situation, is among possible events; that it may become probable by Supernatural influence! The Almighty has no attribute which can take side with us in that event.

In Query XIX of his Notes on the State of Virginia, 1781-1785, Thomas Jefferson wrote:

Those who labor in the earth are the chosen people of God... whose breasts He has made His peculiar deposit for substantial and genuine virtue.

On August 19, 1785, in a letter to Peter Carr, Thomas Jefferson wrote:

He who permits himself to tell a lie once, finds

it much easier to do it a second and third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions.

Thomas Jefferson's Notes on the State of Virginia were also part of the Republican Notes on Religion and an Act Establishing Religious Freedom, Passed in the Assembly of Virginia, in the Year 1786:

Our rulers can have no other authority over such natural rights, only as we have submitted to them (in a social compact). The rights of conscience we never submitted, we could not submit. We are answerable for them to our God...

In Thomas Jefferson's Republican Notes on Religion and an Act Establishing Religious Freedom, Passed in the Assembly of Virginia, in the Year 1786, reference is made to a law passed in 1705:

By our own act of assembly of 1705, c. 30, if a person brought up in the Christian religion denies the being of a God, or the Trinity, or asserts there are more gods than one, or denies the Christian religion to be true, or the Scriptures to be of divine authority, he is punishable on the first offense by incapacity to hold any office of employment, ecclesiastical, civil or military; on the second by disability to sue, to take any gift or legacy, to be guardian, executor, or administrator, and by three years' imprisonment without bail.

On January 16, 1786, Thomas Jefferson and the Committee on Religion drafted a bill for the Virginia Assembly guaranteeing religious freedom:

An Act for establishing Religious Freedom. I.

Well aware... that 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, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do, but to extend it by its influence on reason alone.

On September 11, 1790, just prior to the outbreak of the French Revolution, King Louis XVI sent a note to President Washington and the U.S. Congress expressing his gratitude for the service Thomas Jefferson had preformed as the U.S. Minister to France:

To our very dear friends and allies, the President and Members of the General Congress of the United States of North America.

Very Dear Great Friends and Allies: We have received the letter by which you inform us of the new

mark of confidence that you have shown to Mr. Jefferson, and which puts a period to his appointment of minister plenipotentiary at our Court.

The manner in which he conducted during his residence with us has merited our esteem and entire approbation, and it is with pleasure that we now give him this testimony of it.

It is with the most sincere pleasure that we embrace this opportunity of renewing these assurances of regard and friendship which we feel for the United States in general and for each of them in particular. Under their influence we pray God that He will keep you, very dear friends and allies, under His holy and beneficent protection.

Done at Paris this 11th September, 1790. Your friend and ally, LOUIS. Montmorin. [seal].

On May 23, 1797, Vice-President Thomas Jefferson, as President of the Senate, addressed President John Adams:

And the Senate can not suffer the present occasion to pass without thus publicly and solemnly expressing their attachment to the Constitution and Government of their country; and as they hold themselves responsible to their constituents, their consciences, and their God, it is their determination by all their exertions to repel every attempt to alienate the affections of the people from the Government, so highly injurious to the honor, safety, and independence of the United States.

On November 16, 1798, Thomas Jefferson stated in the Kentucky Resolution:

Article III. Resolved, that it is true as a general principle, and is also expressly declared by one of the amendments to the Constitution that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people";

And that no power over the freedom of religion... [has been] delegated to the United States by the Constitution, nor prohibited by it to the States....

That thus was manifested their determination to retain to themselves the right of judging how far the licentiousness of speech and of the press may be abridged without lessening their useful freedom, and how far those abuses which cannot be separated from their use should be tolerated rather than the use be destroyed;

And thus also they guarded against all abridgement by the United States of the freedom of religious opinions and exercises, and retained to themselves the right of protecting the same, as this State, by a law passed in the general demand of its citizens, had already protected them... "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

thereby guarding in the same sentence, and under the same words, the freedom of religion, of speech, and of the press, insomuch, that whatever violates either,

throws down the sanctuary which covers the other, and that libels, falsehoods, defamation equally with heresy and false religion, are withheld from the cognizance of Federal tribunals...

On September 23, 1800, in a letter to Dr. Benjamin Rush, Thomas Jefferson wrote:

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

On February 20, 1801, President-elect Thomas Jefferson responded to the notification of his election:

I know the difficulties of the station to which I am called, and feel and acknowledge my incompetence. But whatsoever of understanding, whatsoever of diligence, whatsoever of justice or of affectionate concern for the happiness of man, it has pleased Providence to place within the compass of my faculties shall be called forth for the discharge of the duties confided to me, and for procuring to my fellow-citizens all the benefits which our Constitution has placed under the guardianship of the General Government.

On Wednesday, March 4, 1801, in his First Inaugural Address, President Thomas Jefferson stated:

And let us reflect that having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance as despotic, as wicked, and capable of as bitter and bloody persecutions....

Sometimes it is said that man can not be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question. Let us, then, with courage and confidence pursue our own federal and republican principles....

Enlightened by a benign religion, professed, indeed, and practiced in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man; acknowledging and adoring an overruling Providence, which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter. With all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more, fellow citizens - a wise and frugal Government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned....

You should understand what I deem the essential principles of our Government.... Equal and exact justice to all men, of whatever state or persuasion, religious or political... abuses at the bar of the public reason; freedom of religion; freedom of the press, and freedom of person under the protection of the habeas corpus and trial by jury impartially selected....

And may that Infinite Power which rules the destinies of the universe, lead our councils to what is best, and give them a favorable issue for your peace and prosperity.

On December 8, 1801, in his First Annual Message to Congress, President Thomas Jefferson stated:

The wars and troubles which have for so many years afflicted our sister nations have at length come to an end, and that the communications of peace and commerce are once more opening among them. Whilst we devoutly return our thanks to the beneficent Being who has been pleased to breathe into them the spirit of consolation and forgiveness, we are bound with peculiar gratitude to be thankful to Him that our own peace has been preserved through a perilous season...

I can not omit recommending a revival of the laws on the subject of naturalization. Considering the ordinary chances of human life, a denial of citizenship under a residence of fourteen years is a denial to a great proportion of those who ask it, and controls a policy pursued from their first settlement by many of these States, and still believed of consequence to their prosperity; and shall we refuse to the unhappy fugitives from distress that hospitality which the savages of the wilderness extended to our fathers arriving in this land? Shall the oppressed humanity find no asylum of this globe?

Thomas Jefferson, while serving as the 3rd U.S. President (1801-09), chaired the school board for the District of Columbia. He authored the first plan of education adopted by the city of Washington, which used the Bible and Isaac Watts' Psalms, Hymns and Spiritual Songs, 1707, as the principal textbooks for teaching reading to students.

On March 23, 1801, President Thomas Jefferson wrote to Moses Robinson:

The Christian Religion, when divested of the rags in which they have enveloped it, and brought to the original purity and simplicity of its benevolent institutor, is a religion of all others most friendly to liberty, science, and the freest expansion of the human mind.

The Baptist denomination was one of the sects which had received severe persecution under the state Anglican church in several colonies prior to the Revolutionary War. There was concern that the newly formed Federal Government may choose a national denomination, similar to the Anglican Church in England and Virginia, the Lutheran Church in Germany, the Calvinist Church in Switzerland, or the Catholic Church in Italy and Spain, etc.

The Baptist Association of Danbury, Connecticut, wrote a letter to the newly elected President Thomas Jefferson, expressing their concern. In preparing his reply, Jefferson borrowed phraseology from the Baptist minister, Roger Williams, who founded the Baptist Church in America. Roger Williams had written:

When they have opened a gap in the hedge or wall

of separation between the garden of the church and the wilderness of the world, God hath ever broke down the wall itself, removed the candlestick, and made His garden a wilderness, as it is this day. And that therefore if He will ever please to restore His garden and paradise again, it must of necessity be walled in peculiarly unto Himself from the world...

On January 1, 1802, President Thomas Jefferson replied to their concerns by sending a personal letter to Nehemiah Dodge, Ephraim Robbins, and Stephen Nelson of the Danbury Baptist Association, Danbury, Connecticut, calming their fears that Congress was not in the process of choosing any one single Christian denomination in order to make it the "state" denomination. He stated:

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptists Association, give me the highest satisfaction.

My duties dictate a faithful and zealous pursuit of my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with solemn reverence that act of the whole American people which declared 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.

Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.

Although Thomas Jefferson did sign the Declaration of Independence, he did not sign the United States Constitution. He was not present at the Constitutional Convention of 1787, nor was he there when the First Amendment was debated in the first session of Congress in 1789, as he was in France, serving as the U. S. Minister.

Due to his not being present to hear "first hand" the debates of the Founding Fathers regarding the First Amendment, Thomas Jefferson had to rely on second-hand information to learn of what transpired, rendering his letter to the Danbury Baptists, which was written thirteen years after the First Amendment, as a "third-hand" opinion, and ineligible to be considered a first-hand reflection of the intent of the Framers of the First Amendment.

Dr. Joseph Priestly wrote an article giving much credit for the Constitution to Jefferson. On June 19, 1802, President Thomas Jefferson wrote to him in reply, correcting:

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One passage in the paper you enclosed me must be corrected. It is the following, "And all say it was yourself more than any other individual, that planned and established it," i.e., the Constitution. I was in Europe when the Constitution was planned, and never saw it till after it was established.

On April 30, 1802, President Thomas Jefferson signed the enabling act for Ohio to become a state. It stated that the government in this new state "not be repugnant to the [Northwest] Ordinance.":

The Northwest Ordinance - Article III. Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged.

On Wednesday, December 15, 1802, in his Second Annual Message to Congress, President Thomas Jefferson stated:

When we assemble together, fellow-citizens, to consider the state of our beloved country, our just attentions are first drawn to those pleasing circumstances which mark the goodness of that Being from whose favor they flow and the large measure of thankfulness we owe for His bounty.

Another year has come around, and finds us still blessed with peace and friendship abroad; law, order, and religion at home; good affection and harmony with our Indian neighbors; our burdens lightened, yet our income sufficient for the public wants, and the produce of the year great beyond example. These, fellow-citizens, are the circumstances under which we meet, and we remark with special satisfaction those which under the smiles of Providence result from the skill, industry, and order of our citizens....

When merely by avoiding false objects of expense we are able, without a direct tax, without internal taxes, and without borrowing to make large and effectual payments toward the discharge of our public debt and the emancipation of our posterity from that mortal canker, it is an encouragement, fellow-citizens, of the highest order to proceed as we have begun in substituting economy for taxation.

On April 9, 1803, in a letter to Dr. Joseph Priestly, President Thomas Jefferson wrote concerning Jesus:

His system of morality was the most benevolent and sublime probably that has been ever taught, and consequently more perfect than those of any of the ancient philosophers.

On April 21, 1803, President Thomas Jefferson wrote to Dr. Benjamin Rush, who was also a signer of the Declaration of Independence:

My views...are the result of a life of inquiry and reflection, and very different from the anti-christian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am, indeed, opposed; but not to the genuine precepts of

Jesus himself. I am a Christian in the only sense in which he wished any one to be; sincerely attached to his doctrines in preference to all others.

Continuing in his letter to Dr. Benjamin Rush, April 21, 1803, President Thomas Jefferson wrote of Jesus:

His system of morals...if filled up in the style and spirit of the rich fragments He left us, would be the most perfect and sublime that has ever been taught by man...He corrected the deism of the Jews, confirming them in their belief of one only God, and giving them juster notions of His attributes and government....

The precepts of philosophy, and of the Hebrew code, laid hold of actions only. He pushed his scrutinies into the hearts of man, erected his tribunal in the region of thoughts, and purified the waters at the fountainhead....

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

On October 17, 1803, in his Third Annual Message to Congress, President Thomas Jefferson stated:

We have seen with sincere concern the flames of war lighted up again in Europe, and nations with which we have the most friendly and useful relations engaged in mutual destruction. While we regret the miseries in which we see others involved, let us bow with gratitude to that kind Providence which, inspiring with wisdom and moderation our late legislative councils while placed under the urgency of the greatest wrongs, guarded us from hastily entering into the sanguinary contest and left us only to look on and to pity its ravages.

On December 3, 1803, it was recommended by President Thomas Jefferson that the Congress of the United States pass a treaty with the Kaskaskia Indians. Included in this treaty was the annual support to a Catholic missionary priest of \$100, to be paid out of the Federal treasury. Later in 1806 and 1807, two similar treaties were made with the Wyandotte and Cherokee tribes. The treaty provided:

And 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.

President Thomas Jefferson also extended, three times, a 1787 act of Congress in which special lands were designated:

For the sole use of Christian Indians and the Moravian Brethren missionaries for civilizing the Indians and promoting Christianity.

American Quotations.txt

On June 17, 1804, President Thomas Jefferson wrote to Henry Fry:

I consider the doctrines of Jesus as delivered by himself to contain the outlines of the sublimest system of morality that has ever been taught but I hold in the most profound detestation and execration the corruptions of it which have been invented.

On September 11, 1804, in a letter to Abigail Adams, President Thomas Jefferson wrote:

Nothing in the Constitution has given them [federal judges] a right to decide for the Executive, more than to the Executive to decide for them... But the opinion which gives to the judges the right to decide what laws are constitutional, and what not, not only for themselves in their own sphere of action, but for the legislature and executive also, in their spheres, would make the judiciary a despotic branch.

In 1804, in a letter to John Page, President Thomas Jefferson wrote:

Whatever is to be our destiny, wisdom as well as duty dictates that we should acquiesce to the will of Him whose it is to give and take away, and be contented in the enjoyment of those (loved ones) who are still permitted to be with us.

On Monday, March 4, 1805, in his Second Inaugural Address, President Thomas Jefferson stated:

I know that the acquisition of Louisiana has been disapproved by some from a candid apprehension that the enlargement of our territory would endanger the union, but who can limit the extent to which the federative principle may operate effectively?...

In matters of religion I have considered that its free exercise is placed by the Constitution independent of the powers of the General 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 by the several religious societies....

I shall now enter on the duties to which my fellow-citizens have again called me, and shall proceed in the spirit of those principles which they have approved... I shall need, therefore, all the indulgence I have heretofore experienced from my constituents; the want of it will certainly not lessen with increasing year.

I shall need, too, the favor of that Being in whose hands we are, who led our forefathers, as Israel of old, from their native land and planted them in a country flowing with all the necessities and comforts of life, who has covered our infancy with His Providence and our riper years with His wisdom and power, and to whose goodness I ask you to join with me in supplications that He will so enlighten the minds of your servants, guide their councils and prosper their

measures, that whatever they do shall result in your good, and shall secure to you the peace, friendship and approbation of all nations.

On March 4, 1805, President Thomas Jefferson offered a National Prayer for Peace:

Almighty God, Who has given us this good land for our heritage; We humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable ministry, sound learning, and pure manners. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues.

Endow with Thy spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord, Amen.

On December 3, 1805, in his Fifth Annual Message to Congress, President Thomas Jefferson stated:

In taking a view of the state of our country we in the first place notice the late affliction of two of our cities under the fatal fever which in latter times has occasionally visited our shores. Providence in His goodness gave it an early termination on this occasion and lessened the number of victims which have usually fallen before it.

On February 19, 1806, in a message to Congress, President Thomas Jefferson stated:

In pursuance of a measure proposed to Congress by a message of January 18, 1803, and sanctioned by their approbation for carrying it into execution, Captain Meriwether Lewis, of the First Regiment of infantry, was appointed, with a party of men, to explore the river Missouri from its mouth to its source, and, crossing the highlands by the shortest portage, to seek the best water communication thence to the Pacific Ocean; and Lieutenant Clarke was appointed second in command.

As President, Thomas Jefferson not only signed bills which appropriated financial support for chaplains in Congress and in the armed services, but he also signed the Articles of War, April 10, 1806, in which he:

Earnestly recommended to all officers and soldiers, diligently to attend divine services.

On January 23, 1808, in a letter to Samuel Miller, President Thomas Jefferson wrote:

I consider the government of the United States as interdicted by the Constitution from intermeddling 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].

Certainly no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the General government. It must then rest with the States as far as it can be in any human authority....

I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines.... Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets.

On November 8, 1808, in his Eighth Annual Message to Congress, President Thomas Jefferson stated:

Looking forward with anxiety to their future destinies, I trust that in their steady character, unshaken by difficulties, in their love of liberty, obedience to law, and support of the public authorities I see a sure guaranty of the permanence of our Republic; and, retiring from the charge of their affairs, I carry with me the consolation of a firm persuasion that Heaven has in store for our beloved country long ages to come of prosperity and happiness.

President Thomas Jefferson stated:

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

In 1813, in a letter to John Adams, Thomas Jefferson wrote:

In extracting the pure principles which Jesus taught, we should have to strip off the artificial vestments in which they have been muffled... there will be found remaining the most sublime and benevolent code of morals which has ever been offered to man.

On September 18, 1813, Thomas Jefferson wrote to William Canby:

An eloquent preacher of your religious society, Richard Mote, in a discourse of much emotion and pathos, is said to have exclaimed aloud to his congregation that he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist in heaven, having paused to give his hearers time to stare and to wonder. He added, that in Heaven, God knew no distinctions, but considered all good men as his children, and as brethren of the same family. I believe, with the Quaker preacher, that he who steadily

observes those moral precepts in which all religions concur, will never be questioned at the gates of heaven, as to the dogmas in which they all differ. That on entering there, all these are left behind us, and the Aristides and Catos, the Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all principles which are in concert with the reason of the Supreme Mind.

On March 17, 1814, in a letter to Horatio G. Spafford, Thomas Jefferson wrote:

Merchants have no country. The mere spot they stand on does not constitute so strong an attachment as that from which they draw their gains.

On June 13, 1814, in a letter to Thomas Law, Jefferson acknowledged:

It shows how necessary was the care of the Creator in making the moral principle so much a part of our constitution as that no errors of reasoning or of speculation might lead us astray from its observance in practice.

On September 26, 1814, Thomas Jefferson wrote to Miles King:

...Nay, we have heard it said that there is not a Quaker or a Baptist, a Presbyterian or an Episcopalian, a Catholic or a Protestant in heaven; that on entering that gate, we leave those badges of schism behind... Let us not be uneasy about the different roads we may pursue, as believing them the shortest, to that our last abode; but following the guidance of a good conscience, let us be happy in the hope that by these different paths we shall all meet in the end. And that you and I may meet and embrace, is my earnest prayer. And with this assurance I salute you with brotherly esteem and respect.

In 1815, Thomas Jefferson stated:

We are not in a world ungoverned by the laws and the power of a Superior Agent. Our efforts are in His hand, and directed by it and He will give them their effect in His own time.

In 1816, Thomas Jefferson wrote:

The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English - "A Table of the Texts from the Evangelists employed in this Narrative and the order of their arrangement."

In 1904, the fifty-seventh Congress, in order to restrain unethical behavior, voted:

That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages, to be prepared by Dr. Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas

Jefferson's Morals of Jesus of Nazareth, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House.

On January 9, 1816, in a letter to Charles Thomson, Thomas Jefferson wrote regarding his book, The Life and Morals of Jesus of Nazareth, which he had recently translated into other languages:

I have made this wee-little book...which I call the Philosophy of Jesus. It is a paradigm of his doctrines, made by cutting the texts out of the book and arranging them on the pages of a blank book, in a certain order of time and subject.

A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus, very different from the Platonists, who call me an infidel, and themselves Christians and preachers of the gospel, while they draw all their characteristic dogmas from what its Author never said nor saw.

On August 6, 1816, Thomas Jefferson wrote to Mrs. Harrison Smith regarding his letter to Charles Thomson, January 9, 1816:

I recognize the same motives of goodness in the solicitude you express on the rumor supposed to proceed from a letter of mine to Charles Thomson, on the subject of the Christian religion. It is true that, in writing to the translator of the Bible and Testament, that subject was mentioned; but equally so that no adherence to any particular mode of Christianity was there expressed, nor any change of opinions suggested.

A change from what? That priests indeed have heretofore thought proper to ascribe to me religious, or rather anti-religious sentiments, of their own fabric, but such as soothed their resentments against the Act of Virginia for establishing religious freedom.

They wished him to be thought atheist, deist or devil, who could advocate freedom from their religious dictations. But I have ever thought religion a concern purely between our God and our consciences, for which we were accountable to Him, and not to the priests....

I have ever judged of the religion of others by their lives and by this test my dear Madam, I have been satisfied yours must be an excellent one to have produced a life of such exemplary virtue and correctness. For it is in our lives, and not from our words, that our religion must be read....

On September 6, 1819, Thomas Jefferson wrote:

The Constitution is a mere thing of wax in the hands of the judiciary, which they may twist and shape into any form they please.

On September 28, 1820, in a letter to William Jarvis, Thomas Jefferson wrote:

You seem...to consider the judges as the ultimate arbiters of all constitutional questions; a very

dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy. Our judges are as honest as other men, and not more so...and their power [is] the more dangerous, as they are in office for life and not responsible, as the other functionaries are, to the elective control.

The Constitution has erected no such single tribunal, knowing that to whatever hands confided, with corruptions of time and party, its members would become despots.

On November 4, 1820, Thomas Jefferson wrote to Jared Sparks:

I hold the precepts of Jesus as delivered by Himself, to be the most pure, benevolent and sublime which have ever been preached to man.

In 1821, in a letter to Mr. Hammond, Thomas Jefferson wrote:

The germ of dissolution of our federal government is in...the federal judiciary; an irresponsible body (for impeachment is scarcely a scare-crow) working like gravity by night and by day, gaining a little today and a little to-morrow, and advancing its noiseless step like a thief, over the field of jurisdiction, until all shall be usurped from the States.

On October 7, 1822, in a memorandum clarifying the regulations of the University of Virginia, Thomas Jefferson wrote:

The relations which exist between man and his Maker, and the duties resulting from those relations, are the most interesting and important to every human being, and most incumbent on his study and investigation.

On April 11, 1823, in a letter to John Adams, Thomas Jefferson remarked:

I hold (without appeal to revelation) that when we take a view of the Universe, in its parts general or particular, it is impossible for the human mind not to perceive and feel a conviction of design, consummate skill, and indefinite power in every atom of its composition....

It is impossible, I say, for the human mind not to believe that there is, in all this, design, cause and effect, up to an Ultimate Cause, a Fabricator of all things from matter to motion, their Preserver and Regulator, while permitted to exist in their present forms, and their Regenerator into new and other forms.

We see, too, evident proofs of the necessity of a Superintending Power to maintain the Universe in its course and order....

So irresistible are these evidences of an Intelligent and Powerful Agent that, of the infinite numbers of men who have existed thro' all time, they have believed, in the proportion of a million at least to Unit, in the hypothesis of an eternal pre-existence of a Creator, rather than in that of self-existent Universe...

On June 12, 1823, in a letter to Supreme Court Justice William Johnson (December 27, 1771-August 4, 1834), regarding the meaning to the Constitution, Thomas Jefferson wrote:

On every question of construction, carry ourselves back to the time when the Constitution was adopted, recollect the spirit manifested in the debates, and instead of trying what meaning may be squeezed out of the text, or invented against it, conform to the probable one in which it was passed.

On August 30, 1823, Thomas Jefferson wrote James Madison regarding the Declaration of Independence:

I know that I turned to neither book nor pamphlet while writing it. I did not consider it as any part of my charge to invent new ideas altogether, and to offer no sentiments which had never been expressed before... I pray God that these principles may be eternal, and close the prayer with my affectionate wishes for yourself of long life, health and happiness.

On February 21, 1825, in a letter to Thomas Jefferson Smith, the son of a friend, Thomas Jefferson gave the admonition:

Adore God. Reverence and cherish your parents. Love your neighbor as yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered be the Portal to one of eternal and ineffable bliss.

In establishing the University of Virginia, Thomas Jefferson not only encouraged the teaching of religion by recommending the establishment of a school of "Theology and Ecclesiastical History," but he also set aside a place inside the Rotunda for chapel services:

It is supposed probable, that a building of somewhat more size in the middle of the grounds may be called for in time, in which may be rooms for religious worship.

On April 7, 1824, the Board of Visitors of the University of Virginia, of which James Madison was a member, approved the regulations prepared by Thomas Jefferson, Rector of the University, which stated:

Should the religious sects of this State, or any of them, according to the invitation held out to them, establish within or adjacent to, the precincts of the University, schools for instruction in the religion of their sect, the students of the University will be free, and expected to attend religious worship at the establishment of their respective sects, in the morning, and in time to meet their school in the University at its stated hour....

The students of such religious school, if they attend any school of the University, shall be considered as students of the University, subject to the same regulations, and entitled to the same privileges....

The upper circular room of the rotunda shall be reserved for a library. One of its larger elliptical

rooms on its middle floor shall be used for annual examinations, or lectures to such schools as are too numerous for their ordinary school room, and for religious worship, under the regulations to be prescribed by law.

In his plan for the University of Virginia, Thomas Jefferson outlined the responsibilities of the professor of ethics:

The proof of the being of a God, the Creator, Preserver, and Supreme Ruler of the Universe, the author of all the relations of morality, and the laws and obligations which these infer, will be in the province of the professor of ethics.

In 1813, Thomas Jefferson wrote concerning the curriculum of the University of Virginia:

The want of instruction in the various creeds of religious faith existing among our citizens presents... a chasm in general instruction of the useful sciences....

A remedy, however, has been suggested of promising aspect, which, while it excludes the public authorities from the domain of public religious freedom, will give to the sectarian schools of divinity the full benefit of public provisions made for instruction in the other branches of science....

It has, therefore, been in contemplation, and suggested by some pious individuals, who perceive the advantages of associating other studies with those of religion, to establish their religious schools on the confines of the University, so as to give to their students ready and convenient access and attendance on the scientific lectures of the University; and to maintain, by that means, those destined for religious professions on as high a standing of science, and of personal weight and respectability, as may be obtained by others from the benefits of the University.

Such establishments would offer the further and greater advantage of enabling the students of the University to attend religious exercise[s] with the professor of their particular sect, whether in rooms of the building still to be erected, and destined to that purpose under impartial regulations, as proposed in the same report of the commission, or in the lecturing room of such professor....

Such an arrangement would complete the circle of the useful sciences embraced by this institution, and would fill the chasm now existing, in principles which would leave inviolate the constitutional freedom of religion.

Thomas Jefferson also spoke highly using the local courthouse for religious services. When in Philadelphia, Thomas Jefferson attended Christ Church, along with George Washington, Robert Morris, Francis Hopkins, Alexander Hamilton, Betsy Ross and Benjamin Franklin. In Virginia, Jefferson attended Bruton Parish Church (Episcopalian) in Williamsburg, along with George and Martha Washington. In the catalog listing the books in his library, Thomas Jefferson wrote:

I am for freedom of Religion, and against all
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maneuvers to bring about a legal ascendancy of one sect over another.

Thomas Jefferson stated:

The doctrines which flowed from the lips of Jesus himself are within the comprehension of a child; but thousands of volumes have not yet explained the Platonisms engrafted on them.

Had the doctrines of Jesus been preached always as pure as they came from his lips, the whole civilized world would now have been Christians.

The Bible is the cornerstone of liberty. A student's perusal of the sacred volume will make him a better citizen, a better father, a better husband.

I have always said, I always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.

1. The doctrines of Jesus are simple and tend to the happiness of man.
2. There is only one God, and He is all perfect.
3. There is a future state of rewards and punishment.
4. To love God with all the heart and thy neighbor as thyself is the sum of all. These are the great points on which to reform the religion of the Jews.

No one sees with greater pleasure than myself the progress of reason in its advance toward rational Christianity, and my opinion is that if nothing had ever been added to what flowed from His lips, the whole world would at this day been Christian....

Had there never been a commentator there never would have been an infidel. I have little doubt that the whole country will soon be rallied to the unity of our Creator, and, I hope, to the pure doctrines of Jesus also.

If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

Among the most inestimable of our blessings is that...of liberty to worship our Creator in the way we think most agreeable in His will; a liberty deemed in other countries incompatible with good government and yet proved by our experience to be its best support.

Thomas Jefferson and John Adams were on the opposite sides of several major political issues, many times resulting in heated debates. John Adams, the 2nd President, was succeeded in office by Thomas Jefferson. So strong were John Adams' feelings against Jefferson at the time, that Adams even left Washington, D.C., to avoid being at Jefferson's Inauguration.

Later in life, however, the two became the best of friends. Their correspondence reveals, not only their faith, but their friendship. In a providential coincidence, Thomas Jefferson and John Adams both died on the same day, July 4, 1826, exactly 50

years after they both had signed the Declaration of Independence. Once hardened political opponents, John Adams' last words were:

Thank God, Jefferson lives!

Inscribed on his grave is the epitaph Jefferson composed:

Here lies buried Thomas Jefferson, author of the Declaration of Independence, author of the Statutes for Religious Freedom in Virginia, and father of the University of Virginia.

The Jefferson Memorial, on the south banks of Washington D.C.'s Tidal Basin, has inscribed in marble Thomas Jefferson's own words:

Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burdens... are a departure from the plan of the Holy Author of our religion.

No man shall... suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinion in matters of religion. I know but one code of morality for men whether acting singly or collectively.

Commerce between master and slave is despotism. Nothing is more certainly written in the Book of Life than that these people are to be free.

Quincy, Josiah (February 23, 1744-April 26, 1775), was an American Revolutionary patriot, lawyer, and orator of freedom. He wrote many patriotic articles and signed them, "An Independent" or, "An Old Man." His most notable work was Observations of the Act of Parliament Commonly called the Boston Port Bill with Thoughts on Civil Society and Standing Arms, 1774. Josiah Quincy was sent on a mission to England to argue the cause of the Colonists in 1774, and during his return trip, April 26, 1775, he died at sea. His son, Josiah Quincy, (1772-1864), was a U.S. Representative, 1805-18; and president of Harvard, 1829-45.

In response to the 1774 closing of the Boston harbor by the British, Josiah Quincy declared:

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men.

Adams, Abigail Smith (November 22, 1744-October 28, 1818), was the wife of John Adams, the 2nd President of the United States, and the mother of John Quincy Adams, the 6th President. The daughter of Reverend William Smith, she married John Adams when she was 20 years old, and together they had five children. She strongly supported her husband's career. Her letters and memoirs are now considered major historical documents revealing life during the Revolutionary era.

On October 16, 1774, as tensions with Great Britain increased, Abigail wrote to her husband, John Adams, from their home in Braintree:

American Quotations.txt

I dare not express to you, at three hundred miles distance, how ardently I long for your return... And whether the end will be tragical, Heaven only knows. You cannot be, I know, nor do I wish to see you, an inactive spectator; but if the sword be drawn, I bid adieu to all domestic felicity, and look forward to that country where there are neither wars nor rumors of war, in a firm belief that through the mercy of its King we shall both rejoice there together...

Your most affectionate,
Abigail Adams.

On June 18, 1775, Abigail wrote to her husband, John Adams:

The race is not to the swift, nor the battle to the strong; but the God of Israel is He that giveth strength and power unto His people. Trust in Him at all times, ye people, pour out your hearts before Him; God is a refuge for us.

Charlestown is laid in ashes. The battle began upon our entrenchments upon Bunker's Hill, Saturday morning about 3 o'clock, and has not ceased yet, and it is now three o'clock Sabbath afternoon. It is expected they will come out over the Neck tonight, and a dreadful battle must ensue. Almighty God, cover the heads of our countrymen, and be a shield to our dear friends...

Abigail Adams.

In a letter dated June 25, 1775, Abigail wrote to her husband, John Adams regarding the battle at Charlestown, Massachusetts:

We live in continual Expectation of Hostilities. Scarcely a day that does not produce some, but like Good Nehemiah having made our prayer with God, and set the people with their Swords, their Spears and their bows we will say unto them, Be not afraid of them. Remember the Lord who is great and terrible, and fight for your Brethren, your sons and your daughters, your wives and your houses...

They [British] delight on molesting us on the Sabbath. Two Sabbaths we have been in such Alarms that we have had no meetings. This day we have set under our own vine in quietness, have heard Mr. Taft, from Psalms. The Lord is good to all and his tender mercies are over all his works. The good man was earnest and pathetick. I could forgive his weakness for the sake of his sincerity - but I long for a Cooper and an Elliot. I want a person who has feeling and sensibility who can take one up with his [speaking].

And in his Duty prompt at every call
Can watch, and weep, and pray, and feel for
all.

On Sunday, September 16, 1775, Abigail wrote to her husband, John Adams:

I set myself down to write with a heart depressed with the melancholy scenes around me. My letter will be only a bill of mortality; though thanks be to the Being who restraineth the pestilence, that it has not yet

proved mortal to any of our family, though we live in daily expectation that Patty will not continue many hours....

And unto Him who mounts the whirlwind and directs the storm, I will cheerfully leave the ordering of my lot and whether adverse or prosperous days should be my future portion, I will trust in His right Hand to lead me safely through, and after a short rotation of events, fix me in a state immutable and happy.... Adieu! I need not say how sincerely I am your affectionate
Abigail Adams.

Near November 5, 1775, Abigail wrote to her friend, Mercy Warren:

A patriot without religion in my estimation is as great a paradox as an honest Man without the fear of God. Is it possible that he whom no moral obligations bind, can have any real Good Will towards Men? Can he be a patriot who, by an openly vicious conduct, is undermining the very bonds of Society, corrupting the Morals of Youth, and by his bad example injuring the very Country he professes to patronize more than he can possibly compensate by intrepidity, Generosity and honour? The Scriptures tell us "righteousness exalteth a Nation."

Abigail Adams stated:

[A] true patriot must be a religious man. [H]e who neglects his duty to his Maker, may well be expected to be deficient and insincere in his duty towards the public.

On June 20, 1776, Abigail wrote to her husband, John Adams, in Philadelphia:

I feel no anxiety at the large armament designed against us. The remarkable interpositions of heaven in our favor cannot be too gratefully acknowledged. He who fed the Israelites in the wilderness, who clothes the lilies of the field and who feeds the young ravens when they cry, will not forsake a people engaged in so right a cause, if we remember His loving kindness.

On July 14, 1776, Abigail wrote to her husband, John Adams:

May the foundation of our new constitution, be Justice, Truth and Righteousness. Like the wise Man's house may it be founded upon those Rocks and then neither storms or tempests will overthrow it.

On July 21, 1776, Abigail wrote to her husband, John Adams, of the reaction in Boston to the public reading of the Declaration of Independence:

Last Thursday after hearing a very good Sermon I went with the Multitude into Kings Street to hear the proclamation for independence read and proclaimed.... When Col. Crafts read from the Balcony of the State House the Proclamation, great attention was given to every word. As soon as he ended, the cry from the Balcony, was God Save Our American States....

After dinner the kings arms were taken down from the State House and every vestige of him from every place in which it appeared and burnt in King Street. Thus ends royall Authority in this State, and all the people shall say Amen.

On July 21, 1776, Abigail Adams stated:

Our worthy preacher told us that he believed one of our Great Sins for which a righteous God has come out in judgment against us, was our Bigoted attachment to so wicked a Man [King George III]. May our repentance be sincere.

On March 20, 1780, Abigail Adams wrote to her son, John Quincy Adams:

The only sure and permanent foundation of virtue is religion. Let this important truth be engraven upon your heart... Justice, humanity and benevolence are the duties you owe to society in general. To your Country the same duties are incumbent upon you with the additional obligation of sacrificing ease, pleasure, wealth and life itself for its defense and security.

On February 8, 1797, Abigail wrote to her husband, John Adams, upon his election as the 2nd President of the United States:

You have this day to declare yourself head of a nation. "And now, O Lord, my God, Thou hast made thy servant ruler over the people. Give unto him an understanding heart, that he may know how to go out and come in before this great people; that he may discern between good and bad. For who is able to judge this thy so great a people?" were the words of a royal Sovereign; and not less applicable to him who is invested with the Chief Magistracy of a nation, though he wear not a crown, nor robes of royalty....

Though personally absent... my petitions to Heaven are that "the things which make for peace may not be hidden from your eyes."... That you may be enabled to discharge them with honor to yourself, with justice and impartiality to your country, and with satisfaction to this great people, shall be the daily prayer of your
Abigail Adams.

In the year 1800, Abigail Adams wrote concerning upcoming elections:

Can the placing at the head of the nation two characters known to be Deists be productive to order, peace and justice?

In a letter to her sister, Abigail Adams expressed concern about the Presidential candidates:

Never were a people placed in more difficult circumstances than the virtuous part of our countrymen are at the resent crisis. I have turned, and turned and overturned in my mind at various times the merits and demerits of the two candidates. Long acquaintance, private friendship and the full belief that the private

character of [Jefferson] is much purer than [Burr]...inclines me to [Jefferson].

[H]ave we any claim to the favor or protection of Providence when we have against warning admonition and advice chosen as our chief Magistrate a man who makes no pretensions to the belief of an all wise supreme Governor of the World, ordering or directing or overruling the events which take place in it?... [I]f we ever saw a day of darkness, I fear this is one.

Abigail wrote in a letter to her son, John Quincy Adams:

Great learning and superior abilities, should you ever possess them, will be of little value, unless honor, truth and integrity are added to them.

Rush, Benjamin (January 4, 1745-April 19, 1813), was a physician, educator and philanthropist. He was a member of the Continental Congress, 1776-77, and signed the Declaration of Independence. In 1774, he helped found and was president of the Pennsylvania Society for Promoting the Abolition of Slavery. He helped found and was vice-president of the Philadelphia Bible Society; was a principal promoter of the American Sunday School Union; and a member of the Abolition Society. He also served as the Surgeon General of the Continental Army, 1777-78; helped to write the Pennsylvania Constitution, 1789-90; and was Treasurer of the U. S. Mint, 1797-1813. In 1783, Dr. Benjamin Rush helped found Dickinson College and joined the staff of the Pennsylvania Hospital. In 1786, he established the first free medical clinic.

On December 30, 1776, while serving with the Continental Army in New Jersey, Dr. Benjamin Rush wrote to Virginia Representative Richard Henry Lee requesting 2,000 to 3,000 pounds to be sent to George Washington for the war effort:

Let not this matter be debated and postponed in the usual way for two or three weeks; the salvation of America, under God, depends upon its being done in an instant.

In 1786, Dr. Benjamin Rush wrote Thoughts Upon the Mode of Education Proper in a Republic, in which he stated:

The First remark that I shall make upon this subject is that an education in our own is to be preferred to an education in a foreign country. The principle of patriotism stands in need of the reinforcement....

I proceed, in the next place, to inquire what mode of education we shall adopt so as to secure to the state all of the advantages that are to be derived from the proper instruction of the youth;

and here I beg leave to remark that the only foundation for a useful education in a republic is to be laid on the foundation of religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments.

Such is my veneration for every religion that reveals the attributes of the Deity, or a future state of rewards and punishments, that I had rather see the opinions of Confucius or Mohamed inculcated upon our youth than to see them grow up wholly devoid of a

system of religious principles. But the religion I mean to recommend in this place is that of the New Testament.

It is not my purpose to hint at the arguments which establish the truth of the Christian revelation. My only business is to declare that all its doctrines and precepts are calculated to promote the happiness of society and the safety and well-being of civil government.

A Christian cannot fail of being a republican... for every precept of the Gospel inculcates those degrees of humility, self-denial, and brotherly kindness which are directly opposed to the pride of monarchy....

A Christian cannot fail of being useful to the republic, for his religion teaches him that no man "liveth to himself."

And lastly a Christian cannot fail of being wholly inoffensive, for his religion teaches him in all things to do to others what he would wish, in like circumstances, they should do to him.

In his work, *A Plan for Free Schools*, 1787, Dr. Benjamin Rush counseled:

Let the children... be carefully instructed in the principles and obligations of the Christian religion. This is the most essential part of education.

On July 9, 1788, in a letter to Elias Boudinot regarding a parade in Philadelphia, Dr. Benjamin Rush stated:

The Rabbi of the Jews locked arms of two ministers of the Gospel was a most delightful sight. There could not have been a more happy emblem.

On July 13, 1789, in a letter to Jeremy Belknap, Dr. Benjamin Rush stated:

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

While serving as the treasurer of the U.S. Mint, Dr. Benjamin Rush stated in his work, *Essays, Literary, Moral, and Philosophical*, published in 1798:

I know there is an objection among many people to teaching children doctrines of any kind, because they are liable to be controverted. But let us not be wiser than our Maker.

If moral precepts alone could have reformed mankind, the mission of the Son of God into all the world would have been unnecessary. The perfect morality of the Gospel rests upon the doctrine which, though often controverted has never been refuted: I mean the vicarious life and death of the Son of God.

In *Essays, Literary, Moral, and Philosophical*, Dr. Benjamin Rush explained:

Christianity is the only true and perfect religion, and that in proportion as mankind adopts its principles and obeys its precepts, they will be wise and happy.

In contemplating the political institutions of the United States, I lament that we waste so much time and money in punishing crimes and take so little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government, that is, the universal education of our youth in the principles of Christianity by the means of the Bible.

For this Divine book, above all others, favors that equality among mankind, that respect for just laws, and those sober and frugal virtues, which constitute the soul of republicanism.

In an essay entitled, "A Defense of the Use of the Bible as a School Book," included in his 1798 work, *Essays, Literary, Moral and Philosophical*, Dr. Benjamin Rush wrote:

[T]he Bible, when not read in schools, is seldom read in any subsequent period of life.... [It] should be read in our schools in preference to all other books from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.

Dr. Benjamin Rush stated:

Without religion, I believe that learning does real mischief to the morals and principles of mankind.

Dr. Benjamin Rush described himself:

I have been alternately called an Aristocrat and a Democrat. I am neither. I am a Christocrat. I believe all power... will always fail of producing order and happiness in the hands of man. He alone who created and redeemed man is qualified to govern him.

During his final illness, Benjamin Rush wrote to his wife:

My excellent wife, I must leave you, but God will take care of you. By the mystery of Thy holy incarnation; by Thy holy nativity; by Thy baptism, fasting, and temptation; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost, blessed Jesus, wash away all my impurities, and receive me into Thy everlasting kingdom.

Bassett, Richard (April 2, 1745-September 15, 1815), was an attorney, jurist and politician. He was a signer of the Constitution of the United States. He was instrumental in leading his state of Delaware to be the first to ratify the United States Constitution, 1787. He was a U.S. Senator, 1789-93; Chief Justice of the Supreme Court of Delaware, Captain in the Revolutionary War. He helped write the Constitution of the State of Delaware

and was appointed by President John Adams as a U. S. Circuit Court Judge.

Richard Bassett converted to Methodism during the Revolutionary War and became close personal friends with Francis Asbury, the circuit-riding preacher. Richard Bassett personally contributed half the cost of building the First Methodist Church in Dover. He freed his slaves and then paid them as hired labor. On his way to the Methodist campmeetings, many times on his own plantation, he would ride joyfully with his former slaves, sharing the enthusiasm of their singing as they went.

In 1776, Richard Bassett, along with Thomas McKean and George Read, participated in the writing of the Constitution of the State of Delaware, which stated:

Article XXII. Every person who shall be chosen a member of either house, or appointed to any office or place of trust... shall... make and subscribe the following declaration, to wit: "I, _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the holy scriptures of the Old and New Testaments to be given by divine inspiration."

In 1787, Major William Pierce of Georgia, the only delegate to the Constitutional Convention who recorded character sketches of each of the delegates, described Richard Bassett as:

A religious enthusiast, lately turned Methodist, who serves his country because it is the will of the people that he should do so. He is a man of plain sense, and has modesty enough to hold his tongue. He is a gentlemanly man, and is in high estimation among Methodists.

Brearly, David (June 11, 1745-August 16, 1790), was a signer of the Constitution of the United States of America. He served as a Colonel in the Revolutionary Army, was appointed Federal Judge in New Jersey by President George Washington and served as Chief Justice of the Supreme Court of New Jersey.

David Brearly attended Princeton University, where he was under the instruction of the Reverend John Witherspoon, one of the nation's premier theologians and legal experts. He was admitted to the bar in 1767 and was so outspoken for the cause of liberty that he was arrested for "high treason" against Britain. David Brearly was also active in many areas of religion, being:

... a warden of St. Michael's Church... a compiler of the Protestant Episcopal Prayer Book and a delegate to the Episcopal General Convention in 1786.

Jay, John (December 12, 1745-May 17, 1829), was the first Chief Justice of the U. S. Supreme Court, having been appointed by President George Washington. He was a member of the First and Second Continental Congresses and served as the President of the Continental Congress. He was very instrumental in causing the Constitution to be ratified, by writing the Federalist Papers, along with James Madison and Alexander Hamilton. In 1777, John Jay helped to write the Constitution of New York, and from 1795-1801 held the position of Governor of the State of New York.

On December 23, 1776, in an address before the New York

Convention, John Jay urged:

Let a general reformation of manners take place--let universal charity, public spirit, and private virtue be inculcated, encouraged, and practiced. Unite in preparing for a vigorous defense of your country, as if all depended on your own exertions. And when you have done all things, then rely upon the good Providence of Almighty God for success, in full confidence that without his blessings, all our efforts will inevitably fail...

The holy gospels are yet to be preached to these western regions, and we have the highest reason to believe that the Almighty will not suffer slavery and the gospel to go hand in hand. It cannot, it will not be.

In 1777, in a charge to the Grand Jury of Ulster County, New York, John Jay, explained:

The Americans are the first people whom Heaven has favoured with an opportunity of deliberating upon, and choosing the forms of government under which they should live.

On September 3, 1783, John Jay, along with Benjamin Franklin and John Adams, signed the Treaty of Paris, ratified by Congress January 14, 1784, which officially ended the War with the British:

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.

D. Hartley
John Adams
B. Franklin
John Jay.

John Jay was Secretary of Foreign Affairs under the Articles of Confederation; U.S. Minister to Spain; and, in 1794, authored the Jay Treaty which prevented the United States from getting involved in the war between France and England. On April 15, 1794, John Jay wrote to his wife, Sally, from England:

If it should please God to make me an instrument to the continuation of peace, and in preventing the effusion of blood and other evils and miseries incident to war, we shall both have reason to rejoice. Whatever may be the event, the endeavour will be virtuous, and consequently consolatory. Let us repose unlimited trust in our Maker; it is our business to adore and to obey.

On May 28, 1802, John Jay wrote to his children after his wife Sally's death:

Now if Christ be preached that he rose from the
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dead, how say some among you that there is no resurrection of the dead?... Behold I show you a mystery; we shall not all sleep, but we shall all be changed.... Death is swallowed up in victory. (I Corinthians 15)

In a letter to John Bristed, April 23, 1811, John Jay recounted a conversation he had with several atheists:

I was at a large party, of which were several of that description. They spoke freely and contemptuously of religion. I took no part in the conversation. In the course of it, one of them asked me if I believed in Christ. I answered that I did, and that I thanked God that I did.

He [an atheist] was a sedate, decent man. I frequently observed him drawing the conversation towards religion, and I constantly gave it another direction. He, nevertheless, during one of his visits, very abruptly remarked that there was no God, and he hoped the time would come when there would be no religion in the world.

I very concisely remarked that if there was no God there could be no moral obligations, and I did not see how society could subsist without them.

On January 1, 1813, John Jay penned a letter to Jedediah Morse regarding voting:

Whether our Religion permits Christians to vote for infidel rulers is a question which merits more consideration than it seems yet to have generally received, either from the clergy or the laity.

It appears to me that what the prophet said to Jehoshaphat about his attachments to Ahab ('Shouldest thou help the ungodly and love them that hate the Lord?' 2 Chron. 19:2) affords a salutary lesson....

Although the mere expediency of public measures may not be a proper subject for the pulpit, yet, in my opinion, it is the right and duty of our pastors to press the observance of all moral and religious duties, and to animadvert on every course of conduct which may be repugnant to them....

On October 12, 1816, John Jay admonished:

Providence has given to our people the choice of their rulers, and it is the duty, as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers.

On April 15, 1818, John Jay wrote to his Quaker friend, John Murry:

[Natural Laws and Morality are] given by the Sovereign of the Universe to all mankind.... Being founded by infinite wisdom and goodness on essential right, which never varies, it can require no amendment or alteration.

It is true that the Law was given to Moses, not however in his individual or private capacity, but as the agent or instrument, and by the authority of the Almighty. The Law demanded exact obedience, and

proclaimed: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The law was inexorable, and by requiring perfect obedience, under a penalty so inevitable and dreadful, operated as a schoolmaster to bring us to Christ for mercy.

Legal punishments are adjusted and inflicted by the law and magistrate, and not by unauthorized individuals. These and all other positive laws or ordinances established by Divine direction, must of necessity be consistent with the moral law.

It certainly was not the design of the law or ordinance in question, to encourage a spirit of personal or private revenge. On the contrary, there are express injunctions in the law of Moses which inculcate a very different spirit.

In addition to being appointed by President George Washington as the first Chief Justice of the United States Supreme Court, John Jay was also elected president of the Westchester Bible Society in 1818 and president of the American Bible Society in 1821. On May 13, 1824, while serving as its president, John Jay gave an address to the American Bible Society:

By conveying the Bible to people thus circumstanced, we certainly do them a most interesting kindness. We thereby enable them to learn that man was originally created and placed in a state of happiness, but, becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced.

The Bible will also inform them that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth shall be blessed; that this Redeemer has made atonement "for the sins of the whole world," and thereby reconciling the Divine justice with the Divine mercy has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve.

John Jay stated:

In forming and settling my belief relative to the doctrines of Christianity, I adopted no articles from creeds but such only as, on careful examination, I found to be confirmed by the Bible. . . . At a party in Paris, once, the question fell on religious matters. In the course of it, one of them asked me if I believed in Christ? I answered that I did, and that I thanked God that I did.

Let a general reformation of manners take place - virtue be inculcated, encouraged, and practiced. United in preparing for a vigorous defence of your country, as if all depended on your own exertions. And when you have done all things, then rely upon the good Providence of Almighty God for success, in full confidence that without His blessings, all our efforts will inevitably fail.

John Jay's comments on Scripture reflect a life of intense study, which can be seen, not only in his early upbringing, but also in his admission to King's College in New York at the age of fourteen, the requirements of which included translating the first ten chapters of the Gospel of John from Greek into Latin. John Jay gave his understanding of God:

God is great, and therefore He will be sought: He is good, and therefore He will be found.

If in the day of sorrow we own God's presence in the cloud, we shall find Him also in the pillar of fire, brightening and cheering our way as the night comes on.

In all His dispensations God is at work for our good, - In prosperity He tries our gratitude; in mediocrity, our contentment; in misfortune, our submission; in darkness, our faith; under temptation, our steadfastness, and at all times, our obedience and trust in Him.

God governs the world, and we have only to do our duty wisely, and leave the issue to Him.

In 1826, John Jay was sent a letter from the Corporation of the City of New York, asking him to join with them in the celebration of America's fiftieth anniversary. John Jay replied, expressing his:

Earnest hope that the peace, happiness, and prosperity enjoyed by our beloved country may induce those who direct her national counsels to recommend a general and public return of praise to Him from whose goodness these blessings descend.

In his address to the Committee of the Corporation of the City of New York, June 29, 1826, at eighty years of age, John Jay stated:

The most effectual means of securing the continuance of our civil and religious liberties is, always to remember with reverence and gratitude the Source from which they flow.

In his Last Will and Testament, John Jay wrote:

Unto Him who is the Author and Giver of all good, I render sincere and humble thanks for His merciful and unmerited blessings, and especially for our redemption and salvation by His beloved Son.

He has been pleased to bless me with excellent parents, with a virtuous wife, and with worthy children.

His protection has accompanied me through many eventful years, faithfully employed in the service of my country; and His providence has not only conducted me to this tranquil situation, but also given me abundant reason to be contented and thankful.

Blessed be His Holy Name. While my children lament my departure, let them recollect that in doing them good, I was only the agent of their Heavenly Father, and that He never withdraws His care and consolations from those who diligently seek Him.

On May 17, 1829, John Jay was drawing near death after a

life of serving his country. As recorded by his son, Judge William Jay, John Jay was asked if he had any words for his children, to which he responded:

They have the Book.

John Jay is recorded as having stated:

I would have my funeral decent, but not ostentatious, no scarfs, no ring. Instead thereof, I give \$200 to any one poor deserving widow or orphan of this town whom by children shall select.

John Jay's son, William Jay, who wrote his father's biography, described him as:

A rare but interesting picture of the Christian patriot and statesman.

Paterson, William (December 24, 1745-September 9, 1806), was a jurist, politician and a signer of the United States Constitution. He served as a U. S. Supreme Court Justice, 1793-1806, having been appointed by President George Washington. He was a delegate to the Constitutional Convention, 1787; a U. S. Senator, 1789-90; Governor of New Jersey after Governor Livingston died, 1790-93; New Jersey State Attorney General, 1776; member of the State Constitutional Convention, 1776; and a member of the New Jersey Provincial Congress, 1775. The people of his state esteemed him so much that they named the city of Paterson, New Jersey, after him.

William Paterson moved from Ireland with his strong Presbyterian family when he was two years old. He attended Princeton University during a time when there was a strong evangelical movement (12 of his 18 classmates became ministers).

An entry in William Paterson's personal journal, during a visit in 1776 to the West Indies, gives insight into his character:

On my arrival in the West Indies in the year 1776, a new scene was opened to me for which I was little prepared, for I had previously lived with religious people, and my new acquaintances, and those with whom I was to transact business, were the reverse of this.

No one went there to settle for life; all were in quest of fortune, to retire and spend it elsewhere; character was little thought of. Of course it required the utmost circumspection and caution to steer clear of difficulties.

A kind superintending Providence, in this, as in many other concerns of my life, enabled me, however, to surmount every difficulty, young and inexperienced as I then was.

On May 24, 1800, William Paterson stated:

Religion and morality... [are] necessary to good government, good order, and good laws, for "when the righteous are in authority, the people rejoice."

Princeton University (1746), was originally called "The College of New Jersey." It was founded in Princeton, New Jersey, by the

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Presbyterian Church. Many influential individuals served as its president, including: Jonathan Dickinson, Aaron Burr Sr., Jonathan Edwards, Samuel Davies, Samuel Finley and Woodrow Wilson, who was the first president not a clergyman. Its president just prior to the Revolutionary War was John Witherspoon, the only clergyman to sign the Declaration of Independence, 1776.

Princeton University, under President John Witherspoon, 1768-94, graduated 478 students who directly shaped America, including: James Madison, who served eight years as Secretary of State and eight years as U.S. President; Aaron Burr, Jr., who was a U.S. Vice-President; 3 U.S. Supreme Court justices; 10 Cabinet members; 13 state governors; 21 U.S. Senators; 39 U.S. Representatives; and 114 ministers. Nine of the 55 delegates to the Constitutional Convention were graduates, including: Gunning Bedford Jr., Del.; David Brearley, N.J.; William Richardson Davie N.C.; Jonathan Dayton, N.J.; William Churchill Houston, N.J.; James Madison, Va.; Alexander Martin, N.C.; Luther Martin, Md.; and William Paterson, N.J.

Princeton University's official motto was:

Under God's Power She Flourishes.

The first president of Princeton University, the Rev. Jonathan Dickinson, stated:

Cursed be all that learning that is contrary to the cross of Christ.

The requirements of Princeton University, during President John Witherspoon tenure, 1768-76, included:

Every student shall attend worship in the college hall morning and evening at the hours appointed and shall behave with gravity and reverence during the whole service. Every student shall attend public worship on the Sabbaths... Besides the public exercises of religious worship on the Sabbaths, there shall be assigned to each class certain exercises for their pupils... and no student belonging to any class shall neglect them.

Pinckney, Charles Cotesworth (February 25, 1746-August 16, 1825), was a signer of the United States Constitution. He was a delegate to the Constitutional Convention and helped to write the Constitution of the State of South Carolina. A Presidential and Vice-Presidential candidate, he was a successful lawyer, planter, statesman, soldier, aide-de-camp to General Washington and Brigadier General.

Pinckney turned down many offers from President Washington for positions within government, including several cabinet appointments and a place on the U.S. Supreme Court, though he finally accepted the position of U.S. Minister to France. He helped found the Charleston Bible Society and served as its first president.

He studied for his military career at the Royal Military Academy of France, after having studied law at the Westminster School at Oxford, under Sir William Blackstone.

Sir William Blackstone, the second most quoted legal authority by our Founding Fathers, gave evidence of the views he taught, stating:

Blasphemy against the Almighty is denying his being or providence, or uttering contumelious reproaches on our Savior Christ. It is punished, at common law by fine and imprisonment, for Christianity is part of the laws of the land.

And consequently, as man depends absolutely upon his Maker for every thing, it is necessary that he should, in all points, conform to his Maker's will. This will of his Maker, is called the law of nature.

Charles Cotesworth Pinckney was very involved in forming the Constitution of the State of South Carolina, which contained the article:

SOUTH CAROLINA, 1778. Article XXXVIII. That all persons and religious societies who acknowledge that there is one God, and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated. . . . That all denominations of Christian[s] . . . in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges.

In a personal letter to a military friend, Pinckney wrote:

The great art of government is not to govern too much.

In answer to Charles Maurice de Talleyrand's insulting proposal from the French Directory, Charles Cotesworth Pinckney is credited with uttering the sentiment:

No! No! Not a sixpence. Millions for defense, but not one cent for tribute.

Charles Cotesworth Pinckney, since a child, had learned "to love Christ and the Church." As the first president of the Charleston Bible Society, he distributed Bibles to Negroes, putting aside finances to evangelize the slaves and teach them to read the Holy Scriptures. The elder Charles Pinckney, who was the chief justice of South Carolina, wrote in his Last Will and Testament concerning his young son, Charles Cotesworth Pinckney:

To the end that my beloved son Charles Cotesworth may the better be enabled to become the head of his family and prove not only of service and advantage to his country, but also an Honour to his Stock and kindred, my order and direction is that my said son be virtuously, religiously and liberally brought up and Educated in the Study and practice of the Laws of England;

and from said son I hope, as he would have the blessings of Almighty God, and deserve the Countenance and favour of all good men, and answer my expectations of him, that he will employ all his future abilities in the service of God, and his Country, in the Cause of virtuous liberty as well religious as Civil; and in support of private right and Justice between Man and Man;

and that he do by no means debase the dignity of his human nature, nor the honour of his profession, by giving countenance to, or ever appearing in favour of

irreligion, injustice or wrong, oppression or tyranny of any sort, public or private;

but that he make the glory of God and the good of Mankind, the relief of the poor and distressed, the widow and the fatherless, and such as have none else to help them, his principal aim and study.

At his death in 1825, the following resolutions were read:

The Board of Managers of the Charleston Bible Society, entertaining a high sense of the benefits conferred on his country and on society, by their late revered President General CHARLES COTESWORTH PINCKNEY, in the course of a long life, steadily and honorably devoted to the service of both;

and of the fidelity, zeal and ability, with which he fulfilled the duties of the important and responsible public functions, to which he was called; as well as of the virtues, which adorned his private life and character, and by which he justly earned and secured the permanent respect, veneration and affection of all his fellow citizens....

That they give devout thanks to Almighty God for the invaluable services which the life, influence and example of their late revered President, have rendered to the cause of religion, virtue and good order, to his country and to mankind;

and that they submit themselves to this painful dispensation of Providence, with a sorrow mitigated by the grateful remembrance of his virtue, and by a pious trust in Divine mercy...

For fifteen years past he presided over our Society, and at our Board. Our meetings were held at his house. We will long remember his kindness and hospitality to us all, while the patience, industry, perseverance and zeal, which he exercised to promote the interests of our Society, merit the approbation of the cause in which we were engaged.

The last time he met our Society he was so feeble that it was necessary to support him to the chair. It was evident to all of us, that his long and useful life was drawing to a close. He seemed to come among us to show that in his last hours the cause of the Bible was nearest his heart, to give us his blessing and to bid us farewell;

for from that day he was confined to his chamber; and after having lived nearly fourscore years, an age seldom attained, he soon after fell to the ground, like as a shuck of corn cometh forth in his season.

Charles Cotesworth Pinckney's parents were also very loved and respected for their godly and patriotic influence. President Washington himself, at his own request, served as a pallbearer at the funeral of Charles Cotesworth's mother, Elizabeth Lucas Pinckney (1722-1793).

Muhlenberg, John Peter Gabriel (October 1, 1746-October 1, 1807), was an American clergyman, soldier and politician. In 1774, being 30-years-old, he was a member of the Virginia House of Burgesses and a pastor. He was the son of Henry Melchior Muhlenberg, one of the founders of the Lutheran Church in America.

In 1775, John Peter Muhlenburg preached a message on

Ecclesiastes 3:1, "For everything there is a season, and a time for every matter under heaven." He closed his message by saying:

In the language of the Holy Writ, there is a time for all things. There is a time to preach and a time to fight. And now is the time to fight.

He then threw off his clerical robes to reveal the uniform of an officer in the Continental Army. That afternoon, at the head of 300 men, he marched off to join General Washington's troops. He became Colonel of the 8th Virginia Regiment and served until the end of the war, being promoted to the rank of Major-General.

John Peter Muhlenburg became the Vice-President of Pennsylvania, 1785; a member of the Pennsylvania Constitutional Convention, 1790; a U.S. Representative from Pennsylvania; and a U.S. Senator, 1801. In 1889, Pennsylvania chose his statue to represent their State in the Statuary Hall at Washington, D.C.

John Peter Gabriel Muhlenburg was memorialized in a poem written by Thomas Buchanan Read, entitled "The Rising," which is included in William Holmes McGuffey Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), Lesson LXV, pp. 200-204:

Out of the North the wild news came,
Far flashing on its wings of flame
Swift as the boreal light which flies
At midnight through the startled skies.

And there was tumult in the air,
The fife's shrill note, the drum's loud beat,
And through the wide land every-where
The answering tread of hurrying feet.

While the first oath of Freedom's gun
Came on the blast from Lexington,
And Concord, roused, no longer tame,
Forgot her old baptismal name,
Made bare her patriot arm of power,
And swelled the discord of the hour.

The yeoman and the yeoman's son,
With knitted brows and sturdy dint,
Renewed the polish of each gun,
Re-oiled the lock, reset the flint;
And oft the maid and matron there,
While kneeling in the firelight glare,
Long poured, with half-suspended breath,
The lead into the molds of death.

The hands by Heaven made silken soft
To soothe the brow of love or pain,
Alas! are dulled and soiled too oft
By some unhallowed earthly stain;
But under the celestial bound
No nobler picture can be found
Than woman, brave in word and deed,
Thus serving in her nation's need:
Her love is with her country now,
Her hand is on the aching brow.

Within its shade of elm and oak

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The church of Berkley Manor stood:
There Sunday found the rural folk,
And some esteemed of gentle blood.
In vain their feet with loitering tread
Passed 'mid the graves where rank is naught:
All could not read the lesson taught
In that republic of the dead.

The pastor rose: the prayer was strong;
The psalm was warrior David's song;
The text, a few short words of might, -
"The Lord of Hosts shall arm the right!"

He spoke of wrongs too long endured,
Of sacred rights to be secured;
Then from his patriot tongue of flame
The startling words for Freedom came.
The stirring sentences he spake
Compelled the heart to glow or quake,
And, rising on his theme's broad wing,
And grasping in his nervous hand
The imaginary battle-brand,
In face of death he dared to fling
Defiance to a tyrant king.

Even as he spoke, his frame renewed
In eloquence of attitude,
Rose, as it seemed, a shoulder higher;
Then swept his kindling glance of fire
From startled pew to breathless choir;
When suddenly his mantle wide
His hands impatient flung aside,
And, lo! He met their wondering eyes
Complete in all a warrior's guise.

A moment there was awful pause, -
When Berkley cried, "Cease, traitor! Cease!
God's temple is the house of peace!"
The other shouted, "Nay, not so,
When God is with our righteous cause:
His holiest places then are ours,
His temples are our forts and towers
That frown upon the tyrant foe:
In this the dawn of Freedom's day
There is a time to fight and pray!"

And now before the open door-
The warrior priest had ordered so-
The enlisting trumpet's sudden soar
Rang through the chapel, o'er and o'er,
Its long reverberating blow,
So loud and clear, it seemed the ear
Of dusty death must wake and hear.
And there the startling drum and fife
Fired the living with fiercer life;
While overhead with wild increase,
Forgetting its ancient toll of peace,
The great bell swung as ne'er before:
It seemed as it would never cease;
And every word its ardor flung
From off its jubilant iron tongue
Was, "War! War! War!"

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"Who dares" - this was the patriot's cry,
As striding from the desk he came -
"Come out with me, in Freedom's name,
For her to live, for her to die?"
A hundred hands flung up reply,
A hundred voices answered "!!"

Bedford, Gunning (1747-March 30, 1812), was a signer of the United States Constitution. He was the delegate from Delaware to the Constitutional Convention, where he played a considerable part in the Federal Convention. In 1789, he was appointed to the First Federal District Court by President Washington. Gunning Bedford attended Princeton University, sharing rooms with James Madison. He studied under the influence of John Witherspoon, one of the nation's premier theologians and legal scholars.

As a delegate from the State of Delaware, Gunning Bedford would have complied with the requirements for office, as stipulated by that State's constitution:

Article XXII. Every person who shall be chosen a member of either house, or appointed to any office or place of trust... shall... make and subscribe the following declaration, to wit: "I, _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the holy scriptures of the Old and New Testaments to be given by divine inspiration."

Jones, John Paul (July 6, 1747-July 18, 1792), was called the "Father of the American Navy." He was noted for his courage in fighting larger and better equipped fleets. In 1779, he took command of the Bonhomme Richard (Poor Richard), which he named in honor of the Benjamin Franklin, author of Poor Richard's Almanac. On September 23, 1779, the Bonhomme Richard attacked the British ship, Serapis, which was leading a convoy. The ships came so close to each other that the masts entangled and the cannon muzzles touched. After intense naval combat, which nearly destroyed the Bonhomme Richard, the British commander yelled, wanting to know if the Americans were ready to surrender. John Paul Jones responded:

I have not yet begun to fight.

The British convoy finally surrendered after three hours of fighting.

On February 13, 1905, in a message to Congress, President Theodore Roosevelt made comment as to John Paul Jones' burial as a Protestant in France:

For a number of years efforts have been made to confirm the historical statement that the remains of Admiral John Paul Jones were interred in a certain piece of ground in the city of Paris then owned by the Government and used at the time as a burial place for foreign Protestants. These efforts have at last resulted in documentary proof that John Paul Jones was buried, on July 20, 1792, between 8 and 9 o'clock p.m., in the now abandoned cemetery of St. Louis, in the northeastern section of Paris....

The great interest which our people feel in the story of Paul Jones's life, the national sense of gratitude for the great service done by him toward the achievement of independence, and the sentiment of mingled distress and regret felt because the body of one of our greatest heroes lies, forgotten and unmarked, in foreign soil, lead me to approve the ambassador's suggestion that Congress should take advantage of this unexpected opportunity to do proper honor to the memory of Paul Jones.

Tyler, Sir Alexander Fraser (October 15, 1747-January 5, 1813) knighted Lord Woodhouselee, was an English historian. He wrote an essay entitled *The Principles of Translation*, 1791, which was the first systematic study in English of translation. In his thesis entitled a "Cycle of Nations" in *The Decline and Fall of the Athenian Republic*, Sir Alexander Fraser Tyler stated:

A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves money from the public treasury. From that moment on, the majority always votes for the candidates promising the most benefits from the public treasury, with a result that a democracy always collapses over loose fiscal policy, always followed by dictatorship. The average age of the world's greatest civilizations has been 200 years. These nations have progressed through the following sequence -

- From bondage to spiritual faith;
- From spiritual faith to great courage
- From courage to liberty
- From liberty to abundance;
- From abundance to selfishness;
- From selfishness to complacency;
- From complacency to apathy;
- From apathy to dependency;
- From dependency back into bondage.

Martin, Luther (c. 1748-July 10, 1826), was a delegate to the Constitutional Convention where he gave 53 speeches. He proposed the "electoral college" system for selecting the President and strongly opposed a central government which would usurp the sovereignty of the states. One of the most prominent lawyers in the country, he served for 28 years as the Attorney General of Maryland, one of the longest records in American history.

Luther Martin described himself as being devoted to:

The sacred truths of the Christian religion.

Madison, Bishop James (August 27, 1749-March 6, 1812) was President of the College of William and Mary, 1777-1812; presided over the first convention of the Episcopal Church in Virginia, 1785; and was elected first Bishop of the dioceses, 1790. His "Eulogy on George Washington" was published in 1800.

On February 19, 1795, Bishop Madison responded to President George Washington's call for a National Day of Thanksgiving and Prayer by preaching a sermon, later published, entitled *Manifestation of the Beneficence of Divine Providence towards America - a Discourse, Delivered on Thursday the 19th of*

February, 1795, Being the Day Recommended by the President of the United States, for General Thanksgiving and Prayer:

Brethren, there are few situations more interesting to the human race than that which the people of America this day presents.

The temples of the living God are everywhere, throughout this rising empire, this day, crowded, I trust, with worshipers, whose hearts, impressed with a just and lively sense of the great things, which He hath done for them, pour forth, in unison, the grateful tribute of praise and thanksgiving... for the history of nations doth not exhibit a people who ever had cause to offer up to the Great Author of every good the most fervent expressions of gratitude and thanksgiving.

Let, my brethren, the sons of irreligion, wrapped in their dark and gloomy system of fatality, refuse to open their eyes to the great luminous proofs of providential government, which America displays; let them turn from a light, which their weak vision cannot bear; but let the righteous, let those who trust God, who can trace in that good and glorious being the relations of father, friend, and governor, let them with eagle eyes look up to that full blaze of salvation, which he hath vouchsafed to this new world.

Goethe, Johann Wolfgang von (August 28, 1749-March 22, 1832), was a German poet, playwright and novelist. Born in Frankfurt-am-Main, he achieved recognition with his " Sturm und Drang " style play *Gotz von Berlichingen*, 1773, and the romantic novel *The Sorrows of Young Werther*, 1774. He lived at the ducal court of Saxe-Weimar from 1775 till his death. A visit to Italy, 1786-88, gave inspiration for the plays *Iphigenie auf Tauris*, 1787, and *Egmont*, 1788. He wrote *Torquato Tasso*, 1790; *The Apprenticeship of Wilhelm Meister*, 1795-96; and his most noted work, *Faust*, written in stages over his career, 1808-32. He compiled fourteen volumes of scientific studies, with his complete works totaling 133 volumes, published in the Weimar edition, 1887-1919.

Johann Wolfgang von Goethe stated:

Let mental culture go on advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the gospels, it will not go.

It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.

In *Conversations with Eckermann*, 1828-29, Johann Wolfgang von Goethe wrote:

I esteem the Gospels to be thoroughly genuine, for there shines from them the reflected splendor of a sublimity proceeding from the person of Jesus Christ of so Divine a kind as only the Divine could ever have manifested on earth.

In Aus Makarieus Archiv W. Meister, 1786-1830, Goethe wrote:

I am persuaded that the Bible becomes evermore beautiful the more it is understood; that is, the more we consider that every word which we apply to ourselves has had at first a particular, peculiar, immediate reference to certain special circumstances.

In his Autobiography, Johann Wolfgang von Goethe wrote:

Nothing, therefore, remained to me but to part from this society; and as my love for the Holy Scriptures, as well as the Founder of Christianity, and its early professors, could not be taken from me, I formed a Christianity for my private use, and sought to build it up by an attentive study of history.

Madison, James (March 16, 1751-June 28, 1836), was the 4th President of the United States, 1809-17; Commander in Chief during the War of 1812, having to flee the White House, with his wife Dolly, before it was captured and burned by the British; Rector of the University of Virginia, 1826-36; Secretary of State under Thomas Jefferson, 1801-09, where he negotiated the Louisiana Purchase, 1803; U. S. Representative, 1789-1801; married Dorothy "Dolly" Payne Todd, 1794; original author and promoter of the Bill of Rights, 1789; penned many of The Federalist Papers, 1788, which were instrumental in convincing the States to ratify the U. S. Constitution; member of the Constitutional Convention, 1787, where he exerted such influence that he became known as the "Chief Architect of the Constitution"; attended the Continental Congress, 1780-83; a member of the Virginia House of Delegates, where he helped to write the Constitution of Virginia, 1776; graduated from Princeton University, 1771, under the direction of Reverend John Witherspoon, one of the nation's premier theologians and legal scholars; and was home-schooled as a child under Reverend Thomas Martin.

Princeton University, during the period James Madison attended, had declared:

Cursed be all that learning that is contrary to the cross of Christ.

On November 9, 1772, James Madison, who outlived all of the other 54 founders of the American Republic, wrote to his close college friend, William Bradford:

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.

[My health has] intimated to me not to expect a long or healthy life, yet it may be better with me after some time tho I hardly dare expect it and therefore have little spirit and alacrity to set about any thing that is difficult in acquiring and useless in possessing after one has exchanged Time for Eternity.

On September 25, 1773, James Madison wrote again to William Bradford:

My advice [is]... that you would always keep the

Ministry obliquely in View whatever your profession be...

I have sometimes thought there could not be a stronger testimony in favor of Religion or against temporal Enjoyments even the most rational and manly than for men who occupy the most honorable and gainful departments and are rising in reputation and wealth, publicly to declare their unsatisfactoriness by becoming fervent Advocates in the cause of Christ, & I wish you may give in your Evidence in this way.

James Madison, known to regularly lead his household in the observance of family devotions, was an adamant defender of religious liberty. His strong position of defending religious freedom began when, as a youth, he stood with his father outside a jail in the village of Orange and listened to several Baptists preach from their cell windows, having been imprisoned for their religious opinions. On January 24, 1774, Madison disapproved of this to his friend William Bradford:

There are at this [time] in the adjacent [Culpepper] County not less than 5 or 6 well meaning men in close Goal [jail] for publishing their religious Sentiments which in the main are very orthodox.

James Madison is attributed with having made the following observation in 1778:

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.

In Federalist Paper #39, James Madison stated:

That honourable determination which animates every votary of freedom, to rest all our political experiments on the capacity of mankind for self-government.

In November of 1784, James Madison made abbreviated notes of what he believed would result if a bill for government support of religion were passed in Virginia:

- v. Probable effects of the Bill,
 1. limited
 2. in particular.
 3. What is Xnty? Courts of law to Judge.
 4. What edition: Hebrew, Septuagint, or Vulgate?
What copy? What translation?
 5. What books canonical, what apocryphal? the papists holding to be the former what protestants the latter, the Lutherans the latter what the protestants & papists ye former.
 6. In what light are they to be viewed, as dictated every letter by inspiration, or the essential parts only? Or the matter in general not the words?
 7. What sense the true one for if some doctrines be essential to Xnty those who reject these, whatever

name they take are no Xn in Society.

8. Is it Trinitarianism, Arianism, Socinianism? Is it salvation by faith or works also, by free grace or by will, &c, &c.

9. What clue is to guide (a) Judge thro' this labyrinth when ye question come before them whether any particular society is a Cn society?

10. Ends in what is orthodoxy, what heresy, . Dishonors christiandy. panegyric on it, on our side. Decl. Ri ghts.

In the 1785 session of the General Assembly of the State of Virginia, James Madison reasoned that a bill instituting a tax "for the support of the Christian religion" would put civil judges into the position of having to decide what constituted Christianity, a function for which they were totally unqualified for. On June 20, 1785, in his address entitled Religious Freedom - A Memorial and Remonstrance, James Madison stated:

It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to Him. This duty is precedent both in order of time, and degree of obligation, to the claims of civil society.

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.

Much more must every man who becomes a member of any particular Civil Society, do it with a saving of his allegiance to the Universal Sovereign. We maintain therefore that in matters of Religion, no man's right is abridged by the institution of Civil Society, and that Religion is wholly exempt from its cognizance.

The policy of the bill is adverse to the diffusion of the light of Christianity. The first wish of those who ought to enjoy this precious gift, ought to be, that it may be imparted to the whole race of mankind.

Compare the number of those who have as yet received it, with the number still remaining under the dominions of false religions, and how small is the former! Does the policy of the bill tend to lessen the disproportion? No; it at once discourages those who are strangers to the light of Truth, from coming into the regions of it.

Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the Religion which we believe to be of divine origin, we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offence against God, not against man: To God, therefore, not to man, must an account of it be rendered.

Earnestly praying, as we are in duty bound, that the Supreme Lawgiver of the Universe by illuminating those to whom it is addressed, may, on the one hand, turn their councils from every act which would affront His holy prerogative, or violate the trust committed to them; and, on the other, guide them into every measure which may be worthy of His blessing.

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"The equal right of every citizen to the free exercise of his religion according to the dictates of his conscience" is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature; if we weight its importance, it cannot be less dear to us; if we consult the "Declaration of those rights which pertain to the good people of Virginia, as the basis and foundation of government," it is enumerated with equal solemnity.

In response to an essay by Reverend Jasper Adams, James Madison stated:

Waiving the rights of conscience, not included in the surrender implied by the social state, & more or less invaded by all Religious establishments, the simple question to be decided, is whether a support of the best & purest religion, the Christian religion itself ought not, so far at least as pecuniary means are involved, to be provided for by the Government, rather than be left to the voluntary provisions of those who profess it.

On October 31, 1785, James Madison introduced legislation in the Virginia Legislature entitled, "Bill for Punishing Disturbers of Religious Worship and Sabbath Breakers," which was passed in 1789:

If any person on Sunday shall himself be found laboring at his own or any other trade or calling, or shall employ the apprentices, servants or slaves in labor, or other business, except it be in the ordinary household offices of daily necessity, or other work of necessity or charity, he shall forfeit the sum of ten shillings for every such offense, deeming every apprentice, servant, or slave so employed, and every day he shall be so employed as constituting a distinct offense.

On October 31, 1785, James Madison introduced a bill in the Virginia Legislature entitled, "For Appointing Days of Public Fasting and Thanksgiving," which included:

Forfeiting fifty pounds for every failure, not having a reasonable excuse.

James Madison, who was only 36 years old at the time, was an instrumental member of the United States Constitutional Convention, speaking 161 times, (more than any other founder except Gouverneur Morris and James Wilson). His records of the debates in the Constitutional Convention are the most accurate and detailed that exist. In 1787, at the Constitutional Convention, James Madison made the statement:

All men having power ought to be distrusted.

It was James Madison who made the motion, which was seconded by Roger Sherman, that Benjamin Franklin's appeal for prayer at the Constitutional Convention be enacted. James Madison authored 29 of the 85 Federalist Papers, which argued successfully in favor of the ratification of the U.S. Constitution. In The Federalist No. 51, Madison wrote:

But the great security against a gradual concentration of the several powers in the same department, consists in giving to those who administer each department, the necessary constitutional means, and personal motives, to resist encroachments of the others.

The provisions for defense must in this, as in all other cases, be made commensurate to the danger of attack.

Ambition must be made to counteract ambition. The interest of the man must be connected with the constitutional rights of the place.

It may be a reflection on human nature that such devices should be necessary to control the abuses of government.

But what is government itself but the greatest of all reflections on human nature?

If angels were to govern men, neither external or internal controls on government would be necessary.

In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself.

A dependence on the people is, no doubt, the primary control on the government; but experience has taught mankind the necessity of auxiliary precautions.

On June 12, 1788, James Madison entered in his journal:

There is not a shadow of right in the general [federal] government to intermeddle with religion... The subject is, for the honor of America, perfectly free and unshackled. The government has no jurisdiction over it.

On October 15, 1788, James Madison wrote:

As the courts are generally the last in making the decision [on laws], it results to them, by refusing or not refusing to execute a law, to stamp it with its final character. This makes the Judiciary dept paramount in fact to the Legislature, which was never intended, and can never be proper.

On June 7, 1789, with the experience fresh on his mind of the Anglican Church being the officially enforced denomination by the British in the colony of Virginia, James Madison introduced a proposal in the U.S. Congress for an amendment with the wording:

The Civil Rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, nor on any pretext infringed.

James Madison, who had studied for the ministry before he took up the study of law, said:

Religion, or the duty we owe to our Creator, and manner of discharging it, can be directed only by reason and conviction, not by force or violence;

and, therefore, that all men should enjoy the fullest toleration in the exercise of religion according to the dictates of conscience, unpunished and unrestrained by the magistrate, unless under color of religion any man disturb the peace, the happiness, or safety of society, and that it is the mutual duty of all to practice Christian forbearance, love and charity toward each other.

In 1792, James Madison wrote in regards to property rights:

Government is instituted to protect property of every sort....This being the end of government....That is NOT a just government...nor is property secure under it, where the property which a man has...is violated by arbitrary seizures of one class of citizens for the service of the rest.

Property...in the former sense, a man's land, or merchandise, or money, is called his property. In the latter sense, a man has a property in his opinions and the free communication of them.

He has a property of peculiar value in his religious opinions, and in the profession and practice dictated by them....

He has an equal property in the free use of his faculties, and free choice of the objects on which to employ them. In a word, as a man is said to have a right to his property, he may be equally said to have a property in his rights.

On Saturday, March 4, 1809, in his First Inaugural Address, President James Madison stated:

To support the Constitution, which is the cement of the Union, as well in its limitations as in its authorities; to respect the rights and authorities reserved to the States and to the people as equally incorporated with and essential to the success of the general system; to avoid the slightest interference with the rights of conscience or the function of religion, so wisely exempted from civil jurisdiction...as far as sentiments and intentions such as these can aid the fulfillment of my duty, they will be a resource which can not fail me....

But the source to which I look for the aids which alone can supply my deficiencies is in the well-tryed intelligence and virtue of my fellow-citizens, and in the counsels of those representing them in the other departments associated in the care of the national interests.

In these my confidence will under every difficulty be best placed, next to that which we have all been encouraged to feel in the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic, and to whom we are bound to address our devout gratitude for the past, as well as our fervent supplications and best hopes for the future.

On November 29, 1809, in his First Annual Message to Congress, President James Madison stated:

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Recollecting always that for every advantage which may contribute to distinguish our lot from that to which others are doomed by the unhappy spirit of the times we are indebted to that Divine Providence whose goodness has been so remarkably extended to this rising nation, it becomes us to cherish a devout gratitude, and to implore from the same Omnipotent Source a blessing on the consultations and measures about to be undertaken for the welfare of our beloved country.

On October 27, 1810, in a Proclamation that the United States should take possession of the Territory south of the Mississippi Territory and eastward of the Mississippi River extending to the Perdi do River, President James Madison stated:

The good people inhabiting the same are invited and enjoined... to be obedient to the laws, to maintain order, to cherish harmony, and in every manner to conduct themselves as peaceful citizens, under full assurance that they will be protected in the enjoyment of their liberty, property, and religion.

On December 5, 1810, in his Second Annual Message to Congress, President James Madison stated:

Among the commercial abuses still committed... it appears that... citizens are instrumental in carrying on a traffic in enslaved Africans, equally in violation of the laws of humanity and in defiance to those of their country. The same just and benevolent motives which produced the interdiction in force against this criminal conduct will doubtless be felt by Congress in devising further means of suppressing the evil....

I close the present by expressing my reliance, under the blessing of Divine Providence, on the judgement and patriotism which will guide your measures.

On November 5, 1811, in his Third Annual Message to Congress, President James Madison stated:

I can not close this communication without expressing my deep sense of the crisis in which you are assembled, my confidence in a wise and honorable result to your deliberations, and assurances of the faithful zeal with which my cooperating duties will be discharged, invoking at the same time the blessing of Heaven on our beloved country.

On March 9, 1812, in a message to Congress, President James Madison stated:

The British Government, through its public minister here, a secret agent of that Government was employed in certain States... in fomenting disaffection to the constituted authorities of the nation, and in intrigues with the disaffected, for the purpose of bringing about resistance to the laws, and eventually, in concert with a British force, of destroying the Union....

In addition to the effect which the discovery of such a procedure ought to have on the public councils,

it will not fail to render more dear to the hearts of all good citizens that happy union of these States which, under Divine Providence, is the guaranty of their liberties, their safety, their tranquillity, and their prosperity.

On June 1, 1812, in a message to Congress, President James Madison stated:

We behold, in fine, on the side of Great Britain a state of war against the United States, and on the side of the United States a state of peace toward Great Britain. Whether the United States shall continue passive under these progressive usurpations and these accumulating wrongs, or, opposing force to force in defense of their national rights, shall commit a just cause into the hands of the Almighty Disposer of Events.

On June 19, 1812, in a Proclamation of War between Great Britain and the United States, President James Madison stated:

I do moreover exhort all the good people of the United States, as they love their country, as they value the precious heritage derived from the virtue and valor of their fathers, as they feel the wrongs which have forced on them the last resort of injured nations, and as they consult the best means under the blessing of Divine Providence of abridging its calamities, that they exert themselves in preserving order.

On Thursday, July 9, 1812, President James Madison issued a Proclamation of a National Day of Public Humiliation and Prayer:

Whereas the Congress of the United States, by a joint resolution of the two Houses, have signified a request that a day may be recommended to be observed by the people of the United States with religious solemnity, as a day of public humiliation and prayer; and

Whereas such a recommendation will enable the several religious denominations and societies so disposed, to offer, at one and the same time, their common vows and adorations to Almighty God, on the solemn occasion produced by the war in which He has been pleased to permit the injustice of a foreign Power to involve these United States;

I do therefore recommend the third Thursday of August next, as a convenient day, to be set apart for the devout purpose of rendering the Sovereign of the Universe and the Benefactor of mankind the public homage due to His holy attributes; of acknowledging the transgressions which might justly provoke the manifestations of His divine displeasure; of seeking His merciful forgiveness, and His assistance in the great duties of repentance and amendment; and especially of offering fervent supplications that in the present season of calamity and war He would take the American people under His peculiar care and protection; that He would guide their public councils, animate their patriotism, and bestow His blessing on their arms; that He would inspire all nations with a love of justice and of concord, and with a reverence

for the unerring precept of our holy religion, to do to others as they would require that others should do to them; and, finally, that, turning the hearts of our enemies from the violence and injustice which sway their councils against us, He would hasten a restoration of the blessings of peace.

Given at Washington, the ninth day of July, in the year of our Lord one thousand eight hundred and twelve.
James Madison.

By the President: James Monroe, Secretary of State.

On November 4, 1812, in his Fourth Annual Message to Congress, President James Madison stated:

On our present meeting it is my first duty to invite your attention to the Providential favors which our country has experienced in the unusual degree of health dispensed to its inhabitants, and in the rich abundance with which the earth has rewarded the labors bestowed on it....

The war in which we are actually engaged in... was preceded by a patience without example under wrongs accumulating without end, and it was finally not declared until every hope of averting it was extinguished... through the British envoy here, that the hostile edicts against our commercial rights and our maritime independence would not be revoked....

It was at this moment and with such an alternative that war was chosen. The nation felt the necessity of it, and called for it. The appeal was accordingly made, in a just cause, to the Just and All-powerful Being who holds in His hand the chain of events and the destiny of nations. It remains only that, faithful to ourselves, entangled in no connections with the views of other powers, and ever ready to accept peace from the hand of justice, we prosecute the war with united counsels and with the ample faculties of the nation until peace be so obtained and as the only means under the Divine blessing of speedily obtaining it.

On February 24, 1813, in a message to Congress, President James Madison stated:

The Government of Great Britain had already introduced into her commerce during the war a system which, at once violating the rights of other nations and resting on a mass of forgery and perjury unknown to other times, was making an unfortunate progress in undermining those principles of morality and religion which are the best foundation of national happiness... The general tendency of these demoralizing and disorganizing contrivances will be reprobated by the civilized and Christian world.

On Thursday, March 4, 1813, in his Second Inaugural Address, President James Madison stated:

From the weight and magnitude now belonging to it I should be compelled to shrink if I had less reliance on the support of an enlightened and generous people, and felt less deeply a conviction that the war with a powerful nation, which forms so prominent a feature in

our situation, is stamped with that justice which invites the smiles of Heaven on the means of conducting it to a successful termination.

On May 25, 1813, in a Special Session Message to Congress, President James Madison stated:

The contest in which the United States are engaged appeals for its support to every motive that can animate an uncorrupted and enlightened people - to the love of country; the pride of liberty... and, finally, to the sacred obligation of transmitting entire to future generations that precious patrimony of national rights and independence which is held in trust by the present from the goodness of Divine Providence.

On July 23, 1813, President James Madison issued a Proclamation of a National Day of Public Humiliation and Prayer:

Whereas the Congress of the United States, by a joint resolution of the two Houses, have signified a request that a day may be recommended to be observed by the people of the United States with religious solemnity as a day of public humiliation and prayer; and

Whereas in times of public calamity such as that of the war brought on the United States by the injustice of a foreign government it is especially becoming that the hearts of all should be touched with the same and the eyes of all be turned to that Almighty Power in whose hands are the welfare and the destiny of nations:

I do therefore issue this my proclamation, recommending to all who shall be piously disposed to unite their hearts and voices in addressing at one and the same time their vows and adorations to the Great Parent and Sovereign of the Universe that they assemble on the second Thursday of September next in their respective religious congregations to render Him thanks for the many blessings He has bestowed on the people of the United States; that He has blessed them with a land capable of yielding all the necessaries and requisites of human life, with ample means for convenient exchanges with foreign countries; that He has blessed the labors employed in this cultivation and improvement; that He is now blessing the exertions to extend and establish the arts and manufactures which will secure within ourselves supplies too important to remain dependent on the precarious policy or the peaceable dispositions of other nations, and particularly that He has blessed the United States with a political Constitution founded on the will and authority of the whole people and guaranteeing to each individual security, not only of his person and his property, but of those sacred rights of conscience so essential to his present happiness and so dear to his future hopes; that with those expressions of devout thankfulness be joined supplications to the same Almighty Power that He would look down with compassion on our infirmities; that He would pardon our manifold transgressions and awaken and strengthen in all the wholesome purposes of repentance and amendment; that in this season of trial and calamity He would preside in a

particular manner over our public councils and inspire all citizens with a love of their country and with those fraternal affections and that mutual confidence which have so happy a tendency to make us safe at home and respected abroad; and that as He was graciously pleased heretofore to smile on our struggles against the attempts of the Government of the Empire of which these States then made a part to wrest from them the rights and privileges to which they were entitled in common with every other part and to raise them to the station of an independent and sovereign people, so He would now be pleased in like manner to bestow His blessings on our arms in resisting the hostile and persevering efforts of all, from rights and immunities belonging and essential to the American people as a coequal member of the great community of independent nations; and that, inspiring our enemies with moderation, with justice, and with that spirit of reasonable accommodation which our country has continued to manifest, we may be enabled to beat our swords into plowshares and to enjoy in peace every man the fruits of his honest industry and the rewards of his lawful enterprise.

If the public homage of a people can ever be worthy of the favorable regard of the Holy and Omniscient Being to whom it is addressed, it must be that in which those who join in it are guided only by their free choice, by the impulse of their hearts and the dictates of their consciences; and such a spectacle must be interesting to all Christian nations as proving that religion, that gift of Heaven for the good of man, freed from all coercive edicts, from that unhallowed connection with the powers of this world which corrupts religion into an instrument or an usurper of the policy of the state, and making no appeal but to reason, to the heart, and to the conscience, can spread its benign influence everywhere and can attract to the divine altar those freewill offerings of humble supplication, thanksgiving, and praise which alone can be acceptable to Him whom no hypocrisy can deceive and no forced sacrifices propitiate.

Upon these principles and with these views the good people of the United States are invited, in conformity with the resolution aforesaid, to dedicate the day above named to the religious solemnities therein recommended.

Given at Washington, this 23d day of July, A. D. 1813. James Madison.

On December 7, 1813, in his Fifth Annual Message to Congress, President James Madison stated:

The best encouragement is derived from the success with which it has pleased the Almighty to bless our arms both on the land and on the water. . . . On Lake Erie, the squadron under the command of Captain Perry having met the British squadron of superior force, a sanguinary conflict ended in the capture of the whole. . . .

It would be improper to close this communication without expressing a thankfulness in which all ought to unite for the numerous blessings with which our beloved country continues to be favored; for the abundance

which overspreads our land, and the prevailing health of its inhabitants; for the preservation of our internal tranquillity, and the stability of our free institutions, and, above all, for the light of Divine truth....

In time, the war, with all its vicissitudes, is illustrating the capacity and the destiny of the United States to be a great, a flourishing, and a powerful nation....In contending for these we behold a subject for our congratulations in the daily testimonies of increasing harmony throughout the nation, and may humbly repose our trust in the smiles of Heaven on so righteous a cause.

On September 1, 1814, in a National Proclamation after the British had invaded the Capitol, President James Madison stated:

Whereas the enemy by a sudden incursion have succeeded in invading the capitol of the nation, defended at the moment by troops less numerous than their own and almost entirely of the militia, during their possession of which, though for a single day only, they wantonly destroyed the public edifices....

On an occasion which appeals so forcibly to the proud feelings and patriotic devotion of the American people none will forget what they owe to themselves, what they owe to their country and the high destinies which await it, what to the glory acquired by their fathers in establishing the independence which is now to be maintained by their sons with the augmented strength and resources with which time and Heaven had blessed them.

On September 20, 1814, in his Sixth Annual Message to Congress, President James Madison stated:

Having forborne to declare war until to other aggressions had been added the capture of nearly a thousand American vessels and the impressment of thousands of American seafaring citizens, and until a final declaration had been made by the Government of Great Britain that her hostile orders against our commerce would not be revoked...our beloved country, in still opposing to his persevering hostility all its energies, with an undiminished disposition toward peace and friendship on honorable terms, must carry with it the good wishes of the impartial world and the best hopes of support from an Omnipotent and Kind Providence.

On November 16, 1814, President James Madison issued a Proclamation of a National Day of Public Humiliation, Fasting and Prayer:

The two Houses of the National Legislature having by a joint resolution expressed their desire that in the present time of public calamity and war a day may be recommended to be observed by the people of the United States as a day of public humiliation and fasting and of prayer to Almighty God for the safety and welfare of these States, His blessing on their arms, and a speedy restoration of peace, I have deemed it proper by this proclamation to recommend that

Thursday, the 12th of January next, be set apart as a day on which all may have an opportunity of voluntarily offering at the same time in their respective religious assemblies their humble adoration to the Great Sovereign of the Universe, of confessing their sins and transgressions, and of strengthening their vows of repentance and amendment. They will be invited by the same solemn occasion to call to mind the distinguished favors conferred on the American people in the general health which has been enjoyed, in the abundant fruits of the season, in the progress of the arts instrumental to their comfort, their prosperity, and their security, and in the victories which have so powerfully contributed to the defense and protection of our country, a devout thankfulness for all which ought to be mingled with their supplications to the Beneficent Parent of the Human Race that He would be graciously pleased to pardon all their offenses against Him; to support and animate them in the discharge of their respective duties; to continue to them the precious advantages flowing from political institutions so auspicious to their liberties, civil and religious; and that He would in a special manner preside over the nation in its public councils and constituted authorities, giving wisdom to its measures and success to its arms in maintaining its rights and in overcoming all hostile designs and attempts against it; and, finally, that by inspiring the enemy with dispositions favorable to a just and reasonable peace its blessings may be speedily and happily restored.

Given at the city of Washington, the 16th day of November, 1814, and of the Independence of the United States the thirty-eighth. James Madison.

On February 18, 1815, in a message to Congress, President James Madison stated:

I lay before Congress copies of the treaty of peace and amity between the United States and His Britannic Majesty, which was signed by the commissioners of both parties at Ghent on the 24th of December, 1814....

My sanguine hope that the peace which has been just declared will not only be the foundation of the most friendly intercourse between the United States and Great Britain, but that it will also be productive of happiness and harmony in every section of our beloved country. The influence of your precepts and example must be everywhere powerful, and while we accord in grateful acknowledgments for the protection which Providence has bestowed upon us, let us never cease to inculcate obedience to the laws and fidelity to the Union as constituting the palladium of the national independence and prosperity.

On March 4, 1815, President James Madison issued a Proclamation of a National Day of Thanksgiving:

The Senate and House of Representatives of the United States have by a joint resolution signified their desire that a day may be recommended to be observed by the people of the United States with religious solemnity as a day of thanksgiving and of

devout acknowledgments to Almighty God for His great goodness manifested in restoring to them the blessing of peace.

No people ought to feel greater obligations to celebrate the goodness of the Great Disposer of Events and of the Destiny of Nations than the people of the United States. His kind providence originally conducted them to one of the best portions of the dwelling place allotted for the great family of the human race. He protected and cherished them under all the difficulties and trials to which they were exposed in their early days. Under His fostering care their habits, their sentiments, and their pursuits prepared them for a transition in due time to a state of independence and self-government. In the arduous struggle by which it was attained they were distinguished by multiplied tokens of His benign interposition. During the interval which succeeded He reared them into the strength and endowed them with the resources which have enabled them to assert their national rights and to enhance their national character in another arduous conflict, which is now so happily terminated by a peace and reconciliation with those who have been our enemies. And to the same Divine Author of Every Good and Perfect Gift we are indebted for all those privileges and advantages, religious as well as civil, which are so richly enjoyed in this favored land.

It is for blessings such as these, and more especially for the restoration of the blessing of peace, that I now recommend that the second Thursday in April next be set apart as a day on which the people of every religious denomination may in their solemn assemblies unite their hearts and their voices in a freewill offering to their Heavenly Benefactor of their homage of thanksgiving and of their songs of praise.

Given at the city of Washington on the fourth of March, in the year of our Lord one thousand eight hundred and fifteen, and of the independence of the United States the thirty-ninth. James Madison.

On December 5, 1815, in his Seventh Annual Message to Congress, President James Madison stated:

In closing this communication I ought not to repress a sensibility, in which you will unite, to the happy lot of our country and to the goodness of a superintending Providence, to which we are indebted for it....

It remains for the guardians of the public welfare... to cherish institutions which guarantee their safety and their liberties, civil and religious.

On December 3, 1816, in his Eighth Annual Message to Congress, President James Madison stated:

Our thankfulness is due to Providence for what is far more than a compensation, in the remarkable health which has distinguished the present year....

The United States, having been the first to abolish within the extent of their authority the transportation of the natives of Africa into slavery, by prohibiting the introduction of slaves and by punishing their citizens participating in the traffic,

can not but be gratified at the progress made by concurrent efforts of other nations toward a general suppression of so great an evil....

Government, in a word, whose conduct within and without may bespeak the most noble of all ambitions - that of promoting peace on earth and good will to man. These contemplations, sweetening the remnant of my days, will animate my prayers for the happiness of my beloved country, and a perpetuity of the institutions under which it is enjoyed.

On March 2, 1819, in a letter to Robert Walsh, James Madison wrote:

That there has been an increase of religious instruction since the revolution can admit of no question. The English church was originally the established religion;...Of other sects there were but few adherents, except the Presbyterians who predominated on the west side of the Blue Mountains. A little time previous to the Revolutionary struggle, the Baptists sprang up, and made very rapid progress.

Among the early acts of the Republican Legislature, were those abolishing the Religious establishment, and putting all Sects at full liberty and on a perfect level.

At present the population is divided, with small exceptions, among the Protestant Episcopalians, the Presbyterians, the Baptists and the Methodists...I conjecture the Presbyterians and Baptists to form each about a third, and the two other sects together of which the Methodists are much the smallest, to make up the remaining third....

Among the other sects, Meeting Houses have multiplied and continue to multiply...

Religious instruction is now diffused throughout the Community by preachers of every sect with almost equal zeal...The qualifications of the Preachers, too among the new sects where there is the greatest deficiency, are understood to be improving.

On a general comparison of the present and former times, the balance is certainly and vastly on the side of the present, as to the number of religious teachers the zeal which actuates them, the purity of their lives and the attendance of the people on their instructions.

In 1823, James Madison wrote in a letter to Edward Everett:

The settled question here is that religion is essentially distinct from Civil Government and exempt from its cognizance; that a connexion between them is injurious to both; that there are causes in the human breast, which ensure the perpetuity of religion without the aid of the law; that rival sects, with equal rights, exercise mutual censorship in favor of good morals; that if new sects arise with absurd opinions or overheated maginations, the proper remedies lie in time, forbearance and example;

that a legal establishment of religion without a toleration could not be thought of, and with toleration, is no security for public quiet & harmony, but rather a source itself of discord & animosity; and

finally that these opinions are supported by experience, which has shewn that every relaxation of the alliance between Law & religion, from the partial example in Holland, to its consummation in Pennsylvania, Delaware, N. J., &c, has been found as safe in practice as it is sound in theory.

Prior to the Revolution, the Episcopal Church was established by law in this State. On the Declaration of Independence it was left with all other sects, to a self-support. And no doubt exists that there is much more of religion among us now that there ever was before the change; and particularly in the Sect which enjoyed the legal patronage. This proves rather more than, that the law is not necessary to the support of religion.

On April 7, 1824, the Board of Visitors of the University of Virginia, of which James Madison was a member, approved the regulations prepared by Thomas Jefferson, Rector of the University, which stated:

Should the religious sects of this State, or any of them, according to the invitation held out to them, establish within or adjacent to, the precincts of the University, schools for instruction in the religion of their sect, the students of the University will be free, and expected to attend religious worship at the establishment of their respective sects, in the morning, and in time to meet their school in the University at its stated hour....

The students of such religious school, if they attend any school of the University, shall be considered as students of the University, subject to the same regulations, and entitled to the same privileges....

The upper circular room of the rotunda shall be reserved for a library. One of its larger elliptical rooms on its middle floor shall be used for annual examinations, or lectures to such schools as are too numerous for their ordinary school room, and for religious worship, under the regulations to be prescribed by law.

On June 25, 1824, in a letter to Henry Lee, James Madison stated:

I entirely concur in the propriety of resorting to the sense in which the Constitution was accepted and ratified by the nation. In that sense alone it is the legitimate Constitution. And if that be not the guide in expounding it, there can be no security for a consistent and stable, more than for a faithful, exercise of its powers....What a metamorphosis would be produced in the code of law if all its ancient phraseology were to be taken in its modern sense.

On November 20, 1825, James Madison stated in a letter to Frederick Beasley:

The belief in a God All Powerful wise and good, is so essential to the moral order of the World and to the happiness of man, that arguments which enforce it cannot be drawn from too many sources nor adapted with

too much solicitude to the different characters and capacities to be impressed with it.

In 1833, James Madison expressed to Rev. Jasper Adams in a letter:

I must admit... that it may not be easy, in every possible case, to trace the line of separation, between the rights of the religious and the civil authority, with such distinctness, as to avoid collisions and doubts on unessential points!

James Madison, who was a member of the Episcopalian Church, included in his personal library not only the Holy Bible, but the Book of Common Prayer, Gospel Mystery of Sanctification, and the Life of Man in the Soul of God. In his personal Bible he made copious notes, of which were:

Acts Chapter 19

Holy Ghost. have ye recd. the Holy Ghost since ye Believed. The Apostle does not mean in its Sanctifying operations, but in its miraculous Gifts v. 2d.

Spirit of Prophecy, departed (as the Jews believe) from Israel after the Death of Haggai, Zachariah & Malachi. v. 2d.

Apostles did greater Miracles than Christ, in the matter, not manner, of them v. 11

Evil Spirits, none were, that we read of in the old Testament, bodily possessed of, but many in the New, v. 13

Saints fall, intimated by Alexander the Copper Smith turning Apostate. v 33

Ch. 20

Sunday, why kept by the Christians for the Sabbath v. 7

Sleepers under Gods word (at a Sermon), their wretched contempt of it. v. 9

St. Paul's travelling on foot from Troas to A-sos: an happy example for all the Ministers of Christ. v. 13 &c.

Tempt. to neglect the means for our own preservation is to Tempt God: and to trust to them is to neglect Him v. 3 &c. Ch. 27. v. 31

Humility, the better any man is, the lower thoughts he has of himself v. 19

Ministers to take heed to themselves & their flock. v. 28

Believers who are in a State of Grace, have need of the word of God for their Edification and Building up therefore implies a possibility of falling. v. 32

Grace, it is the free gift of God. Luke. 12. 32-v. 32.

Giver more blessed than the Receiver. v. 35. Gospels.

Mat. Ch 1st

Jesus is an Hebrew name and Signifies a Saviour v. 1.

Christ is a Greek name and signifies Anointed. v. 1

Pollution. Christ did by the power of his Godhead purify our nature from all the pollution of our Ancestors v. 5 &c.

Until signifies in Scripture as much as never. v

25.

Virgin Mary had no other Child (probably) but our Saviour. v. 25.

Among his manuscripts on the Gospels and the Acts of the Apostles, James Madison commended the Bereans as more noble than the Thessalonians, describing them:

As a noble example for all succeeding Christians to imitate.

In another place James Madison stated:

It is not the talking but the walking and working person that is the true Christian.

Christ's Divinity appears by St. John, chapter xx, 2: 'And Thomas answered and said unto Him, My Lord and my God!' Resurrection testified to and witnessed by the Apostles, Acts iv, 33: 'And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.'

James Madison was raised being close friends with many slaves, especially a young man named Billy. In regards to slavery, Madison wrote:

The whole Bible is against negro slavery; but that the clergy do not preach this, and the people do not see it.

When a slave greeted Mr. Madison by removing his hat, Mr. Madison greeted him back by removing his own hat. When questioned on this practice, Madison replied:

I never allow a negro to excel me in politeness.

On July 9, 1836, on the occasion of the death of James Madison, President Andrew Jackson sent a letter to Mrs. Dorothy "Dolly" Payne Madison at Montpelier, Virginia:

Madam: It appearing to have been the intention of Congress to make me the organ of assuring you of the profound respect entertained by both its branches for your person and character, and of their sincere condolence in the late afflicting dispensation of Providence, which has at once deprived you of a beloved companion and your country of one of its most valued citizens, I perform that duty by transmitting the documents herewith enclosed.

On August 20, 1836, Mrs. Dorothy "Dolly" Payne Madison answered President Andrew Jackson, delivering to him her husband's records of the early Congress:

The best return I can make for the sympathy of my country is to fulfill the sacred trust his confidence reposed in me, that of placing before it and the world what his pen prepared for their use - a legacy of the importance of which is deeply impressed on my mind.

Brooks, John (1752-March 1, 1825), was a physician who became the Governor of Massachusetts. He stated:

I look back upon my humble life with humility. I am sensible of many imperfections that cling to me. I know that the present is neither the season nor the place to begin the preparation for death.

Our whole life is given us for this great object, and the work of preparation should be early commenced, and be never relaxed till the end of our days. To God I can appeal that it has been my humble endeavor to serve Him with sincerity; and wherein I have failed, I trust in His grace to forgive.

I now rest my soul on the mercy of the adorable Creator, through the only mediation of His Son, our Lord.

Broom, Jacob (1752-1810), was an American banker, entrepreneur, farmer, merchant and surveyor. He was a signer of the Constitution of the United States of America. Jacob Broom was described in the Official Papers of Delaware, written in 1909, as follows:

A fair example of the product of a sturdy, energetic, sagacious ancestry and evangelical Swedish orthodoxy, co-operating amid the trying environments of a struggling colony in an undeveloped land. . . .

He lived in one of the potential crises of history, in which and for which the sublime visions and words of prophets and apostles had developed and inspired a stalwart manhood. . . .

As it is an accepted fact that "the foundation of all permanent prosperity is a right regard for the Divine Being", it is proper to say that Jacob Broom was a God-fearing man.

As a delegate from the State of Delaware, Jacob Broom would have complied with the requirements for office as stipulated by his state's constitution, which included:

Article XXII. Every person who shall be chosen a member of either house, or appointed to any office or place of trust. . . shall. . . make and subscribe the following declaration, to wit: "I, _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the holy scriptures of the Old and New Testaments to be given by divine inspiration."

In a letter to his son, then a senior at Princeton University, Jacob Broom wrote in 1794:

Do not be so much flattered as to relax in your application; do not forget to be a Christian. I have said much to you on this head, and I hope an indelible impression is made.

Morris, Gouverneur (January 31, 1752-November 6, 1816), was an attorney, politician, soldier and diplomat. He penned the final draft of the Constitution of the United States, being the head of

the Committee on Style, and was the originator of the phrase "We the people of the United States." He was 35 years old when he served as one of the members of the Continental Congress, and he spoke 173 times during the Constitutional debates (more than any other delegate).

He was the first U.S. Minister to France, a U.S. Senator, and helped to write the New York Constitution. A graduate of King's College (Columbia University), he was a merchant, lawyer, planter, financier and pioneer promoter of the Erie Canal.

On April 17, 1778, Gouverneur Morris wrote a letter to his mother:

I look forward serenely to the course of events, confident that the Fountain of Supreme wisdom and virtue will provide for the happiness of his creatures....

Whenever the present storm subsides, I shall rush with eagerness into the bosom of private life, but while it continues, and while my country calls for the exertion of that little share of abilities, which it has pleased God to bestow on me, I hold it my indispensable duty to give myself to her.

In An Address on the Bank of North America, given in the Pennsylvania State Assembly, 1785, Gouverneur Morris stated:

How can we hope for public peace and national prosperity, if the faith of governments so solemnly pledged can be so lightly infringed? Destroy this prop, which once gave us support, and where will you turn in the hour of distress? To whom will you look for succor? By what promise or vows can you hope to obtain confidence?

This hour of distress will come. It comes to all, and the moment of affliction is known to Him alone, whose Divine Providence exalts or depresses states and kingdoms. Not by the blind dictates of arbitrary will. Not by a tyrannous and despotic mandate.

But in proportion to their obedience or disobedience of His just and holy laws. It is He who commands us that we abstain from wrong. It is He who tells you, "do unto others as ye would that they would do unto you."

On April 29, 1789, shortly before the French Revolution, Gouverneur Morris wrote in a letter to George Washington:

The materials for a revolution in this country (France) are very indifferent. Everybody agrees that there is an utter prostration of morals; but this general proposition can never convey to an American mind the degree of depravity.

It is not by any figure of rhetoric, or force of language, that the idea can be communicated. A hundred anecdotes, and a hundred thousand examples, are required to show the extreme rottenness of every member. There are men and women who are greatly and eminently virtuous. I have the pleasure to number many in my acquaintance; but they stand forward from a background deeply shaded.

It is however, from such crumbling matter, that the great edifice of freedom is to be erected here....The great masses of the common people have no

religion but their priests, no law but their superiors,
no morals but their interest.

These are the creatures who, led by drunken
curates, are now in the high road a la liberte, and the
first use they make of it is to form insurrections
everywhere for the want of bread.

In a speech prepared for the King of France, Gouverneur
Morris wrote in 1792:

Those who are charged with the important duties of
administering justice, should, if possible, depend only
on God.

When France was in the process of establishing a new form of
government, Gouverneur Morris offered them his expertise in
government formation by writing Observation on Government,
Applicable to the Political State of France, and Notes on the
Form of a Constitution for France in 1792:

Religion is the only solid basis of good morals;
therefore education should teach the precepts of
religion, and the duties of man toward God.

These duties are, internally, love and adoration;
externally, devotion and obedience; therefore provision
should be made for maintaining divine worship as well
as education.

But each one has a right to entire liberty as to
religious opinions, for religion is the relation
between God and man; therefore it is not within the
reach of human authority.

In a letter to Thomas Jefferson, written on December 3,
1792, Gouverneur Morris commented regarding France:

The open contempt of religion, also cannot but be
offensive to all sober minded men.

In writing again to his Tory mother, Gouverneur Morris
expressed:

There is one Comforter who weighs our Minutes and
Numbers out our Days.

Near the end of his life, Gouverneur Morris stated that he
would soon:

Descend towards the grave full of gratitude to the
Giver of all good.

Dwight, Timothy (May 14, 1752-January 11, 1817), was an American
educator and author. He was the president of Yale, 1795-1817. He
was the grandson of Jonathan Edwards, the New England minister
and president of Princeton University. Timothy Dwight's grandson,
also named Timothy Dwight, was president of Yale from 1886 to
1898.

During his presidency at Yale, Timothy Dwight, Sr. was
instrumental in fostering a powerful revival which ensued at the
New Haven campus. A large percentage of the class were not only
professing Christ, but entering the ministry. On July 4th, 1798,
in New Haven, President Timothy Dwight delivered an address
entitled, The Duty of Americans, at the Present Crisis,

Illustrated in a Discourse, in which stated:

About the year 1728, Voltaire, so celebrated for his wit and brilliancy and not less distinguished for his hatred of Christianity and his abandonment of principle, formed a systematical design to destroy Christianity and to introduce in its stead a general diffusion of irreligion and atheism. For this purpose he associated with himself Frederick the II, king of Prussia, and Mess. D'Alembert and Diderot, the principal compilers of the Encyclopedie, all men of talents, atheists, and in the like manner abandoned.

The principle parts of this system were:

1. The compilation of the Encyclopedie: in which with great art and insidiousness the doctrines of natural as well as Christian theology were rendered absurd and ridiculous; and the mind of the reader was insensibly steeled against conviction and duty.

2. The overthrow of the religious orders in Catholic countries, a step essentially necessary to the destruction of the religion professed in those countries.

3. The establishment of a sect of philosophists to serve, it is presumed as a conclave, a rallying point, for all their followers.

4. The appropriation to themselves, and their disciples, of the places and honors of members of the French Academy, the most respectable literary society in France, and always considered as containing none but men of prime learning and talents. In this way they designed to hold out themselves and their friends as the only persons of great literary and intellectual distinction in that country, and to dictate all literary opinions to the nation.

5. The fabrication of books of all kinds against Christianity, especially such as excite doubt and generate contempt and derision. Of these they issued by themselves and their friends who early became numerous, an immense number; so printed as to be purchased for little or nothing, and so written as to catch the feelings, and steal upon the approbation, of every class of men.

6. The formation of a secret Academy, of which Voltaire was the standing president, and in which books were formed, altered, forged, imputed as posthumous to deceased writers of reputation, and sent abroad with the weight of their names. These were printed and circulated at the lowest price through all classes of men in an uninterrupted succession, and through every part of the kingdom...

While these measures were advancing the great design with a regular and rapid progress, Doctor Adam Weishaupt, professor of the canon law in the University of Ingolstadt, a city of Bavaria (in Germany), formed, about the year 1777, the order of Illuminati. This order is professedly a high order of Masons, originated by himself, and grafted on ancient Masonic institutions....

In societies of Illuminati, doctrines were taught which strike at the root of all human happiness and virtue; and every such doctrine was either expressly or implicitly involved in their system. The being of God was denied and ridiculed... The possession of property

was pronounced robbery. Chastity and natural affection were declared to be nothing more than groundless prejudices. Adultery, assassination, poisoning, and other crimes of the like infernal nature, were taught as lawful and even as virtuous actions. To crown such a system of falsehood and horror, all means were declared to be lawful, provided the end was good....

The great and good ends proposed by the Illuminati as the ultimate objects of their union are the overthrow of religion, government, and human society, civil and domestic. These they pronounce to be so good that murder, butchery, and war, however extended and dreadful, are declared by them to be completely justifiable if necessary for these great purposes. With such an example in view, it will be in vain to hunt for ends, which can be evil. Correspondent with this summary was the whole system. No villainy, no impiety, no cruelty can be named which was not vindicated; and no virtue which was not covered with contempt.

The means by which this society was enlarged and its doctrines spread were of every promising kind. With unremitting ardor and diligence the members insinuated themselves into every place of power and trust, and into every literary, political, and friendly society; engrossed as much as possible the education of youth, especially of distinction; became licensers of the press and directors of every literary journal; waylaid every foolish prince, every unprincipled civil officer, and every abandoned clergyman; entered boldly into the desk, and with unhallowed hands and satanic lips polluted the pages of God; enlisted in their service almost all the booksellers and of course the printers of Germany; inundated the country with book replete with infidelity, irreligion, immorality, and obscenity; prohibited the printing and prevented the sale of books of the contrary character; decried and ridiculed them when published in spite of their efforts; panegyricized and trumpeted those of themselves and their coadjutors; and in a word made more numerous, more diversified, and more strenuous exertions than an active imagination would have preconceived....

Where religion prevails, Illumination cannot make disciples, a French directory cannot govern, a nation cannot be made slaves, nor villains, nor atheists, nor beasts. To destroy us therefore, in this dreadful sense, our enemies must first destroy our Sabbath and seduce us from the house of God. Religion and liberty are the two great objects of defensive war. Conjoined, they united all the feelings and call forth all the energies of man....

Religion and liberty are the meat and the drink of the body politic. Withdraw one of them and it languishes, consumes, and dies. If indifference to either, at any time, becomes the prevailing character of a people, one half of their motives to vigorous defense is lost, and the hopes of their enemies are proportionally increased. Here, eminently, they are inseparable.

Without religion we may possibly retain the freedom of savages, bears, and wolves, but not the freedom of New England. If our religion were gone, our state of society would perish with it and nothing would be left which would be worth defending.

Timothy Dwight stated:

Where there is no religion, there is no morality... With the loss of religion... the ultimate foundation of confidence is blown up; and the security of life, liberty and property are buried in ruins.

The Bible is a window in this prison of hope, through which we look into eternity.

Perhaps no one who has persisted in his efforts to gain eternal life was ever finally deserted by the Spirit of grace.

In a 1777 sermon, Timothy Dwight explained:

Nothing obstructs the deliverance of America but the crimes of its inhabitants...

Independence and happiness [are] fixed upon the most lasting foundations, and that Kingdom of the Redeemer... [is] highly exalted and durably established on the ruins

In a sermon Yale President Timothy Dwight communicated:

God brought His little flock hither and placed it in this wilderness, for the great purpose of establishing permanently the church of Christ in these vast regions of idolatry and sin, and commencing here the glorious work of salvation. This great continent is soon to be filled with the praise of the Millennium. But here is the seed, from which this vast harvest is to spring.

Liberty Bell (August 1752), was cast in England by an order of the Pennsylvania Assembly to commemorate the fiftieth anniversary of the colony's existence. Founded in 1701, when William Penn wrote the Charter of Privileges, the colony's Assembly declared a "Year of Jubilee" in 1751, and commissioned a bell to be put in the Philadelphia State House. The Liberty Bell got its name from being rung at the first public reading of the Declaration of Independence, July 8, 1776, and it cracked as it was rung at the funeral for Chief Justice John Marshall, 1835.

Isaac Norris, the Speaker of the Pennsylvania Assembly, chose Leviticus chapter 25 verse 10:

And ye shall make hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee.

The inscription cast onto the bell, August 1752, stated:

Proclaim liberty through all the land and to all the inhabitants thereof. (Leviticus XXV. 10)

Randolph, Edmund Jennings (August 10, 1753-September 13, 1813), was an American Revolutionary leader. He was a member of the Continental Congress and delegate to the Constitutional Convention. He was the Governor of Virginia, U.S. Attorney General and U.S. Secretary of State.

On June 28, 1787, at the Constitutional Convention in Philadelphia, following the historical address and appeal for prayer by Dr. Benjamin Franklin (which ended the heated debates over state representation), Edmund Jennings Randolph of Virginia proposed:

That a sermon be preached at the request of the convention on the 4th of July, the anniversary of Independence; & thenceforward prayers be used in ye Convention every mornng.

Both houses of Congress have been opened with prayers ever since.

On July 4th, according to the proposal by Edmund Jennings Randolph of Virginia, the entire Constitutional Convention assembled in the Reformed Calvinistic Church to hear a sermon by Rev. William Rogers. His prayer was a reflection of the hearts of all the delegates, following the convicting admonition of Dr. Franklin:

We fervently recommend to the fatherly notice...our federal convention...Favor them, from day to day, with thy inspiring presence; be their wisdom and strength; enable them to devise such measures as may prove happy instruments in healing all divisions and prove the good of the great whole...that the United States of America may form one example of a free and virtuous government....

May we...continue, under the influence of republican virtue, to partake of all the blessings of cultivated and Christian society.

McHenry, James (November 16, 1753-May 3, 1816), was a physician, soldier and politician. He was one of the signers of the Constitution of the United States, a member of the Continental Congress, a state legislator, and the U.S. Secretary of War, who supervised the establishment of the U.S. Military Academy at West Point.

He studied medicine under the renowned Dr. Benjamin Rush, himself a signer of the Declaration of Independence. James McHenry served with distinction under General Washington on the medical staff during the Revolutionary War. Fort McHenry, where, in 1812, the battle with Britain occasioned the writing of our national anthem, was named after him.

In 1813, he became the president of the first Bible society in Baltimore, Maryland. He conveys the urgency of distributing Bibles to the public in an article to solicit funds for the society:

Neither, in considering this subject, let it be overlooked, that public utility pleads most forcibly for the general distribution of the Holy Scriptures.

The doctrine they preach, the obligations they impose, the punishment they threaten, the rewards they promise, the stamp and image of divinity they bear, which produces a conviction of their truths, can alone secure to society, order and peace, and to our courts of justice and constitutions of government, purity, stability and usefulness.

In vain, without the Bible, we increase penal laws and draw intrenchments around our institutions. Bibles

are strong intrenchments. Where they abound, men cannot pursue wicked courses, and at the same time enjoy quiet conscience.

Consider also, the rich do not possess aught more precious than their Bible, and that the poor cannot be presented by the rich with anything of greater value. Withhold it not from the poor. It is a book of councils and directions, fitted to every situation in which man can be placed. It is an oracle which reveals to mortals the secrets of heavens and the hidden will of the Almighty....

It is an estate, whose title is guaranteed by Christ, whose delicious fruits ripen every season, survive the worm, and keep through eternity. It is for the purpose of distributing this divine book more effectually and extensively among the multitudes, whose circumstances render such a donation necessary, that your cooperation is most earnestly requested.

Dartmouth College (1754), was founded in New Hampshire by Reverend Eleazar Wheelock by a charter granted by George III. Its alumni included Daniel Webster, who defended the College's Charter before the U.S. Supreme Court, 1819. The Charter of Dartmouth College, 1754, stated:

Whereas... the Reverend Eleazar Wheelock... educated a number of the children on the Indian natives with a view to their carrying the Gospel in their own language and spreading the knowledge of the great Redeemer among their savage tribes. And... the design became reputable among the Indians insomuch that a larger number desired the education of their children in said school... Dartmouth-College [has been founded] for the education and instruction of youths... in reading, writing and all parts of learning which shall appear necessary and expedient for civilizing and Christianizing the children.

Columbia University (1754), founded in New York City. Originally named Kings College in honor of King George II, it was renamed Columbia College, 1784, and Columbia University, 1896. It has grown to become one of the most influential universities in America.

Its seal consisted of a seated woman and written above her head the Hebrew Tetragrammaton name of God, YHVH. The Latin motto inscribed across the top is Psalm 36:10, "In Thy light we see light." The Hebrew phrase Uri El, which is written on a ribbon, alludes to Psalm 27:1 "God is my light." Under the woman's feet is inscribed the scripture, "1 PET. II. 1-2", admonishing students to desire of the pure milk of God's Word.

Admission requirements for Columbia College, which John Jay, the first Chief Justice of the U.S. Supreme Court, passed at the age of fourteen, included translating from Greek the first ten chapters of the Gospel of John. The requirements stated:

No candidate shall be admitted into the College... unless he shall be able to render into English... the Gospels from the Greek... It is also expected that all students attend public worship on Sunday.

In 1787, William Samuel Johnson, a signer of the U. S. Constitution, became the first president of the new Columbia College, 1787-1800. In his commencement speech to the college's graduates, William Samuel Johnson stated:

You this day, gentlemen, . . . have . . . received a public education, the purpose whereof hath been to qualify you the better to serve your Creator and your country. . . . Your first great duties, you are sensible, are those you owe to Heaven, to your Creator and Redeemer. Let these be ever present to your minds and exemplified in your lives and conduct. Imprint deep upon your minds the principles of piety towards God and a reverence and fear of His holy name. The fear of God is the beginning of wisdom. . . . Remember, too, that you are the redeemed of the Lord, that you are bought with a price, even the inestimable price of the precious blood of the Son of God. . . . Love, fear, and serve Him as your Creator, Redeemer, and Sanctifier. Acquaint yourselves with Him in His Word and holy ordinances. Make Him your friend and protector and your felicity is secured both here and hereafter.

Baldwin, Abraham (November 22, 1754-March 4, 1807), was an attorney, educator and politician. He was a signer of the Constitution of the United States, member of Congress and U. S. Senator.

He graduated from Yale University and, in 1781, was offered the professorship of divinity there. He served as chaplain in the Continental Army during the Revolutionary War and later studied law. In 1783 he was admitted to the bar, elected to the state assembly, and later chosen as a representative from Georgia to the Constitutional Convention.

In 1785, he founded and became the first President of the University of Georgia, which was the first state-chartered university in the United States. Through his far-sighted efforts, he secured for the university 40,000 acres of land. His expertise in law and ministry was manifest in his writing of the Charter of the College of Georgia:

As it is the distinguishing happiness of free governments that civil order should be the result of choice and not of necessity, and the common wishes of the people become the laws of the land, their public prosperity and even existence very much depend upon suitably forming the minds and morals of their citizens.

When the minds of the people in general are viciously disposed and unprincipled, and their conduct disorderly, a free government will be attended with greater confusions and evils more horrid than the wild, uncultivated state of nature.

It can only be happy when the public principles and opinions are properly directed, and their manners regulated.

This is an influence beyond the reach of laws and punishments, and can be claimed only by religion and education.

It should therefore be among the first objects of those who wish well to the national prosperity to encourage and support the principles of religion and morality, and early to place the youth under the

forming hand of society, that by instruction they may be molded to the love of virtue and good order.

Sending them abroad to other countries for their education will not answer these purposes, is too humiliating an acknowledgement of the ignorance or inferiority of our own, and will always be the cause of so great foreign attachments that upon principles of policy it is inadmissible.

Hamilton, Alexander (January 11, 1755-July 11, 1804), was a signer of the U.S. Constitution. He was known as the "Ratifier of the Constitution," writing 51 of the 85 Federalist Papers. These were of immense significance in influencing the States to ratify the Constitution, which was much needed, as two-thirds of the States were required to approve it in order for it to go into effect. Although Alexander Hamilton was raised on the island of Nevis, West Indies, he supported the American's cause. In 1772, at age 15, he came to America. In 1773, he attended King's College, New York, where he worked for independence and wrote patriotic pamphlets, including "The Farmer Refuted." Alexander Hamilton became captain of a New York artillery unit. He was chosen as an aide-de-camp by General George Washington, retained as his staff lawyer and later promoted to Lieutenant Colonel. He was the first Secretary of the Treasury, founded one of the first banks in New York, and established the New York Post.

Alexander Hamilton's roommate at King's College, Robert Troup, described him as:

Attentive to public worship and in the habit of praying upon his knees both night and morning... I have lived in the same room with him for some time, and I have often been powerfully affected by the fervor and eloquence of his prayers.

He had read many of the polemical writers on religious subjects, and he was a zealous believer in the fundamental doctrines of Christianity... I confess that the arguments with which he was accustomed to justify his belief, have tended in no small degree to confirm my own faith in revealed religion.

In February of 1775, in "The Farmer Refuted," Alexander Hamilton wrote:

The Supreme Being gave existence to man, together with the means of preserving and beautifying that existence. He endowed him with rational faculties, by the help of which to discern and pursue such things as were consistent with his duty and interest; and invested him with an inviolable right to personal liberty and personal safety.

The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the Hand of the Divinity itself, and can never be erased or obscured by mortal power....

Good and wise men, in all ages... have supposed that the Deity, from the relations we stand in to Himself, and to each other, has constituted an eternal and immutable law, which is indispensably obligatory upon all mankind, prior to any human institutions

whatsoever.

This is what is called the law of nature, which, being coeval with mankind, and dictated by God himself, is, of course, superior in obligations to any other. It is binding all over the globe, in all countries, and at all times.

No human laws are of any validity, if contrary to this; and such of them as are valid derive all their authority, mediately, or immediately, from this original.

On June 22, 1787, in a speech at the Constitutional Convention, Alexander Hamilton spoke of the biblical concept that mankind has a sinful nature:

Take mankind in general, they are vicious - their passions may be operated upon.... Take mankind as they are, and what are they governed by? Their passions. There may be in every government a few choice spirits, who may act from more worthy motives.

One great error is that we suppose mankind is more honest than they are, our prevailing passions are ambition and interest; and it will be the duty of a wise government to avail itself of those passions, in order to make them subservient to the public good.

After the Constitutional Convention of 1787, Alexander Hamilton stated:

For my own part, I sincerely esteem it a system which without the finger of God, never could have been suggested and agreed upon by such a diversity of interests.

Alexander Hamilton was known to lead his household regularly in the observance of family prayers. In April of 1802, he wrote to his friend, James Bayard:

In my opinion, the present constitution is the standard to which we are to cling. Under its banner bona fide must we combat our political foes, rejecting all changes but through the channel itself provided for amendments. By these general views of the subject have my reflections been guided.

I now offer you the outline of the plan they have suggested. Let an association be formed to be denominated "The Christian Constitutional Society," its object to be first: The support of the Christian religion. second: The support of the United States.

Alexander Hamilton stated:

I have carefully examined the evidences of the Christian religion, and if I was sitting as a juror upon its authenticity I would unhesitatingly give my verdict in its favor. I can prove its truth as clearly as any proposition ever submitted to the mind of man.

In refuting those who had a misunderstanding of the nature of liberty, Alexander Hamilton stated:

The fundamental source of all your errors, sophisms, and false reasoning, is a total ignorance of the natural rights of mankind. Were you once to become acquainted with these, you could never entertain a thought, that all men are not, by nature, entitled to a parity of privileges.

You would be convinced, that natural liberty is a gift of the beneficent Creator, to the whole human race; and that civil liberty is founded in that; and cannot be wrested from any people, without the most manifest violation of justice.

Political disagreements between Hamilton and Aaron Burr led to a duel, set for July 11, 1804. On July 8, 1804, in the event he might not live, Alexander Hamilton wrote his Last Will and Testament:

In the name of God, Amen.

Though, if it should please God to spare my life, I may look for considerable surplus out of my present property; yet if He should speedily call me to the eternal world, a forced sale, as is usual, may possibly render it insufficient to satisfy my debts. I pray God that something may remain for the maintenance and education of my dear wife and children.

The day before the duel, Alexander Hamilton wrote to his wife, Elizabeth:

I need not tell you of the pangs I feel from the idea of quitting you, and exposing you to the anguish I know you would feel. Nor could I dwell on the topic, lest it should unman me. The consolation of religion, my beloved, can alone support you; and these you have a right to enjoy. Fly to the bosom of your God, and be comforted. With my last idea I shall cherish the sweet hope of meeting you in a better world...

In a second note to his wife regarding the duel set for the next morning, Alexander Hamilton wrote:

The scruples of a Christian have determined me to expose my own life to any extent, rather than subject myself to the guilt of taking another... Heaven can preserve me, and I humbly hope will; but, in the contrary event, I charge you to remember that you are a Christian. God's will be done! The will of a merciful God must be good...

Since Alexander Hamilton had been successful in helping to outlaw dueling in New York, he and Aaron Burr took their places on the New Jersey side of the Hudson River. On July 11, 1804, Hamilton was fatally shot. He suffered for ten hours before death. The Reverend Benjamin Moore, Episcopalian Bishop of New York, stayed with him, ministering the last rites. He recorded Hamilton's last word:

I have a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ. I am a sinner. I look to Him for mercy; pray for me.

In the eulogy given for him, Alexander Hamilton was quoted as saying:

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Mortals hastening to the tomb, and once the companions of my pilgrimage, take warning, and avoid my errors. Cultivate the virtues I have recommended. Choose the Saviour I have chosen. Live disinterestedly, and would you rescue anything from final dissolution, lay it up in God.

On May 17, 1923, at the unveiling of a statue of Alexander Hamilton, President Warren G. Harding stated:

It was from Hamilton's lips that came the finest utterance ever made concerning human liberty: "The sacred rights of mankind are written as with a sunbeam, by the hand of Divinity itself, never to be erased or obscured by mortal power."

King, Rufus (March 24, 1755-April 29, 1827), was an attorney, politician and a diplomat. He was one of the signers of the Constitution of the United States; a member of the Continental Congress; a diplomat; a U. S. Minister to England; and a U. S. Senator from New York. He also served as an aide to General Sullivan during the Revolutionary War. At 32 years old, Rufus King, a graduate of Harvard, was one of the youngest delegates at the Constitutional Convention.

In a speech made before the Senate at the time Missouri was petitioning for statehood, Rufus King stated:

I hold that all laws or compacts imposing any such condition [as involuntary servitude] upon any human being are absolutely void because contrary to the law of nature, which is the law of God.

Hale, Nathan (June 6, 1755-September 22, 1776), was a American patriot of the Revolutionary War. Born in Coventry, Connecticut, he was educated at Yale College and became a teacher at New London. In July of 1775, he joined a Connecticut regiment of volunteers, as did his five brothers. He enlisted as a first lieutenant and within six months was promoted to captain, stationed near New York City.

When General Washington appealed for a someone to gather desperately needed intelligence on the British forces, Nathan Hale volunteered. He disguised himself as a Dutch schoolmaster and discreetly visited the British camps in New York and Long Island, gathering information and making rough drawings of their fortifications.

Fatefully, on the night of September 21, Hale was captured. He was sentenced to be hanged the next morning. British Major Cunningham denied his last request for a Bible and destroyed his final letter to his friends.

The next morning he was brought to the gallows, near 66th Street and Third Avenue in New York City, and hanged. A British officer later gave the account that Nathan Hale's last words were:

I only regret that I have but one life to lose for my country.

The angered British Major in charge shouted in response: "Swing the rebel up!"

A large boulder in New York City near Long Island Sound marks "Hale-site," where it is believed Hale was captured.

Marshall, John (September 24, 1755-July 6, 1835), was the Chief Justice of the U.S. Supreme Court, appointed by President John Adams, and held that position for 34 years. He had been a captain in the Revolutionary War and had served with General George Washington during the freezing winter at Valley Forge in 1777-78.

John Marshall was a member of the Virginia House of Burgesses and strongly advocated the ratification of the Constitution. He turned down President George Washington's offer to be the U.S. Attorney General, though he later served as U.S. Minister to France, gaining recognition for his refusal to take French bribes during the "XYZ Affair."

After having been a U.S. Representative, he was appointed Secretary of State, and finally Chief Justice of the Supreme Court in 1801. His influence helped form the judicial branch of the government. In the 1833 case of Barron v. Baltimore, Marshall emphasized that the Bill of Rights restricted only the national government. The country mourned at his death, and it was at his funeral, 1835, that the Liberty Bell cracked.

The Winchester Republican newspaper published the following occurrence involving Chief Justice John Marshall at McGuire's Hotel in Winchester, after he had encountered trouble with his carriage along the road:

The shafts of his ancient gig were broken and "held together by switches formed from the bark of a hickory sapling"; he was negligently dressed, his knee buckles loosened. In the tavern a discussion arose among some young men concerning "the merits of the Christian religion." The debate grew warm and lasted "from six o'clock until eleven." No one knew Marshall, who sat quietly listening.

Finally one of the youthful combatants turned to him and said: Well, my old gentleman, what think you of these things?"

Marshall responded with a "most eloquent and unanswerable appeal." He talked for an hour, answering "every argument urged against" the teachings of Jesus. "In the whole lecture, there was so much simplicity and energy, pathos and sublimity, that not another word was uttered."

The listeners wondered who the old man could be. Some thought him a preacher; and great was their surprise when they learned afterwards that he was the Chief Justice of the United States.

John Marshall, who had previously fought with Washington in the Revolutionary War and served with him at Valley Forge, described General Washington in these terms:

Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and a truly devout man.

John Marshall's daughter makes this statement regarding her father's religious views:

He told me that he believed in the truth of the Christian Revelation... during the last months of his life he read Keith on Prophecy, where our Saviour's

divinity is incidentally treated, and was convinced by this work, and the fuller investigation to which it led, of the supreme divinity of our Saviour. He determined to apply to the communion of our Church, objecting to communion in private, because he thought it his duty to make a public confession of the Saviour.

John Marshall is recorded as stating:

No person, I believe, questions the importance of religion to the happiness of man even during his existence in this world....

The American population is entirely Christian, and with us, Christianity and religion are identified. It would be strange, indeed, if with such a people, our institutions did not presuppose Christianity, and did not often refer to it, and express relations with it.

In the case of *McCulloch v. Maryland*, 4 Wheaton 316, 431, 1819, John Marshall stated:

The power to tax involves the power to destroy.

Mozart, Wolfgang Amadeus (January 27, 1756-December 5, 1791), was a master German musical composer and pianist. Living only till the age of 35, Mozart has forever earned a place as one the most renowned geniuses in the history of music. One of the events that influenced his work was meeting the composer, Franz Josef Haydn. Wolfgang Amadeus Mozart composed over 600 works for royalty all across Europe, including: symphonies, operas, concertos, sonatas, and choral and chamber pieces.

On July 3, 1778, Wolfgang Amadeus Mozart wrote from Paris to a friend:

Mourn with me! This has been the most melancholy day of my life; I am now writing at two o'clock in the morning. I must tell you that my mother, my darling mother, is no more. God has called her to Himself; I clearly see that it was His will to take her from us, and I must learn to submit to the will of God. The Lord giveth and the Lord taketh away.... I am fully convinced that God has so ordained it.

All I would ask of you at present is, to act the part of a true friend, by preparing father by degrees for this sad intelligence.... May God give him strength and courage! My dear friend, I am consoled not only now, but I have been for some time past.

By the mercy of God, I have borne it with all firmness and composure. When the danger became imminent, I prayed my heavenly Father for only two things - a happy death for my mother, and strength and courage for myself, and our gracious God heard my prayer, and conferred those two boons fully upon me.

In a letter, Mozart wrote:

It is a great consolation for me to remember that the Lord, to whom I had drawn near in humble and child-like faith, has suffered and died for me, and that He will look on me in love and compassion.

Wolfgang Amadeus Mozart insisted:

Neither a lofty degree of intelligence nor imagination nor both together go to the making of genius. Love, love, love, that is the soul of genius.

Johnson, Richard (b.1757) was the first chaplain to the Colony of New South Wales in Australia. Recommended to that position by William Wilberforce and the Rev. John Newton, Richard Johnson, and his wife, Mary Burton, sailed with the First Fleet on May 13, 1787.

On January 26, 1788, Governor Arthur Phillip and Captain John Hunter directed the Fleet up harbor to Sydney amidst warlike demonstrations by the natives from the shore. Upon their landing, they raised the British flag, toasted their Majesties and gave a gun salute.

On Sunday, February 3, 1788, Chaplain Richard Johnson preached his first sermon under a large tree to a congregation of convicts and troops:

"What shall I render unto the Lord for all his benefits towards me?" (Psalm 116:12)... Take the cup of salvation, and call upon the name of the Lord.

In the first five years, he conducted 226 baptisms, 220 marriages and 851 funerals. In need of additional clergymen, Johnson requested:

A man of plain habits, and who humbly yet zealously devotes his time and talents in the discharge of his clerical duties, than on of more refined taste or profound learning, and who for this reason may not be so diligent in visiting them, which from experience I have found so important a part of a minister's duty, and as the most likely means of his being made useful.

Richard Johnson served under the authority of Admiral and Governor Arthur Phillips. The official instructions given to the governor stated that:

He was to enforce due observance of religion and good order among the inhabitants, and take such steps for the due celebration of public worship as circumstances would permit....

He was to grant full liberty of conscience, and the full exercise of all modes of religious worship not prohibited by law, provided his charges were content with a quiet and peaceable enjoyment of the same, not giving offence or scandal to government; he was to cause the laws against blasphemy, profaness, adultery, fornication, polygamy, incest, profanation of the Lord's Day, swearing, and drunkenness to be rigorously executed...

[The Governor] was to take care that the Book of Common Prayer as by law to read each Sunday and Holy Day, and that the Blessed Sacrament be administered according to the rites of the Church of England.

On October 4, 1791, in a letter to Henry Fricker, Esq.,

Richard Johnson wrote:

I trust I have not laboured wholly in vain, and I trust in time, in spite of all opposition and obstacles, God will make bare his holy arm in the conversion and salvation of the souls of men...

Last Sunday I preached I suppose to not less than six or eight hundred, and I have since heard that one at least went away sorrowful and heavy-hearted, and some others rejoicing in the Son of God manifested towards them.

In 1792, Richard Johnson stated in an address:

The gospel... proposes a free and gracious pardon to the guilty, cleansing to the polluted, healing to the sick, happiness to the miserable, light for those who sit in darkness, strength for the weak, food for the hungry, and even life for the dead.

In An Address to the Inhabitants of the Colonies, 1792, Richard Johnson stated he was:

Longing, hoping and waiting for the dawn of that happy day when the heathen shall be given to the Lord Jesus for His inheritance and the uttermost parts of the earth for His possession and when all the ends of the earth shall see, believe and rejoice in the salvation of God.

McGready, James (c. 1758-February 1817), was a pastor of a congregation in Orange County, North Carolina, 1790, and three small congregations in Logan County, Kentucky, 1796. His ministry contributed to the great revivals of 1797, 1798, and 1799, which preceded the Great Revival of 1800. In 1811, he pioneered churches in South Indiana. James McGready wrote A Short Narrative of the Revival of Religion in Logan County in the State of Kentucky and the Adjacent Settlements in the State of Tennessee from May 1797 until 1800.

In 1797, James McGready, together with others in Kentucky, agreed:

Therefore, we bind ourselves to observe the third Saturday of each month for one year as a day of fasting and prayer for the conversion of sinners in Logan County and throughout the world.

We also engage to spend one half hour every Saturday evening, beginning at the setting of the sun, and one half hour every Sabbath morning at the rising of the sun in pleading with God to revive His work.

In June of 1800, five hundred members of McGready's three congregations gathered at Red River for a "camp meeting" which lasted several days. On the final day:

"A mighty effusion of [the] Spirit" came on everyone "and the floor was soon covered with the slain; their screams for mercy pierced the heavens."

In July of 1800, the congregation planned another camp meeting at the Gaspar River. Surpassing their expectations, 8,000 people arrived, some from over 100 miles away. Presbyterian,

Baptist and Methodist ministers all worked together. On the third night:

The power of God seemed to shake the whole assembly. Towards the close of the sermon, the cries of the distressed arose almost as loud as his voice. After the congregation was dismissed the solemnity increased, till the greater part of the multitude seemed engaged in the most solemn manner.

No person seemed to wish to go home - hunger and sleep seemed to affect nobody - eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude; and even some things strangely and wonderfully new to me.

In August of 1801, Barton W. Stone (1772-1844), together with numerous Methodist, Baptist and Presbyterian ministers, planned a camp meeting at Cane Ridge, Kentucky. Over 25,000 people attended from as far away as Ohio and Tennessee. The immensity of this crowd is appreciated when viewed in light of the fact that Lexington, the largest town in Kentucky, had only 1,800 inhabitants. Reverend Moses Hoge described the gathering:

The careless fall down, cry out, tremble, and not infrequently are affected with convulsive twitches. . . .

Nothing that imagination can paint, can make a stronger impression upon the mind, than one of those scenes. Sinners dropping down on every hand, shrieking, groaning, crying for mercy, convulsed; professors praying, agonizing, fainting, falling down in distress, for sinners or in raptures of joy! . . .

As to the work in general there can be no question but it is of God. The subjects of it, for the most part are deeply wounded for their sins, and can give a clear and rational account of their conversion.

Ames, Fisher (April 9, 1758-July 4, 1808), was an American founder and politician. He was a U. S. Representative from Massachusetts, 1789-97, who help formulate the Bill of Rights in the First Session of the U. S. Congress. He graduated from Harvard, 1774, and became of member of the Massachusetts House of Representatives in 1788, where he participated in the state's ratification of the U. S. Constitution. He was chosen a member of the Governor's Council, 1798, and served until 1800, the year he was honored by the Massachusetts Legislature to deliver the message upon the occasion of George Washington's death. In 1804, he was offered the presidency of Harvard University, but declined due to ill health.

On August 20, 1789, Fisher Ames' suggested wording of the First Amendment was adopted by the House:

Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience.

Fisher Ames stated:

Should not the Bible regain the place it once held as a school book? Its morals are pure, its examples are captivating and noble. . . .

The reverence for the sacred book that is thus early impressed lasts long; and, probably, if not

impressed in infancy, never takes firm hold of the mind....

In no Book is there so good English, so pure and so elegant, and by teaching all the same they will speak alike, and the Bible will justly remain the standard of language as well as of faith.

On September 20, 1789, in an article published in the Palladium magazine, Fisher Ames stated:

We have a dangerous trend beginning to take place in our education. We're starting to put more and more textbooks into our schools....

We've become accustomed of late of putting little books into the hands of children containing fables and moral lessons....

We are spending less time in the classroom on the Bible, which should be the principal text in our schools.... The Bible states these great moral lessons better than any other manmade book.

Monroe, James (April 28, 1758-July 4, 1831), was the 5th President of the United States, 1817-25, having served in public office for fifty years; acquired Florida from Spain, 1819; added Maine, Illinois, Missouri, Alabama and Mississippi to the Union; proclaimed the Monroe Doctrine, 1823, which forbade European powers from interfering with the independent nations of the Western Hemisphere; Regent of University of Virginia, 1826-31; Secretary of State under James Madison, 1811-17; Secretary of War, 1814-15; Governor of Virginia, 1811; U. S. Minister to Great Britain and Spain, 1803-07; helped negotiate the Louisiana Purchase from Napoleon, 1803, which doubled the size of the United States; Governor of Virginia, 1799-1802; U. S. Minister to France, 1794-96; U. S. Senator, 1790-94; member of the Virginia State Convention, 1788; served in the Virginia Assembly, 1786-88; married Eliza Kortwright, 1786; delegate to the Continental Congress, 1783; Officer in the Continental Army, 1776-79; graduated from the College of William and Mary, 1776; and home-schooled as a child by the Reverend William Douglas, being fellow-students with John Marshall, who became the Chief Justice of the Supreme Court.

On Tuesday, March 4, 1817, in his First Inaugural Address, President James Monroe stated:

Under this Constitution... the States, respectively protected by the National Government under a mild, parental system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty... are the best proofs of wholesome laws well administered....

And if we look to the condition of individuals what a proud spectacle does it exhibit! On whom has oppression fallen in any quarter of our Union? Who has been deprived of any right of person or property? Who restrained from offering his vows in the mode which he prefers to the Divine Author of his being? It is well known that all these blessings have been enjoyed in their fullest extent....

If we persevere in the career in which we have advanced so far and in the path already traced, we can not fail, under the favor of a gracious Providence, to attain the high destiny which seems to await us....

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I enter on the trust to which I have been called by the suffrages of my fellow-citizens with my fervent prayers to the Almighty that He will be graciously pleased to continue to us that protection which He has already so conspicuously displayed in our favor.

On December 2, 1817, in his First Annual Message to Congress, President James Monroe stated:

For advantages so numerous and highly important it is our duty to unite in grateful acknowledgments to that Omnipotent Being from whom they are derived, and in unceasing prayer that He will endow us with virtue and strength to maintain and hand them down in their utmost purity to our latest posterity.

On November 16, 1818, in his Second Annual Message to Congress, President James Monroe stated:

For these inestimable blessings we can not but be grateful to that Providence which watches over the destiny of nations. . . .

When we view the blessings with which our country has been favored, those which we now enjoy, and the means which we possess of handing them down unimpaired to our latest posterity, our attention is irresistibly drawn to the source from whence they flow. Let us then, unite in offering our most grateful acknowledgements for these blessings to the Divine Author of All Good.

On Tuesday, November 14, 1820, in his Fourth Annual Message to Congress, President James Monroe stated:

When, then, we take into view the prosperous and happy condition of our country. . . it is impossible to behold so gratifying, so glorious a spectacle without being penetrated with the most profound and grateful acknowledgements to the Supreme Author of All Good for such manifold and inestimable blessings. . . . And more especially by the multiplied proofs which it has accumulated of the great perfection of our most excellent system of government, the powerful instrument in the hands of our All-merciful Creator in securing to us these blessings.

On Monday, March 5, 1821, in his Second Inaugural Address, President James Monroe stated:

That these powerful causes exist, and that they are permanent, is my fixed opinion; that they may produce a like accord in all questions touching, however remotely, the liberty, prosperity, and happiness of our country will always be the object of my most fervent prayers to the Supreme Author of All Good. . . .

With full confidence in the continuance of that candor and generous indulgence from my fellow-citizens at large which I have heretofore experienced, and with a firm reliance on the protection of Almighty God, I shall forthwith commence the duties of the high trust to which you have called me.

On December 3, 1821, in his Fifth Annual Message to Congress, President James Monroe stated:

Deeply impressed with the blessings which we enjoy, and of which we have such manifold proofs, my mind is irresistibly drawn to that Almighty Being, the great source from whence they proceed and to whom our most grateful acknowledgments are due.

On Tuesday, December 7, 1824, in his Eighth Annual Message to Congress, President James Monroe stated:

The view which I have now to present to you of our affairs, foreign and domestic, realizes the most sanguine anticipations which have been entertained of the public prosperity. . . . For these blessings we owe to Almighty God, from whom we derive them, and with profound reverence, our most grateful and unceasing acknowledgments. . . .

Having commenced my service in early youth, and continued it since with few and short intervals, I have witnessed the great difficulties to which our Union has been exposed, and admired the virtue and intelligence with which they have been surmounted. From the present prosperous and happy state I derive a gratification which I can not express. That these blessings may be preserved and perpetuated will be the object of my fervent and unceasing prayers to the Supreme Ruler of the Universe.

President James Monroe, who was a member of the Episcopalian Church, admonished:

The establishment of our institutions forms the most important epoch that history hath recorded. . . . To preserve and hand them down in their utmost purity to the remotest ages will require the existence and practice of the virtues and talents equal to those which were displayed in acquiring them.

Nelson, Horatio, Viscount (September 29, 1758-October 21, 1805), was a British Admiral. He defeated Napoleon's French fleet at the Battle of the Nile, August 1, 1798, and the combined Spanish and French fleets at the Battle of Trafalgar, October 21, 1805. Although he was victorious in one of the most decisive battles in naval history, Lord Nelson was fatally wounded. Carried below deck, his last words were:

Thank God I have done my duty.

Webster, Noah (October 16, 1758-May 28, 1843), was a statesman, educator and lexicographer. He was noted for compiling the Webster's Dictionary. "The Schoolmaster of the Nation," he published the first edition of his American Dictionary of the English Language in November of 1828, containing the greatest number of biblical definitions in any secular volume.

Noah Webster had served as a soldier in the Revolutionary War; was elected to the Connecticut General Assembly for nine terms; the Legislature of Massachusetts for three terms; and served as a judge. His efforts contributed to the addition of Article I, Section 8, to the United States Constitution. In the

Massachusetts Legislature, he labored to have funds appropriated for education.

Noah Webster declared government was responsible to:

Discipline our youth in early life in sound maxims of moral, political, and religious duties.

Noah Webster's American Spelling Book, originally written in the 1780's while teaching in New York, became the most popular book in American education. His "blue-backed speller" set a publishing record of a million copies a year for one hundred years. Early editions even contained a "Moral Catechism" with rules from the scriptures upon which to base moral conduct. Nearly all Americans during this period learned their letters, morality and patriotism from Webster's dictionaries, spellers, catechisms, history books, etc...

In 1788, Noah Webster's essay, "On the Education of Youth in America" was printed in the Webster's American Magazine:

Select passages of [Scripture]...may be read in schools, to great advantage. In some countries the common people are not permitted to read the Bible at all.

In ours, it is as common as a newspaper and in schools is read with nearly the same degree of respect...My wish is not to see the Bible excluded from schools but to see it used as a system of religion and morality.

In 1790, in his American Spelling Book - Containing an easy Standard of Pronunciation, being the first part of a Grammatical Institute of the English Language, Noah Webster wrote:

This first part of a Grammatical Institute of the English Language, is, with permission, most humbly inscribed, as a testimony of my veneration, for the superior talents, piety and patriotism, which enable him to preside over that seat of literature, with distinguished reputation, which render him an ornament to the Christian Profession, and give him an eminent rank among the illustrious characters that adorn the revolution.

In an article published in The American Minerva, September 21, 1796, entitled "Political Fanaticism, No. III," Noah Webster wrote:

The reason why severe laws are necessary in France, is, that the people have not been educated republicans - they do not know how to govern themselves [and so] must be governed by severe laws and penalties, and a most rigid administration.

Noah Webster stated:

Education is useless without the Bible.

The Bible was America's basic text book in all fields.

God's Word, contained in the Bible, has furnished all necessary rules to direct our conduct.

On December 20, 1808, in a letter Thomas Dawes, Noah Webster stated:

About a year ago, an unusual revival of religion took place in New Haven...and I was led by a spontaneous impulse of repentance, prayer, and entire submission and surrender of myself to my Maker and Redeemer...In the month of April last I made a profession of faith.

In 1823, in an article entitled, Letters to a Young Gentleman Commencing His Education, published in New Haven, Noah Webster wrote:

In selecting men for office, let principle be your guide...It is alleged by men of loose principles, or defective views of the subject, that religion and morality are not necessary or important qualifications for political stations.

But the Scriptures teach a different doctrine. They direct that rulers should be men who rule in the fear of God, able men, such as fear God, men of truth, hating covetousness.

But if we had no divine instruction on the subject, our own interest would demand of us a strict observance of the principle of these injunctions.

And it is to the neglect of this rule of conduct in our citizens, that we must ascribe the multiplied frauds, breeches of trust, peculations and embezzlements of public property which astonish even ourselves; which tarnish the character of our country; which disgrace a republican government; and which will tend to reconcile men to monarchs in other countries and even our own.

When a citizen gives his suffrage [vote] to a man of known immorality, he abuses his trust; he sacrifices not only his own interest, but that of his neighbor, and he betrays the interest of his country.

In 1828, Noah Webster completed his work, An American Dictionary of the English Language - with pronouncing vocabularies of Scripture, classical and geographical names. This 26-year project contained 70,000 entries and 12,000 new definitions. For the first time in the history of the English language a standardized spelling for vocabulary words was provided. Noah Webster stated in the preface:

In my view, the Christian religion is the most important and one of the first things in which all children, under a free government ought to be instructed...

No truth is more evident to my mind than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people.

To that great and benevolent Being, who, during the preparation of this work, has sustained a feeble constitution amidst obstacles and toils, disappointments, infirmities and depression; who has borne me and my manuscripts in safety across the Atlantic, and given me strength and resolution to bring

the work to a close, I would present the tribute of my most grateful acknowledgements.

And if the talent which He entrusted to my care, has not been put to the most profitable use in his service, I hope it has not been "kept laid up in a napkin" and that any misapplication of it may be graciously forgiven.

New Haven
Noah Webster.

Noah Webster's 1828 edition of the American Dictionary of the English Language contained numerous Scripture verses from the Old and New Testaments to clarify the context in which a word was to be used. The word Faith had the definition:

Faith... That firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.

Being justified by faith. Rom. v.
Without faith it is impossible to please God.

Heb. xi.

For we walk by faith, not by sight. 2Cor. v.
With the heart man believeth to

righteousness. Rom. x.

Your faith is spoken of throughout the whole

world. Rom. i.

Hast thou faith? Have it to thyself before

God. Rom. xi v.

Children in whom is no faith. Deut. xxxi i.

The word Property had the definition:

Property... The exclusive right of possessing, enjoying and disposing of a thing; ownership. In the beginning of the world, the Creator gave to man dominion over the earth, over the fish of the sea and the fowls of the air, and over every living thing. This is the foundation of man's property in the earth and all its productions... The labor of inventing, making or producing any thing constitutes one of the highest titles to property... It is one of the greatest blessings of civil society that the property of citizens is well secured.

The word Providence had the definition:

Providence... The care and superintendence which God exercises over his creatures... Some persons admit a general providence, but deny a particular providence, not considering that a general providence consists of particulars. A belief in divine providence is a source of great consolation to good men. By divine providence is understood God himself.

The word Law had the definition:

Law of Nature... is a rule or conduct arising out of the natural relations of human beings established by the Creator, and existing prior to any positive precept. Thus it is a law of nature, that one man should not injure another, and murder and fraud would be crimes, independent of any prohibition from a

supreme power.... A rule of direction; a directory; as reason and natural conscience. "These, having not the law, are a law to themselves." Rom.ii.

The word Religion had the definition:

Religion.... In its most comprehensive sense, includes a belief in the being and perfection of God, in the revelation of his will to man, and in man's obligation to obey his commands, in a state of rewards and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties.... The practice of moral duties without belief in a divine lawgiver, and without reference to his will or commands, is not religion.

In the American Dictionary of the English Language, 1828, Noah Webster stated:

The Bible should be the standard of language as well as of faith.

On October 16, 1829, Noah Webster wrote to James Madison:

The Christian religion, in its purity, is the basis or rather the source of all genuine freedom in government....

I am persuaded that no civil government of a republican form can exist & be durable, in which the principles of that religion have not a controlling influence.

In 1832, in his History of the United States, Noah Webster wrote:

The brief exposition of the constitution of the United States, will unfold to young persons the principles of republican government; and it is the sincere desire of the writer that our citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament or the Christian religion.

Almost all the civil liberty now enjoyed in the world owes its origin to the principles of the Christian religion....

The religion which has introduced civil liberty is the religion of Christ and His apostles, which enjoins humility, piety, and benevolence; which acknowledges in every person a brother, or a sister, and a citizen with equal rights. This is genuine Christianity, and to this we owe our free Constitutions of Government.

The moral principles and precepts contained in the Scriptures ought to form the basis of all of our civil constitutions and laws....

All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery and war, proceed from their despising or neglecting the precepts contained in the Bible.

When you become entitled to exercise the right of voting for public officers, let it be impressed on your

mind that God commands you to choose for rulers "just men who will rule in the fear of God." The preservation of a republican government depends on the faithful discharge of this duty;

If the citizens neglect their duty and place unprincipled men in office, the government will soon be corrupted; laws will be made not for the public good so much as for the selfish or local purposes;

Corrupt or incompetent men will be appointed to execute the laws; the public revenues will be squandered on unworthy men; and the rights of the citizens will be violated or disregarded.

If a republican government fails to secure public prosperity and happiness, it must be because the citizens neglect the divine commands, and elect bad men to make and administer the laws.

In an article entitled "Advice to the Young," included in his History of the United States, 1832, Noah Webster stated:

The brief exposition of the Constitution of the United States, will unfold to young persons the principles of republican government; and it is the sincere desire of the writer that our citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament or the Christian religion....

The 'Advice to the Young,'...will be useful in enlightening the minds of youth in religious and moral principles, and serve...to restrain some of the common vices of our country....

Republican government loses half of its value, where the moral and social duties are imperfectly understood, or negligently practised.

To exterminate our popular vices is a work of far more importance to the character and happiness of our citizens than any other improvements in our system of education.

The preface of Noah Webster's 1833 translation of the Common Version of the Holy Bible, containing the Old and New Testament, with Amendments of the Language, reads:

The Bible is the Chief moral cause of all that is good, and the best corrector of all that is evil, in human society; the best book for regulating the temporal concerns of men, and the only book that can serve as an infallible guide to future felicity....

It is extremely important to our nation, in a political as well as religious view, that all possible authority and influence should be given to the scriptures, for these furnish the best principles of civil liberty, and the most effectual support of republican government.

The principles of genuine liberty, and of wise laws and administrations, are to be drawn from the Bible and sustained by its authority. The man, therefore, who weakens or destroys the divine authority of that Book may be accessory to all the public disorders which society is doomed to suffer....

There are two powers only, sufficient to control men and secure the rights of individuals and a peaceable administration; these are the combined force

of religion and law, and the force or fear of the bayonet.

Noah Webster
New Haven 1833.

In his 1834 work entitled, Value of the Bible and Excellence of the Christian Religion, Noah Webster wrote:

The Bible must be considered as the great source of all the truths by which men are to be guided in government, as well as in all social transactions....The Bible [is] the instrument of all reformation in morals and religion.

Moral evils constitute or produce most of the miseries of mankind and these may be prevented or avoided. Be it remembered then that disobedience to God's law, or sin is the procuring cause of almost all the sufferings of mankind.

God has so formed the moral system of this world, that a conformity to His will by men produces peace, prosperity and happiness; and disobedience to His will or laws inevitably produces misery.

If men are wretched, it is because they reject the government of God, and seek temporary good in that which certainly produces evil.

Men may devise and adopt new forms of government; they may amend old forms, repair breaches, and punish violators of the constitution; but there is, there can be, no effectual remedy, but obedience to the divine law.

In the preface of his American Dictionary of the English Language, republished 1841, Noah Webster wrote:

If the language can be improved in regularity, so as to be more easily acquired by our own citizens and by foreigners, and thus be rendered a more useful instrument for the propagation of science, arts, civilization and Christianity.

The liberty of the press, trial by jury, the Habeas Corpus writ, even Magna Carta itself, although justly deemed the palladia of freedom, are all inferior considerations, when compared with a general distribution of real property among every class of people.

The power of entailing estates is more dangerous to liberty and republican government than all the constitutions that can be written on paper, or even than a standing army.

Let the people have property and they will have power - a power that will forever be exerted to prevent a restriction of the press, and abolition of trial by jury, or the abridgement of any other privilege....

The production of genius and the imagination are if possible more really and exclusively property than houses and lands, and are equally entitled to legal security.

Noah Webster stated:

For this reason society requires that the education of youth should be watched with the most scrupulous attention. Education, in a great measure, forms the moral characters of men, and morals are the basis of government.

Education should therefore be the first care of a legislature; not merely the institution of schools, but the furnishing of them with the best men for teachers.

A good system of education should be the first article in the code of political regulations; for it is much easier to introduce and establish an effectual system for preserving morals, than to correct by penal statutes the ill effects of a bad system.

The goodness of a heart is of infinitely more consequence to society than an elegance of manners; nor will any superficial accomplishments repair the want of principle in the mind. It is always better to be vulgarly right than politely wrong....

The education of youth [is] an employment of more consequence than making laws and preaching the gospel, because it lays the foundation on which both law and gospel rest for success.

Republican government loses half of its value, where the moral and social duties are...negligently practised. To exterminate our popular vices is a work of far more importance to the character and happiness of our citizens, than any other improvements in our system of education.

To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.

By taking revenge, a man is even with his enemy, but by passing it over, he is superior.

[I]n the lapse of two or three centuries, changes have taken place which in particular passages...obscure the sense of the original languages...The effect of these changes is that some words are...being now used in a sense different from that which they had...[and] present wrong signification or false ideas. Whenever words are understood in a sense different from that which they had when introduced...mistakes may be very injurious.

In A Collection of Papers on Political, Literary and Moral Subjects, published in New York, 1843, Noah Webster stated:

The virtue which is necessary to preserve a just administration and render a government stable, is Christian virtue, which consists in the uniform practice of moral and religious duties, in conformity with the laws of both of God and man.

This virtue must be based on a reverence for the authority of God, which shall counteract and control ambition and selfish views, and subject them to the precepts of divine authority.

The effect of such a virtue would be, to bring the

citizens of a state to vote and act for the good of the state, whether that should coincide with their private interests or not.

In A Manual of Useful Studies, published in New Haven, 1839, Noah Webster stated:

In the family are formed the elements of civil governments; the family discipline is the model of all social order;... the respect for the law and the magistrate begins in the respect for parents....

Families are the nurseries of good and bad citizens. The parent who neglects to restrain and govern his child, or who, by his example, corrupts him, is the enemy of the community to which he belongs; the parent who instructs his child in good principles, and subjects him to correct discipline, is the guardian angel of his child, and the best benefactor of society.

Practical truths in religion, in morals, and in all civil and social concerns, ought to be among the first and most prominent objects of instruction. Without a competent knowledge of legal and social rights and duties, persons are often liable to suffer in property or reputation, by neglect or mistakes.

Without religious and moral principles deeply impressed on the mind, and controlling the whole conduct, science and literature will not make men what the laws of God require them to be; and without both kinds of knowledge, citizens can not enjoy the blessings which they seek, and which a strict conformity to rules of duty will enable them to obtain.

Just prior to his death in 1843, Noah Webster professed:

I know whom I have believed, and that He is able to keep that which I have committed to Him against that day.

Armstrong, John (November 25, 1758-April 1, 1843), was an American politician and diplomat. He served as a U. S. Representative; U. S. Senator; Secretary of War, 1813; U. S. Minister to Spain, 1806-10; U. S. Minister to France, 1804-06; and a U. S. Military General. He published the works: Notices of the War of 1812; and Memoirs of Montgomery and Wayne, in Sparks' American Biographies. John Armstrong stated:

Nor is this spiritual and moral disease to be healed by a better education, a few external, transient thoughts.

It requires the hand of the great Physician, the Lord Jesus Christ, by His Holy Spirit, and belief of the truth renewing the state of the mind and disposition of the heart as well, thereby leading the soul from a sense of fear of the wrath of God, the penalty of this broken law, and helpless in itself, to flee to the merits of Jesus, that only refuge or foundation which God hath laid in His Church, and who was made sin for us (that is, a sin-offering), that all "believers be made the righteousness of God by Him."

Swift, Zephaniah (February 27, 1759-September 27, 1823), was an jurist, politician and author. He was U.S. Representative, 1793-97; Connecticut State Representative, 1787-93, 1820-22; member of the Abolition Society, 1795; Chief-Justice of the Connecticut Superior Court, 1806-19; Connecticut Superior Court Judge, 1801-06; and helped frame the Connecticut State Constitution, 1814.

In 1793, in his work *The Correspondent*, Zephaniah Swift stated:

Christians of different denominations ought to consider that the law knows no distinction among them; that they are all established upon the broad basis of equal liberty, that they have a right to think, speak, and worship as they please, and that no sect has power to injure and oppress another. When they reflect that they are equally under the protection of the law, all will revere and love the constitution, and feel interested in the support of the government. No denomination can pride themselves in the enjoyment of superior and exclusive powers and immunities.

Kirby, William (September 19, 1759-July 4, 1850), was a noted English entomologist. He wrote many significant scientific works, including one by the title of:

On the Power and Wisdom of God and His Goodness as Manifested in the Creation of Animals.

Holy Bible (during the period 1760-1805), was the source for 34 % of all quotations cited by our Founding Fathers. After reviewing an estimated 15,000 items, including newspaper articles, pamphlets, books, monographs, etc., Professors Donald S. Lutz and Charles S. Hyneman, in their work "The Relative Influence of European Writers on Late Eighteenth-Century American Political Thought" published in the *American Political Science Review*, revealed that the Bible, especially the book of Deuteronomy, contributed 34 % of all quotations used by our Founding Fathers.

The other main sources cited include: Baron Charles Montesquieu 8.3 %, Sir William Blackstone 7.9 %, John Locke 2.9 %, David Hume 2.7 %, Plutarch 1.5 %, Beccaria 1.5 %, Trenchard and Gordon 1.4 %, Delolme 1.4 %, Samuel von Pufendorf 1.3 %, Cicero 1.2 %, Hugo Grotius .9 %, Shakespeare .8 %, Vattel .5 %, etc. These additional sources as well took 60 % of their quotes directly from the Bible. Direct and indirect citations combined reveal that 94 % of all quotations referenced by the Founding Fathers are derived from the Bible.

Dayton, Jonathan (October 16, 1760-October 9, 1824), was the youngest signer of the Constitution of the United States. He was a delegate from New Jersey, a U.S. Senator and the Speaker of the House. The city of Dayton, Ohio, was named after him.

On June 28, 1787, at the Constitutional Convention in Philadelphia, Jonathan Dayton wrote down the effects on Congress of Dr. Benjamin Franklin's monumental speech calling for Congress to be opened with prayer every day:

The Doctor sat down; and never did I behold a countenance at once so dignified and delighted as was

that of Washington at the close of the address; nor were the members of the convention generally less affected. The words of the venerable Franklin fell upon our ears with a weight and authority, even greater than we may suppose an oracle to have had in a Roman senate!

Morse, Jedediah (August 23, 1761-June 9, 1826), was a pioneer American educator and geographer. Called the "Father of American Geography," his son was Samuel F. B. Morse, the inventor of the telegraph and the Morse Code. Jedediah Morse taught in the New Haven schools for several years, compiled his notes and published them in a successful work entitled, *Geography Made Easy*, 1784. He set a standard for American Geography, authoring numerous books, including: *The American Geography*, 1789; *Elements of Geography*, 1795; *The American Gazetteer*, 1797; *A New Gazetteer of the Eastern Continent*, 1802; *A Compendious History of New England*, 1804; and *Annals of the American Revolution*. He also founded the *New England Tract Society*, 1814; *The American Bible Society*, 1816; and was a member of the *American Board of Commissioners for Foreign Missions*, 1811-19.

In an "Election Sermon" given at Charleston, Massachusetts, April 25, 1799, Jedediah Morse stated:

To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoys. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism.

I hold this to be a truth confirmed by experience. If so, it follows, that all efforts to destroy the foundations of our holy religion, ultimately tend to the subversion also of our political freedom and happiness.

Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, must fall with them.

Brown University (1763), was founded in Providence, Rhode Island, under the name Rhode Island College. The seventh oldest college in America, it was renamed after the generous benefactors, Nicholas and Moses Brown. Successful manufacturers, they forged cannons in their furnaces and imported ammunition, greatly aiding the Revolutionary Army.

The Charter of Rhode Island College, 1763, stated:

And that the number of the trustees shall, and may be thirty-six; of which twenty-two shall forever be elected of the denomination called Baptists, or Antipedobaptists; five shall forever be elected of the denomination called friends, or Quakers; four shall forever be elected of the denomination called Congregationalists; and five shall forever be elected of the denomination called Episcopalians.

The motto of Brown University stated:

In Deo Speramus (In God We Trust).

Kent, James (July 31, 1763-December 12, 1847), was the Chief Justice of the Supreme Court of New York, 1804. He was the Head of the New York Court of Chancery, 1814-23; professor of law at Columbia College, 1793; member of the New York Legislature; admitted to the bar, 1785; graduated from Yale, 1781, and after his death he was elected to the American Hall of Fame, 1900. Considered the premier jurist in the development of the legal practice in the United States, James Kent is known for having compiled the work, Commentaries on American Law, 1826-30. In the case of *The People v. Ruggles*, 1811, James Kent rendered the opinion of the Court:

The defendant was indicted... in December, 1810, for that he did, on the 2nd day of September, 1810... wickedly, maliciously, and blasphemously, utter, and with a loud voice publish, in the presence and hearing of divers good and Christian people, of and concerning the Christian religion, and of and concerning Jesus Christ, the false, scandalous, malicious, wicked and blasphemous words following: "Jesus Christ was a bastard, and his mother must be a whore," in contempt of the Christian religion... the defendant was tried and found guilty, and was sentenced by the court to be imprisoned for three months, and to pay a fine of \$500.

Such words uttered with such a disposition were an offense at common law. In Taylor's case the defendant was convicted upon information of speaking similar words, and the Court... said that Christianity was parcel of the law, and to cast contumelious reproaches upon it, tended to weaken the foundation of moral obligation, and the efficacy of oaths.

And in the case of *Rex v. Woolston*, on a like conviction, the Court said... that whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government... The authorities show that blasphemy against God and... profane ridicule of Christ or the Holy Scriptures (which are equally treated as blasphemy), are offenses punishable at common law, whether uttered by words or writings... because it tends to corrupt the morals of the people, and to destroy good order.

Such offenses have always been considered independent of any religious establishment or the rights of the Church. They are treated as affecting the essential interests of civil society....

We stand equally in need, now as formerly, of all the moral discipline, and of those principles of virtue, which help to bind society together.

The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only... impious, but... is a gross violation of decency and good order.

Nothing could be more injurious to the tender morals of the young, than to declare such profanity lawful....

The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile... the religion professed by almost the whole community, is an abuse of that right....

We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions]....

[We are] people whose manners are refined and whose morals have been elevated and inspired with a more enlarged benevolence, by means of the Christian religion. Though the constitution has discarded religious establishments, it does not forbid judicial cognizance of those offenses against religion and morality which have no reference to any such establishment....

This [constitutional] declaration (noble and magnanimous as it is, when duly understood) never meant to withdraw religion in general, and with it the best sanctions of moral and social obligation from all consideration and notice of the law....

To construe it as breaking down the common law barriers against licentious, wanton, and impious attacks upon Christianity itself, would be an enormous perversion of its meaning....

Christianity in its enlarged sense, as a religion revealed and taught in the Bible, is part and parcel of the law of the land....

Nor are we bound by any expression of the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately like attacks upon the religion of Mahomet and the Grand Lama; and for this plain reason, that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of these impostors....

The Court is accordingly of the opinion that the judgement... must be affirmed.

In an address before the American Bible Society, Chief Justice Kent expressed:

The Bible is equally adapted to the wants and infirmities of every human being....

It brings life and immortality to light, which until the publication of the Gospel, were hidden from the scrutiny of the ages. The gracious Revelation of a future state is calculated to solve the mysteries of Providence in the dispensations of this life, to reconcile us to the inequalities of our present condition, and to inspire unconquerable fortitude and the most animating consolations when all other consolations fail....

The Bible also unfolds the origin and deep foundations of depravity and guilt, and the means and hopes of salvation through the mediation of our Redeemer. Its doctrines, its discoveries, its code of morals, and its means of grace are not only overwhelming evidence of its Divine origin, but they confound the pretensions of all other systems by showing the narrow range of and the feeble efforts of human reason, even when under the sway of the most

exalted understanding, and enlightened by the accumulated treasures of science and learning.

Massachusetts, Colony of (1765), in the City of Boston, Jonathan Mayhew served as the Congregational minister of West Church. His patriotic sermon reflected the Colonists' feelings toward King George III's hated Stamp Act:

The king is as much bound by his oath not to infringe the legal rights of the people, as the people are bound to yield subjection to him. From whence it follows that as soon as the prince sets himself above the law, he loses the king in the tyrant. He does, to all intents and purposes, un-king himself.

Rutgers University (1766), was founded in New Jersey as "Queen's College" by the efforts of the Dutch minister, Rev. Theodore Jacobus Frelinghuysen (1692-1747). Initially a Pietist minister in Germany, he was schooled in Holland, and later emigrated to New Jersey. Rev. Theodore Frelinghuysen stated:

The largest portion of the faithful have been poor and of little account in the world.

In 1825, Queen's College was changed to Rutgers University, in honor of Henry Rutgers. He had served as a captain in the 1st Regiment of the New York Militia, was a member of the New York Assembly, and gave land for the 2nd Free School for the city's poor. He was a regent for the University of the State of New York, and a trustee of Princeton University and Queen's College. Henry Rutgers was the president of the board of the Dutch Reformed Church, and gave the land for the Rutgers Street Presbyterian Church.

In 1776, inspired by the motto of the University of Utrecht, Netherlands, which was "Sun of Righteousness, Shine upon Us," Rutgers University chose for its official motto:

Son of Righteousness, Shine upon the West

Also.

Bridge, Ebenezer (1767), a well-known clergyman in Chelmsford, Massachusetts, delivered his "Election Sermon," in which he stated:

The Supreme ruler and governor of the universe hath so adjusted things in the moral world, that order and government are necessary for advancement his own glory, and promoting the good of his rational, intelligent creatures.

And it is very obvious that anarchy and confusion must terminate in the destruction of men's lives, as well as of their liberty and property.

Jackson, Andrew (March 15, 1767-June 8, 1845), was the 7th President of the United States, 1829-37; U. S. Senator, 1823-25; Governor of Florida Territory, 1821; U. S. Army Major General, 1814-21, where he became famous for winning the Battle of New Orleans, 1815, and the Seminole War, 1818; Major General of Tennessee Militia, 1802-12; Tennessee Supreme Court Justice,

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1798-1804; U.S. Senator, 1797-98; U.S. Representative, 1796-97; credited with proposing the name "Tennessee" at the State's first convention, 1796; married Rachel Donelson Robards, 1791; Judge advocate of Davidson County Militia, 1791; Attorney General of Western District of North Carolina, 1790; admitted to bar, 1787; and served as a messenger in the Revolutionary War, 1780-81.

Known as "Old Hickory," Major General Andrew Jackson commented to Major Dravezac on the confidence he had before the Battle of New Orleans in 1815:

I was sure of success, for I knew that God would not give me provisions of disaster, but signs of victory. He said this ditch can never be passed. It cannot be done.

On January 8, 1815, Andrew Jackson wrote to his friend Robert Hays regarding the victorious Battle of New Orleans, during the War of 1812:

It appears that the unerring hand of Providence shielded my men from the shower of balls, bombs, and rockets, when every ball and bomb from our guns carried with them a mission of death.

Concerning that same battle, Andrew Jackson wrote to Secretary of War James Monroe:

Heaven, to be sure, has interposed most wonderfully in our behalf, and I am filled with gratitude, when I look back to what we have escaped.

Shortly after his election, Andrew Jackson's wife, Rachel died of a heart attack. The tremendous stress on her was a result of malicious campaign gossip which revived the circumstances of their marriage, 37 years prior. Political enemies made much of the matter that Rachel's first husband had divorced her, though unknowns to the Jacksons, it was not official until after their wedding. The Jacksons then remarried after it was official. Andrew Jackson stated:

May God Almighty forgive her murderers, as I know she forgave them. I never can.

On Wednesday, March 4, 1829, less than three months after his beloved wife died, President Andrew Jackson delivered his First Inaugural Address, which concluded:

Considering standing armies as dangerous to free governments in time of peace, I shall not seek to enlarge our present establishment, nor disregard that salutary lesson of political experience which teaches that the military should be held subordinate to the civil power....

But the bulwark of our defense is the national militia, which in the present state of our intelligence and population must render us invincible.

As long as our Government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and of property, liberty of conscience and of the press, it will be worth defending; and so long as it is worth defending a patriotic militia will cover it with an impenetrable aegis. Partial injuries and occasional

mortifications we may be subjected to, but a million of armed freemen, possessed of the means of war, can never be conquered by a foreign foe. To any just system, therefor, calculated to strengthen this natural safeguard of the country I shall cheerfully lend all the aid in my power....

And a firm reliance on the goodness of that Power whose providence mercifully protected our national infancy, and has since upheld our liberties in various vicissitudes, encourages me to offer up my ardent supplications that He will continue to make our beloved country the object of His divine care and gracious benediction.

On December 8, 1829, in his First Annual Message to Congress, President Jackson explained:

In communicating with you for the first time it is to me a source of unfeigned satisfaction, calling for mutual gratulation and devout thanks to a benign Providence, that we are at peace with all mankind, and that our country exhibits the most cheering evidence of general welfare and progressive improvement. Turning our eyes to other nations, our great desire is to see our brethren of the human race secured in the blessings enjoyed by ourselves, and advancing in knowledge, in freedom, and in social happiness....

In discharging the responsible trust confided to the Executive in this respect it is my settled purpose to ask nothing that is not clearly right and to submit to nothing that is wrong; and I flatter myself that, supported by the other branches of the Government and by the intelligence and patriotism of the people, we shall be able, under the protection of Providence, to cause all our just rights to be respected....

Upon this country more than any other has, in the providence of God, been cast the special guardianship of the great principle of adherence to written constitutions. If it fail here, all hope in regard to it will be extinguished. That this was intended to be a government of limited and specific, and not general powers must be admitted by all, and it is our duty to preserve for it the character intended by its framers....

The charter of the Bank of the United States expires in 1836, and its stockholders will most probably apply for a renewal of their privileges. In order to avoid the evils resulting from precipitancy in a measure involving such important principles and such deep pecuniary interests, I feel that I can not, in justice to the parties interested, too soon present it to the deliberate consideration of the Legislature and the people. Both the constitutionality and the expediency of the law creating this bank are well questioned by a large portion of our fellow-citizens, and it must be admitted by all that it has failed in the great end of establishing a uniform and sound currency....

I now commend you, fellow-citizens, to the guidance of Almighty God, with a full reliance on His merciful providence for the maintenance of our free institutions, and with an earnest supplication that whatever errors it may be my lot to commit in

discharging the arduous duties which have devolved on me will find a remedy in the harmony and wisdom of your counsels.

On Wednesday, January 20, 1830, in a message to Congress, President Andrew Jackson stated:

Gentlemen: I respectfully submit to your consideration the accompanying communication from the Secretary of the Treasury, showing that 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, as long as they are entitled to receive it, will be proper.

On May 27, 1830, in a Veto Message to Congress, President Andrew Jackson stated:

Through the favor of an overruling and indulgent Providence our country is blessed with general prosperity and our citizens exempted from the pressure of taxation, which other less favored portions of the human family are obliged to bear.

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

The beneficent Author of All Good has granted to us during the present year health, peace, and plenty, and numerous causes for joy in the wonderful success which attends the progress of our free institutions....

From a people exercising in the most unlimited degree the right of self-government, and enjoying, as derived from this proud characteristic, under the favor of Heaven, much of the happiness with which they are blessed... from such a people the deepest sympathy was to be expected in a struggle for the sacred principles of liberty....

Our country, by the blessing of God, is not in a situation to invite aggression....

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....

Under an overruling and merciful Providence the agency of this spirit has thus far been signalized in the prosperity and glory of our beloved country. May its influence be eternal.

On December 6, 1831, in his Third Annual Message to Congress, President Andrew Jackson stated:

As you have been called on to be grateful for the bounties of Providence, at few periods have they been more abundantly or extensively bestowed than at the present....

If from the satisfactory view of our agriculture, manufactures, and internal improvements we turn to the state of our navigation and trade with foreign nations and between States, we shall scarcely find less cause for gratulation. A beneficent Providence has provided

for their exercise and encouragement an extensive coast, indented by capacious bays, noble rivers, inland seas; with a country productive of every material for shipping....

Let us be grateful for these blessings to the beneficent Being who has conferred them, and who suffers us to indulge a reasonable hope of their continuance, while we neglect not the means by which they may be preserved. If we may dare to judge of His future designs by the manner in which His past favors have been bestowed, He has made our national prosperity to depend on the preservation of our liberties, our national force on our Federal Union, and our individual happiness on the maintenance of our State rights and wise institutions. If we are prosperous at home and respected abroad, it is because we are free, united, industrious, and obedient to the laws. While we continue so we shall by the blessing of Heaven go on in the happy career we have begun....

A comparatively small sum is stipulated on our part to go to the extinction of all claims by French citizens on our Government.... The frank acknowledgement and provision for the payment of those which were addressed to our equity, although unsupported by legal proof, affords a practical illustration of our submission to the divine rule of doing to others what we desire they should do unto us....

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

In conclusion permit me to invoke that Power which superintends all governments to infuse into your deliberations at this important crisis of our history a spirit of mutual forbearance and conciliation.

On July 10, 1832, President Andrew Jackson vetoed the Bank Renewal Bill, preventing the rechartering of the Bank of the United States:

Deeply impressed with the belief that some of powers and privileges possessed by the existing bank are unauthorized by the Constitution, subversive to the rights of the States, and dangerous to the liberties of the people, I felt it was my duty at an early period of my Administration to call the attention of Congress....

In another of its bearings this provision is fraught with danger.... It is easy to conceive that great evils to our country and its institutions might flow from such a concentration of power in the hands of a few men irresponsible to the people....

Their power would be great whenever they might choose to exert it... to influence elections or control the affairs of the nation. But if any private citizen or public functionary should interpose to curtail its powers or prevent a renewal of its privileges, it can not be doubted that he would be made to feel its influence....

Controlling our currency, receiving our public moneys, and holding thousands of our citizens in dependence, it would be more formidable and dangerous than the naval and military power of the enemy...

To this conclusion I can not assent. Mere

precedent is a dangerous source of authority, and should not be regarded as deciding questions of constitutional power....

It is to be regretted that the rich and powerful too often bend the acts of government to their selfish purposes....

In the full enjoyment of the gifts of Heaven and the fruits of superior industry, economy, and virtue, every man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society - the farmers, mechanics, and laborers - who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their Government.

There are no necessary evils in government. Its evils exist only in its abuses. If it would confine itself to equal protection, and, as Heaven does its rains, shower its favors alike on the high and the low, the rich and the poor, it would be an unqualified blessing. In the act before me there seems to be a wide and unnecessary departure from these just principles....

Many of our rich men have not been content with equal protection and equal benefits, but have besought us to make them richer by act of Congress. By attempting to gratify their desires we have in the results of our legislation arrayed section against section, interest against interest, and man against man, in a fearful commotion which threatens to shake the foundations of our Union....

If we can not at once, in justice to interests vested under improvident legislation, make our Government what it ought to be, we can at least take a stand against all new grants of monopolies and exclusive privileges, against any prostitution of our Government to the advancement of the few at the expense of the many....

For relief and deliverance let us firmly rely on that kind Providence which I am sure watches with peculiar care over the destinies of our Republic, and on the intelligence and wisdom of our countrymen. Through His abundant goodness and their patriotic devotion our liberty and Union will be preserved.

On December 4, 1832, in his Fourth Annual Message to Congress, President Andrew Jackson stated:

Although the pestilence which had traversed the Old World has entered our limits and extended its ravages over much of our land, it has pleased Almighty God to mitigate its severity and lessen the number of its victims compared with those who have fallen in most other countries over which it has spread its terrors. Notwithstanding this visitation, our country presents on every side marks of prosperity and happiness unequalled, perhaps, in any other portion of the world. If we fully appreciate our comparative condition, existing causes of discontent will appear unworthy of attention, and, with hearts of thankfulness to that divine Being who has filled our cup of prosperity, we

shall feel our resolution strengthened to preserve and hand down to posterity that liberty and that union which we have received from our fathers, and which constitute the sources and the shield of all our blessings....

That the Almighty Ruler of the Universe may so direct our deliberations and overrule our acts as to make us instrumental in securing a result so dear to mankind is my most earnest and sincere prayer.

On December 10, 1832, President Andrew Jackson issued a Proclamation Against Nullification to the People of South Carolina, which concluded:

That sacred Union, hitherto inviolate, which, perfected by our happy Constitution, has brought us, by the favor of Heaven, to a state of prosperity at home and high consideration abroad rarely, if ever, equalled in the history of nations....

We have looked to [the Federal Constitution] with sacred awe as the palladium of our liberties, and with all the solemnities of religion have pledged to each other our lives and fortunes here and our hopes of happiness hereafter in its defense and support....

May the Great Ruler of Nations grant that the signal blessings with which He has favored ours may not, by the madness of party or personal ambition, be disregarded and lost: and may His wise providence bring those who have produced this crisis to see the folly before they feel the misery of civil strife, and inspire returning veneration for that Union which, if we may dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we man reasonably aspire.

On January 16, 1833, President Andrew Jackson delivered a Special Message to Congress regarding an attempt to nullify an Act of Congress:

The late chief magistrate of that State [South Carolina] in his address to the legislature... says that - "The occurrences of the past year, in connection with our domestic concerns, are to be reviewed with a sentiment of fervent gratitude to the Great Disposer of Human Events; that tributes of grateful acknowledgment are due for the various and multiplied blessings He has been pleased to bestow on our people; that abundant harvest in every quarter of the State have crowned the exertions of agricultural labor; that health almost beyond former precedent has blessed our homes, and that there is not less reason for thankfulness in surveying our social condition." It would indeed be difficult to imagine oppression where in the social condition of a people there was equal cause of thankfulness as for abundant harvests and varied and multiplied blessings with which a kind Providence had favored them....

I have so much cause to love, and for the American people, whose partiality honored me with their highest trust, I have determined to spare no effort to discharge the duty which in this conjuncture is devolved upon me. That a similar spirit will actuate the representatives of the American people is not to be questioned; and I fervently pray that the Great Ruler

of Nations may so guide your deliberations and our joint measures as that they may prove salutary examples not only to the present but to future times, and solemnly proclaim that the Constitution and the Laws are supreme and the Union indissoluble.

On March 4, 1833, in his Second Inaugural Address, President Andrew Jackson stated:

Finally, it is my fervent prayer to that Almighty Being before whom I now stand, and who has kept us in His hands from the infancy of our Republic to the present day, that He will so overrule all my intentions and actions and inspire the hearts of my fellow-citizens that we may be preserved from dangers of all kinds and continue forever a united happy people.

On September 18, 1833, President Andrew Jackson's decision for the removal of Public Deposits from the Bank of the United States was read to his Cabinet:

The President has felt himself bound to examine the question carefully and deliberately in order to make up his judgement on the subject, and in his opinion the near approach of the termination of the charter and the public considerations heretofore mentioned are of themselves amply sufficient to justify the removal of the deposits, without reference to the conduct of the bank or their safety in its keeping. But in the conduct of the bank may be found other reasons, very imperative in their character, and which require prompt action. Developments have been made from time to time of its faithlessness as a public agent, its misapplication of public funds, its interference in elections, its efforts by the machinery of committees to deprive the Government directors of a full knowledge of its concerns....

It has long been known that the president of the bank, by his single will, originates and executes many of the most important measures connected with the management and credit of the bank....

The fact has been recently disclosed that an unlimited discretion has been and is now vested in the president of the bank to expend its funds in payment for preparing and circulating articles and purchasing pamphlets and newspapers, calculated by their contents to operate on elections and secure a renewal of its charter....

Not content with thus refusing to recall the obnoxious power or even to require such an account of the expenditure as would show whether the money of the bank had in fact been applied to the objects contemplated by these resolutions, as obnoxious as they were, the board renewed the power already conferred....

Taken in connection with the nature of the expenditures heretofore made, as recently disclosed, which the board not only tolerate, but approve, this resolution puts the funds of the bank at the disposition of the president for the purpose of employing the whole press of the country in the service of the bank, to hire writers and newspapers, and to pay out such sums as he pleases to what person and for what services he pleases without the responsibility of

rendering any specific account. The bank is thus converted into a vast electioneering engine, with means to embroil the country in deadly feuds, and, under cover of expenditures in themselves improper, extend its corruption through all the ramifications of society....

The money has not been expended merely in the publication and distribution of speeches, reports of committees, or articles written for the purpose of showing the constitutionality or usefulness of the bank, but publications have been prepared and extensively circulated containing the grossest invectives... to degrade in public estimation those who were supposed to be instrumental in resisting the wishes of this grasping and dangerous institution....

With these facts before us can we be surprised at the torrent of abuse incessantly poured out against all who are supposed to stand in the way of the cupidity and ambition of the Bank of the United States? Can we be surprised at sudden and unexpected changes of opinion in favor of an institution which has millions to lavish and avows its determination not to spare its means when they are necessary to accomplish its purpose?...

With these facts before him in an official report from the Government directors, the President would feel that he was not only responsible for all the abuses and corruptions the bank has committed or may commit, but almost an accomplice in a conspiracy against that Government which he has sworn honestly to administer, if he did not take every step within his constitutional and legal power likely to be efficient in putting an end to these enormities. If it be possible within the scope of human affairs to find a reason for removing the Government deposits and leaving the bank to its own resource for the means of effecting its criminal designs, we have it here. Was it expected when the moneys of the United States were directed to be placed in that bank that they would be put under the control of one man empowered to spend millions without rendering a voucher or specifying the object? Can they be considered safe with the evidence before us that tens of thousands have been spent for highly improper, if not corrupt, purposes, and that the same motive may lead to the expenditure of hundreds of thousands, and even millions, more?...

If, indeed, this corporation now holds in its hands the happiness and prosperity of the American people, it is high time to take the alarm. If the despotism be already upon us and our only safety is in the mercy of the despot, recent developments in relation to his designs and the means he employs show how necessary it is to shake it off....

As one of the most serious objections to the Bank of the United States is the power which it concentrates, care must be taken in finding other agents for the service of the Treasury not to raise up another power equally formidable.

On December 3, 1833, in his Fifth Annual Message to Congress, President Andrew Jackson stated:

By the favor of Divine Providence health is again
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restored to us, peace reigns within our borders, abundance crowns the labors of our fields, commerce and domestic industry flourish and increase, and individual happiness rewards the private virtue and enterprise of our citizens. . . .

The extent of its [Bank of the United States] misconduct, however, although known to be great, was not at that time fully developed by proof. It was not until late in the month of August that I received from the Government directors an official report establishing beyond question that this great and powerful institution had been actively engaged in attempting to influence the elections of the public officers by means of its money, and that, in violation of the express provisions of its charter, it had by a formal resolutions placed its funds at the disposition of its president to be employed in sustaining the political power of the bank. A copy of this resolution is contained in the report of the Government directors before referred to, and however the object may be disguised by cautious language, no one can doubt that the money was in truth intended for electioneering purposes, and the particular uses to which it was proved to have been applied abundantly show it was so understood. Not only was the evidence complete as to the past application of the money and power of the bank to electioneering purposes, but that the resolution of the board of directors authorized the same course to be pursued in future. It being thus established by unquestionable proof that the Bank of the United States was converted into a permanent electioneering engine, it appeared to me that the path of duty which the executive department of the Government ought to pursue was not doubtful. . . .

At this time the efforts of the bank to control public opinion, through the distresses of some and the fears of others, are equally apparent, and, if possible, more objectionable. . . . Through presses known to have been sustained by its money it attempts by unfounded alarms to create a panic in all.

On Tuesday, April 15, 1834, in a Protest message to the Senate, President Andrew Jackson stated:

The Bank of the United States, a great moneyed monopoly, had attempted to obtain a renewal of its charter by controlling the elections of the people and the action of the Government. The use of its corporate funds and power in that attempt was fully disclosed, and it was made known to the President that the corporation was putting in train the same course of measures, with the view of making another vigorous effort, through an interference in the elections of the people, to control public opinion and force the Government to yield to its demands. This, with its corruption of the press, its violation of its charter, its exclusion of the Government directors from its proceedings, its neglect of duty and arrogant pretensions, made it, in the opinion of the President, incompatible with the public interest and the safety of our institutions that it should be longer employed as the fiscal agent of the Treasury. . . . By their character and tendency, to concentrate in the hands of a body not

directly amenable to the people a degree of influence and power dangerous to their liberties and fatal to the Constitution of their choice....

The resolution to the Senate contains an imputation upon my private as well as upon my public character....If I had been ambitious, I should have sought an alliance with that powerful institution which even now aspires to no divided empire. If I had been venal, I should have sold myself to its designs. Had I preferred personal comfort and official ease to the performance of my arduous duty, I should have ceased to molest it. In the history of conquerors and usurpers, never in the fire of youth nor in the vigor of manhood could I find an attraction to lure me from the path of duty, and now I shall scarcely find an inducement to commence their career of ambition when gray hairs and a decaying frame, instead of inviting to toil and battle, call me to the contemplation of other worlds where conquerors cease to be honored and usurpers expiate their crimes.

The only ambition I can feel is to acquit myself to Him to whom I must soon render an account of my stewardship...to persuade my countrymen, so far as I may, that it is not in a splendid government supported by powerful monopolies and aristocratical establishments that they will find happiness or their liberties protection, but in a plain system, void of pomp, protecting all and granting favors to none, dispensing its blessings, like the dews of Heaven....If the Almighty Being who has hitherto sustained and protected me will but vouchsafe to make my feeble powers instrumental to such a result, I shall anticipate with pleasure the place to be assigned me in the history of my country, and die contented with the belief that I have contributed in some small degree to increase the value and prolong the duration of American liberty.

On June 21, 1834, in a message to Congress, President Andrew Jackson stated:

The afflicting intelligence of the death of the illustrious Lafayette has been received by me this morning. I have issued the general order inclosed to cause appropriate honors to be paid by the Army and Navy to the memory of one so highly venerated and beloved by my countrymen, and whom Providence has been pleased to remove so unexpectedly from the agitating scenes of life.

Andrew Jackson wrote to Mary and Andrew Jackson Hutchings on the death of their firstborn in 1834:

My dear Hutchings...I am truly happy to find that you both have met this severe bereavement with that Christian meekness and submission as was your duty. This charming babe was only given you from your Creator and benefactor....He has a right to take away, and we ought humbly to submit to His will and be always ready to say, blessed be His name. We have one consolation under this severe bereavement, that this babe is now in the bosom of its Saviour.

On September 11, 1834, Andrew Jackson wrote a letter to his son, Andrew, Jr.:

I nightly offer up my prayers to the Throne of Grace for the health and safety of you all, and that we ought all to rely with confidence on the promises of our dear Redeemer, and give Him our hearts. This is all He requires and all that we can do, and if we sincerely do this, we are sure of salvation through his atonement.

Andrew Jackson wrote a letter to comfort the family of General Coffee who had recently died:

Rely on our dear Saviour. He will be father to the fatherless and husband to the widow. Trust in the mercy and goodness of Christ, and always be ready to say with heartfelt resignation, "may the Lord's will be done."

On December 1, 1834, in his Sixth Annual Message to Congress, President Andrew Jackson stated:

Divine Providence has favored us with general health, with rich rewards in the fields of agriculture and in every branch of labor, and with peace to cultivate and extend the various resources which employ the virtue and enterprise of our citizens....

If [France] should continue to refuse that act of acknowledged justice and, in violation of the laws of nations, make reprisals on our part the occasion of hostilities against the United States, she would but add violence to injustice, and could not fail to expose herself to the just censure of civilized nations and to the retributive judgements of Heaven....

Events have satisfied my mind, and I think the minds of the American people, that the mischiefs and dangers which flow from a national bank far overbalance all its advantages. The bold effort the present bank has made to control the Government, the distresses it has wantonly produced, the violence of which it has been the occasion in one of our cities famed for its observance of law and order, are but premonitions of the fate which awaits the American people should they be deluded into a perpetuation of this institution or the establishment of another like it. It is fervently hoped that thus admonished those who have heretofore favored the establishment of a substitute for the present bank will be induced to abandon it, as it is evidently better to incur any inconvenience that may be reasonably expected than to concentrate the whole moneyed power of the Republic in any form whatsoever or under any restrictions.

In January of 1835, an assassination attempt was perpetrated on President Andrew Jackson. A bearded man, at point blank range, fired two pistols at him, but for some reason the guns failed to discharge. The King of England heard of the incident and expressed his concern. President Jackson wrote back, explaining:

A kind of Providence had been pleased to shield me against the recent attempt upon my life, and irresistibly carried many minds to the belief in a

superintending Providence.

On March 25, 1835, Andrew Jackson wrote in a letter:

I was brought up a rigid Presbyterian, to which I have always adhered. Our excellent Constitution guarantees to every one freedom of religion, and charity tells us (and you know Charity is the real basis of all true religion)...judge the tree by its fruit.

All who profess Christianity believe in a Saviour, and that by and through Him we must be saved. We ought, therefore, to consider all good Christians whose walks correspond with their professions, be they Presbyterian, Episcopalian, Baptist, Methodist or Roman Catholic.

On December 7, 1835, in his Seventh Annual Message to Congress, President Andrew Jackson stated:

Never in any former period of our history have we had greater reason than we now have to be thankful to Divine Providence for the blessings of health and general prosperity. Every branch of labor we see crowned with the most abundant rewards....

We have felt but one class of these dangers exhibited in the contest waged by the Bank of the United States against the Government....The bank is, in fact, but one of the fruits of a system at war with the genius of all our institutions - a system founded upon a political creed the fundamental principle of which is a distrust of the popular will as a safe regulator of political power, and whose great ultimate object and inevitable result, should it prevail, is the consolidation of all power in our system in one central government. Lavish public disbursements and corporations with exclusive privileges would be its substitutes for the original and as yet sound checks and balances of the Constitution - the means by whose silent and secret operation a control would be exercised by the few over the political conduct of the many by first acquiring control over the labor and earnings of the great body of the people. Wherever this spirit has effected an alliance with political power, tyranny and despotism have been the fruit. If it is ever used for the ends of government, it has to be incessantly watched, or it corrupts....

All history tells us that a free people should be watchful of delegated power, and should never acquiesce in a practice which will diminish their control over it.

On July 9, 1836, on the occasion of the death of James Madison, President Andrew Jackson sent a letter to Mrs. Dorothy "Dolly" Payne Madison at Montpelier, Virginia:

Madam: It appearing to have been the intention of Congress to make me the organ of assuring you of the profound respect entertained by both its branches for your person and character, and of their sincere condolence in the late afflicting dispensation of Providence, which has at once deprived you of a beloved companion and your country of one of its most valued

citizens, I perform that duty by transmitting the documents herewith enclosed.

On August 20, 1836, Mrs. Dorothy "Dolly" Payne Madison answered President Andrew Jackson, delivering to him her husband's records of the early Congress:

The best return I can make for the sympathy of my country is to fulfill the sacred trust his confidence reposed in me, that of placing before it and the world what his pen prepared for their use - a legacy of the importance of which is deeply impressed on my mind.

On September 4, 1836, in a letter to General Antonio Lopez de Santa Anna, President Andrew Jackson stated:

Sir: I have the honor to acknowledge the receipt of your letter of the 4th day of July last, which had been forwarded to me by General Samuel Houston... The Government of the United States is ever anxious to cultivate peace and friendship with all nations... If, however, Mexico should signify her willingness to avail herself of our good offices in bringing about the desirable result you have described, nothing could give me more pleasure than to devote my best services to it. To be instrumental in terminating the evils of civil war and in substituting in their stead the blessings of peace is a divine privilege...

Your letter, and that of General Samuel Houston, commander in chief of the Texan army, will be made the basis of an early interview with the Mexican minister at Washington... In the meantime I hope Mexico and Texas, feeling that war is the greatest of calamities, will pause before another campaign is undertaken and can add to the number of those scenes of bloodshed which have already marked the progress of their contest and have given so much pain to their Christian friends throughout the world.

On December 5, 1836, in his Eighth Annual Message to Congress, President Andrew Jackson stated:

Our gratitude is due to the Supreme Ruler of the Universe, and I invite you to unite with me in offering to Him fervent supplications that His providential care may ever be extended to those who follow us, enabling them to avoid the dangers and the horrors of war consistently with a just and indispensable regard to the rights and honor of our country...

The experience of other nations admonished us to hasten the extinguishment of the public debt... No political maxim is better established than that which tells us that an improvident expenditure of money is the parent of profligacy, and that no people can hope to perpetuate their liberties who long acquiesce in a policy which taxes them for objects not necessary to the legitimate and real wants of their Government... The shortest reflection must satisfy everyone that to require the people to pay taxes to the Government merely that they may be paid back again is sporting with the substantial interests of the country, and no system which produces such a result can be expected to receive the public countenance. Nothing

could be gained by it even if each individual who contributed a portion of the tax could receive back promptly the same portion. . . . The practical effect of such an attempt must ever be to burden the people with taxes, not for the purposes beneficial to them, but to swell the profits of deposit banks and support a band of useless public officers.

A distribution to the people is impracticable and unjust in other respects. It would be taking one man's property and giving it to another. Such would be the unavoidable result of a rule of equality. . . . We know that they contribute unequally, and a rule, therefore, that would distribute to them equally would be liable to all the objections which apply to the principle of an equal division of property. To make the General Government the instrument of carrying this odious principle into effect would be at once to destroy the means of its usefulness and change the character designed for it by the framers of the Constitution. . . .

The Government had without necessity received from the people a large surplus. . . . The banks proceeded to make loans upon this surplus, and thus converted it into banking capital, and in this manner it has tended to multiply bank charters and has had a great agency in producing a spirit of wild speculation. The possession and use of the property out of which this surplus was created belonged to the people, but the Government has transferred its possession to incorporated banks, whose interest and effort it is to make large profits out of its use. . . .

Congress is only authorized to levy taxes "to pay the debts and provide for the common defense and general welfare of the United States." There is no such provision as would authorize Congress to collect together the property of the country, under the name of revenue, for the purpose of dividing it equally or unequally among the States or the people. Indeed, it is not probable that such an idea ever occurred to the States when they adopted the Constitution. . . .

There would soon be but one taxing power, and that vested in a body of men far removed from the people, in which the farming and mechanic interests would scarcely be represented. The States would gradually lose their purity as well as their independence; they would not dare to murmur at the proceedings of the General Government, lest they should lose their supplies; all would be merged in a practical consolidation, cemented by widespread corruption, which could only be eradicated by one of those bloody revolutions which occasionally overthrow the despotic systems of the Old World. . . .

It was in view of these evils, together with the dangerous power wielded by the Bank of the United States and its repugnance to our Constitution, that I was induced to exert the power conferred upon me by the American people to prevent the continuance of that institution. . . . The lessons taught by the Bank of the United States can not well be lost upon the American people. They will take care never again to place so tremendous a power in irresponsible hands. . . .

And should I be spared to enter upon that retirement which is so suitable to my age and infirm health and so much desired by me in other respects, I

shall not cease to invoke that beneficent Being to whose providence we are already so signally indebted for the continuance of His blessings on our beloved country.

On December 21, 1836, in a message to Congress, President Andrew Jackson stated:

Texas was once claimed as a part of our property, and there are those among our citizens who, always reluctant to abandon that claim, can not but regard with solicitude the prospect of the reunion of the territory to this country. A large proportion of its civilized inhabitants are emigrants from the United States, speak the same language with ourselves, cherish the same principles, political and religious.

On December 30, 1836, President Andrew Jackson wrote to Mr. Andrew Donelson after hearing that his wife, Emily, had died:

My dear Andrew, we cannot recall her, we are commanded by our dear Saviour, not to mourn for the dead, but for the living. I am sure from my dream that she is happy, she has changed a world of woe, for a world of eternal happiness, and we ought to prepare, as we too, must follow....

It becomes our duty to submit to this heavy bereavement with due submission, and control our passions, submit to the will of God who holds our lives in his hand and say with humble and contrite hearts, "The Lord's will be done on earth as it is in heaven."

On March 4, 1837, in his Farewell Address, President Jackson stated:

These cheering and grateful prospects and these multiplied favors we owe, under Providence, to the adoption of the Federal Constitution.... The necessity of watching with jealous anxiety for the preservation of the Union was earnestly pressed upon his fellow-citizens by the Father of his Country in his Farewell Address.... The lessons contained in this invaluable legacy of Washington to his countrymen should be cherished in the heart of every citizen.... When we look upon the scenes that are passing around us and dwell upon the pages of his parting address, his paternal counsels would seem to be not merely the offspring of wisdom and foresight, but the voice of prophecy, foretelling events and warning us of the evil to come....

It is well known that there have always been those amongst us who wish to enlarge the powers of the General Government... to overstep the boundaries marked out for it by the Constitution.... Every attempt to exercise power beyond these limits should be promptly and firmly opposed.... There is, perhaps, no one power conferred on the Federal Government so liable to abuse as the taxing power.... Plain as these principles appear to be, you will yet find there is a constant effort to induce the General Government to go beyond the limits of its taxing power and to impose unnecessary burdens upon the people.... to fasten upon the people this

unjust and unequal system....

The distress and alarm which pervaded and agitated the whole country when the Bank of the United States waged war upon the people in order to compel them to submit to its demands can not yet be forgotten.... Yet, if you had not conquered, the Government would have passed from the hands of the many to the hands of the few, and this organized money power from its secret conclave would have dictated the choice of your highest officers and compelled you to make peace or war, as best suited their own wishes. The forms of your Government might for a time have remained, but its living spirit would have departed from it. The distress and sufferings inflicted on the people by the bank are some of the fruits of that system of policy which is continually striving to enlarge the authority of the Federal Government beyond the limits fixed by the Constitution.... The power which moneyed interest can exercise, when concentrated under a single head and with our present system of currency, was sufficiently demonstrated in the struggle made by the Bank of the United States.... The paper-money system and its natural associations - monopoly and exclusive privileges - have already struck their root too deep in the soil, and it will require all your efforts to check its further growth and to eradicate the evil. The men who profit by the abuses and desire to perpetuate them will continue to besiege the halls of legislation in the General Government... and will seek by every artifice to mislead and deceive the public servants....

You have no longer any cause to fear danger from abroad; your strength and power are well known throughout the civilized world, as well as the high and gallant bearing of your sons. It is from within, among yourselves - from cupidity, from corruption, from disappointed ambition and inordinate thirst for power - that factions will be formed and liberty endangered. It is against such designs, whatever disguise the actors may assume, that you have especially to guard yourselves.

You have the highest of human trusts committed to your care. Providence has showered on this favored land blessings without number, and has chosen you as the guardians of freedom, to preserve it for the benefit of the human race. May He who holds in His hands the destinies of nations, make you worthy of the favors He has bestowed, and enable you, with pure hearts and hands and sleepless vigilance, to guard and defend to the end of time, the great charge He has committed to your keeping.

My own race is nearly run; advanced age and failing health warns me that before long I must pass beyond the reach of human events and cease to feel the vicissitudes of human affairs. I thank God that my life has been spent in a land of liberty and that He has given me a heart to love my country with the affection of a son. And filled with gratitude for your constant and unwavering kindness, I bid you a last and affectionate farewell.

On September 20, 1838, Andrew Jackson wrote a letter upon receiving the news that his old friend, Ralph Earl, had suddenly died:

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I must soon follow him, and hope to meet him and those friends who have gone before me in the realms of bliss through the mediation of a dear Redeemer, Jesus Christ.

When Andrew Jackson was away in Washington, D.C., he wrote to his wife concerning his faith:

I trust that the God of Isaac and of Jacob will protect you, and give you health in my absence. In Him alone we ought to trust; He alone can preserve and guide us through this troublesome world, and I am sure He will hear your Prayers. We are told that the prayers of the righteous prevail much, and I add mine for your health and preservation until we meet again.

Andrew Jackson, on June 8, 1845, said in reference to the Bible:

That book, Sir, is the Rock upon which our republic rests.

Peter Cartwright, the Methodist circuit-riding preacher, was invited by Andrew Jackson to be a guest in his home for Sunday lunch. Another guest, a young lawyer from Nashville, attempted to draw Cartwright into an argument. He asked:

"Mr. Cartwright, do you believe there is any such place as hell, a place of torment?"

Cartwright replied, "Yes I do."

Laughing, the young lawyer responded, "Well, I thank God I have too much sense to believe in such a thing!"

Andrew Jackson was unable to hold his composure longer, and sternly addressed the lawyer, "Well, sir, I thank God that there is such a place of torment as hell!"

The astonished young lawyer responded, "Why, General Jackson, what do you want with such a place as hell?"

Jackson confronted him saying, "To put such damned rascals as you are in, that oppose and vilify the Christian religion!"

And the young man, embarrassed, left the room.

Andrew Jackson stated:

We who are frequently visited by this chastening rod, have the consolation to read in the Scriptures that whomever He chasteneth He loveth, and does it for their good to make them mindful of their mortality and that this earth is not our abiding place; and afflicts us that we may prepare for a better world, a happy immortality.

Go to the Scriptures... the joyful promises it contains will be a balsam to all your troubles.

On May 29, 1845, just a few weeks before he died, Andrew Jackson said:

Sir, I am in the hands of a merciful God. I have

full confidence in his goodness and mercy. . . . The Bible is true. I have tried to conform to its spirit as near as possible. Upon that sacred volume I rest my hope for eternal salvation, through the merits and blood of our blessed Lord and Saviour, Jesus Christ.

June 1, 1845, though in great pain, Jackson replied to those visiting him:

When I have suffered sufficiently, the Lord will then take me to Himself - but what are all my sufferings compared to those of the Blessed Saviour, who died upon that cursed tree for me? Mine are nothing.

On June 8, 1845, just moments before his death, Andrew Jackson called his family and servants to his bedside and told them:

My dear children, do not grieve for me; it is true, I am going to leave you; I am well aware of my situation. I have suffered much bodily pain, but my sufferings are but as nothing compared with that which our blessed Redeemer endured upon the accursed Cross, that all might be saved who put their trust in Him. . . .

God will take care of you for me. I am my God's. I belong to Him. I go but a short time before you, and. . . I hope and trust to meet you all in Heaven, both white and black.

As everyone began crying and weeping, Andrew Jackson, who was a member of the Presbyterian Church, exhorted with his last breath:

Oh, do not cry. Be good children, and we will all meet in Heaven.

The first clause of Andrew Jackson's Last Will and Testament stated:

The Bible is true. Upon that sacred Volume I rest my hope of eternal salvation through the merits of our blessed Lord and Saviour Jesus Christ.

First, I bequeath my body to the dust whence it comes, and my soul to God who gave it, hoping for a happy immortality through the atoning merits of our Lord Jesus Christ, the Saviour of the world.

Adams, John Quincy (July 11, 1767-February 23, 1848), was the 6th President of the United States, 1825-29; one of the few Presidents to re-enter politics after his term; U. S. Representative from Massachusetts, 1830-48, being nicknamed "The Hell-Hound of Slavery," as he singlehandedly led the fight to lift the Gag Rule which had prohibited discussion of slavery on the floor of Congress; Secretary of State for James Monroe, 1817-25, where he promulgated the Monroe Doctrine, 1823, and obtained Florida from Spain, 1819; U. S. Minister to Great Britain, 1815-17, where he negotiated the Treaty of Ghent, ending the War of 1812; U. S. Minister to Russia, 1809-14; Professor at Harvard, 1805; U. S. Senator, 1803-08; State Senator of Massachusetts, 1802; U. S. Minister to Prussia, 1797-1801; married Louisa Catherine Johnson, 1797; U. S. Minister to the Netherlands, 1794;

admitted to the bar, 1791; graduated from Harvard College, 1788; Secretary to the U.S. Minister in the Court of Catherine the Great, St. Petersburg, Russia, 1781, receiving the Congressional appointment at the age of 14; his political career began at age 11, when he was sent to join his father, John Adams, who was serving as the U.S. Minister in France, 1778.

On September 26, 1810, in a diary entry, John Quincy Adams wrote:

I have made it a practice for several years to read the Bible through in the course of every year. I usually devote to this reading the first hour after I rise every morning. As, including the Apocrypha, it contains about fourteen hundred chapters, and as I meet with occasional interruptions, when this reading is for single days, and sometimes for weeks, or even months, suspended, my rule is to read five chapters every morning, which leaves an allowance of about one-fourth of the time for such interruptions.

Extraordinary pressure or business seldom interrupts more than one day's reading at a time, and sickness has frequently occasioned longer suspensions, and traveling still more and longer. During the present year, having lost very few days, I have finished this perusal earlier than usual. I closed the book yesterday.

As I do not wish to suspend the habit of allowing regularly time for this purpose, I have this morning commenced it anew, and for the sake of endeavoring to understand the book better, as well as giving some variety to the study, I have begun this time with Ostervald's French translation, which has the advantage of a few short reflections upon each chapter.

In September of 1811, John Quincy Adams wrote a letter to his son from St. Petersburg, Russia, while serving for the second time in the U.S. Ministry to that country:

My dear Son:

In your letter of the 18th January to your mother, you mentioned that you read to your aunt a chapter in the Bible or a section of Doddridge's Annotations every evening.

This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief, that when duly read and meditated on, it is of all books in the world, that which contributes most to make men good, wise, and happy - that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens of their country, respectable members of society, and a real blessing to their parents....

I have myself, for many years, made it a practice to read through the Bible once every year....

My custom is, to read four to five chapters every morning immediately after rising from my bed. It employs about an hour of my time....

It is essential, my son, in order that you may go through life with comfort to yourself, and usefulness to your fellow-creatures, that you should form and adopt certain rules or principles, for the government

of your own conduct and temper....

It is in the Bible, you must learn them, and from the Bible how to practice them. Those duties are to God, to your fellow-creatures, and to yourself. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thy self." On these two commandments, Jesus Christ expressly says, "hang all the law and the prophets"; that is to say, the whole purpose of Divine Revelation is to inculcate them efficaciously upon the minds of men....

Let us, then, search the Scriptures.... The Bible contains the revelation of the will of God. It contains the history of the creation of the world, and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth.

It contains a system of religion, and of morality, which we may examine upon its own merits, independent of the sanction it receives from being the Word of God....

I shall number separately those letters that I mean to write you upon the subject of the Bible.... I wish that hereafter they may be useful to your brothers and sisters, as well as to you.

As you will receive them as a token of affection for you, during my absence.... From your affectionate Father,

John Quincy Adams

John Quincy Adams' correspondence to his son was compiled into a work, entitled, Letters of John Quincy Adams to his son, on the Bible and its Teachings, and was published after his death. In this work is the statement:

No book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible.

On March 13, 1812, John Quincy Adams noted:

This morning I finished the perusal of the German Bible, which I began 20th June last. There are many differences of translation from either the English or the French translations - some of which I have compared in the three versions.

On December 31, 1812, John Quincy Adams penned this entry in his diary:

I offer to a merciful God at the close of this year my humble tribute of gratitude for the blessings with which He has, in the course of it, favored me and those dear to me....

My endeavors to quell the rebellion of the heart have been sincere, and have been assisted with the blessing from above. As I advance in life, its evils multiply, and the instances of mortality become more frequent and approach nearer to myself. The greater is the need for fortitude to encounter the woes that flesh is heir to, and of religion to support pains for which there is no other remedy.

In 1813, near the close of the year, John Quincy Adams recorded in his diary:

Religious sentiments become from day to day more constantly habitual to my mind.

After negotiating the Treaty of Ghent, on December 24, 1814, John Quincy Adams wrote several times from London regarding the false doctrines which were being promulgated among the intellectuals back in Boston:

I perceive that the Trinitarians and the Unitarians in Boston are sparring together... Most of the Boston Unitarians are my particular friends, but I never thought much of the eloquence or the theology of Priestly. His Socrates and Jesus Compared is a wretched performance. Socrates and Jesus! A farthing candle and the sun! I pray you to read Massillon's sermon on the divinity of Christ, and then the whole New Testament, after which be a Socinian if you can.

I find in the New Testament, Jesus Christ accosted in His own presence by one of His disciples as God, without disclaiming the appellation. I see Him explicitly declared by at least two other of the Apostles to be God, expressly and repeatedly announced, not only as having existed before the worlds, but as the Creator of the worlds without beginning of days or end of years. I see Him named in the great prophecy of Isaiah concerning him to be the mighty God!...

The texts are too numerous, they are from parts of the Scriptures too diversified, they are sometimes connected by too strong a chain of argument, and the inferences from them are, to my mind, too direct and irresistible, to admit of the explanations which the Unitarians sometimes attempt to give them, or the evasions by which, at others, they endeavor to escape from them.

You ask me what Bible I take as the standard of my faith - the Hebrew, the Samaritan, the old English translation, or what? I answer, the Bible containing the Sermon on the Mount - any Bible that I can... understand. The New Testament I have repeatedly read in the original Greek, in the Latin, in the Geneva Protestant, in Sacy's Catholic French translations, in Luther's German translation, in the common English Protestant, and in the Douay Catholic translations.

I take any one of them for my standard of faith... But the Sermon on the Mount commands me to lay up for myself treasures, not upon earth, but in Heaven. My hopes of a future life are all founded upon the Gospel of Christ... You think it blasphemous that the omnipotent Creator could be crucified. God is a spirit. The spirit was not crucified. The body of Jesus of Nazareth was crucified.

The Spirit, whether external or created, was beyond the reach of the cross. You see, my orthodoxy grows on me, and I still unite with you in the doctrine of toleration and benevolence.

John Wingate Thornton, in his book The Pulpit of the American Revolution, 1860, wrote:

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The highest glory of the American Revolution, said John Quincy Adams, was this: it connected, in one indissoluble bond, the principles of civil government with the principles of Christianity.

On February 10, 1825, in reply to the notification of his election, President-elect John Quincy Adams stated:

I shall therefore repair to the post assigned to me by the call of my country...confident in the trust that the wisdom of the legislative councils will guide and direct me in the path of my official duty, and relying above all upon the superintending providence of that Being in whose hands our breath is and whose are all our ways.

On Friday, March 4, 1825, in his Inaugural Address, President John Quincy Adams stated:

In compliance with an usage coeval with the existence of our Federal Constitution, and sanctioned by the example of my predecessors in the career upon which I am about to enter, I appear, my fellow-citizens, in your presence and in that of Heaven to bind myself by the solemnities of religious obligation to the faithful performance of the duties allotted to me in the station to which I have been called....

From evil - physical, moral, and political - it is not our claim to be exempt. We have suffered sometimes by the visitation of Heaven through disease; often by the wrongs and injustice of other nations, even to the extremities of war; and, lastly, by dissensions among ourselves....

Freedom of the press and of religious opinion should be inviolate; the policy of our country is peace and the ark of our salvation union are articles of faith upon which we are all now agreed....

To the guidance of the legislative councils, to the assistance of the executive and subordinate departments, to the friendly cooperation of the respective State governments, to the candid and liberal support of the people so far as it may be deserved by honest industry and zeal, I shall look for whatever success may attend my public service; and knowing that "Except the Lord keep the city, the watchman waketh in vain," with fervent supplications for His favor, to His overruling providence I commit with humble but fearless confidence my own fate and the future destinies of my country.

On Tuesday, December 6, 1825, in his First Annual Message to Congress, President John Quincy Adams expressed:

In taking a general survey of the concerns of our beloved country, with reference to subjects interesting to the common welfare, the first sentiment which impresses itself upon the mind is of gratitude to the Omnipotent Disposer of All Good for the continuance of the signal blessings of His providence, and especially for that health which to an unusual extent has prevailed within our borders, and for that abundance

which in the vicissitudes of the seasons has been scattered with profusion over the land. Nor ought we less to ascribe to Him the glory that we are permitted to enjoy the bounties of His hand in peace and tranquillity - in peace with all other nations of the earth, in tranquillity among ourselves. There has, indeed, rarely been a period in the history of civilized man in which the general condition of the Christian nations has been marked so extensively by peace and prosperity....

Moral, political, intellectual improvement are duties assigned by the Author of Our Existence to social no less than to individual man. For the fulfillment of those duties governments are invested with power, and to the attainment of the end - the progressive improvement of the governed - the exercise of delegated powers is a duty as sacred and indispensable as the usurpation of powers not granted is criminal and odious....

While dwelling with pleasing satisfaction upon the superior excellence of our political institutions, let us not be unmindful that liberty is power; that the nation blessed with the largest portion of liberty must in proportion to its numbers be the most powerful nation upon the earth, and that the tenure of power by man is, in the moral purposes of his Creator, upon condition that it shall be exercised to ends of beneficence, to improve the condition of himself and fellow-men. While foreign nations less blessed with that freedom which is power than ourselves are advancing with gigantic strides in the career of public improvement, were we to slumber in indolence or fold up our arms and proclaim to the world that we are palsied by the will of our constituents, would it not be to cast away the bounties of Providence and doom ourselves to perpetual inferiority?...

May He who searches the hearts of the children of men prosper your exertions to secure the blessings peace and promote the highest welfare of our country.

On December 26, 1825, in communicating with the Senate, President John Quincy Adams stated:

There is yet another subject upon which, without entering into any treaty, the moral influence of the United States may perhaps be exerted with beneficial consequences at such a meeting - the advancement of religious liberty. Some southern nations are even yet so far under the dominion of prejudice that they have incorporated with their political constitutions an exclusive church, without toleration of any other than the dominant sect. The abandonment of this last badge of religious bigotry and oppression may be pressed more effectually by the united exertions of those who concur in the principles of freedom of conscience.

On December 31, 1825, President John Quincy Adams wrote in his diary:

I rise usually between five and six - that is, at this time of year, from an hour and a half to two hours before the sun. I walk by the light of the moon or

stars, or none, about four miles, usually returning home in time to see the sun rise from the eastern chamber of the House. I then make my fire, and read three chapters of the Bible with Scott's and Hewlett's Commentaries.

On March 15, 1826, in writing to the House of Representatives, President John Quincy Adams stated:

Objects of the highest importance, not only to the future welfare of the whole human race, but bearing directly upon the special interests of this Union, will engage the deliberations of the congress of Panama whether we are represented there or not. Others, if we are represented, may be offered by our plenipotentiaries for consideration having in view both of these great results - our own interests and the improvement of the condition of man upon the earth.

It may be that in the lapse of many centuries no other opportunity so favorable will be presented to the Government of the United States to subserve the benevolent purposes of Divine Providence; to dispense the promised blessings of the Redeemer of Mankind; to promote the prevalence in future ages of peace on earth and good will to man, as will not be placed in their power by participating in the deliberations of this congress....

Of the same enumerated topics are the preparation of a manifesto setting forth to the world the justice of their cause and the relations they desire to hold with other Christian powers....

The Congress of Panama is believed to present a fair occasion for urging upon all the new nations of the south the just and liberal principles of religious liberty; not by any interference whatever in their internal concerns, but by claiming for our citizens whose occupations or interests may call them to occasional residence in their territories the inestimable privilege of worshipping their Creator according to the dictates of their own consciences.... The blessing of Heaven may turn it to the account of human improvement.

On July 11, 1826, in an Executive Order, President John Quincy Adams stated:

The President with deep regret announces to the Army that it has pleased the Disposer of All Human Events, in whose hands are the issues of life, to remove from the scene of earthly existence our illustrious venerated fellow-citizen, Thomas Jefferson. This dispensation of Divine Providence, afflicting to us, but the consummation of glory to him, occurred on the 4th of the present month - on the fiftieth anniversary of that Independence the Declaration of which, emanating from his mind, at once proclaimed the birth of a free nation and offered motives of hope and consolation to the whole family of man....

It has become the painful duty... to announce to the Army the death of another distinguished and venerated citizen. John Adams departed this life on the 4th of this month. Like his compatriot Jefferson, he aided in drawing and ably supporting the Declaration of

Independence. With a prophetic eye he looked through the impending difficulties of the Revolution and foretold with what demonstrations of joy the anniversary of the birth of American freedom would be hailed. He was permitted to behold the verification of his prophecy, and died, as did Jefferson, on the day of the jubilee.

A coincidence of circumstances so wonderful gives confidence to the belief that the patriotic efforts of these illustrious men were Heaven directed, and furnishes a new seal to the hope that the prosperity of these States is under the special protection of a kind Providence.

On Tuesday, December 5, 1826, in his Second Annual Message to Congress, President John Quincy Adams stated:

The assemblage of the representatives of our Union in both Houses of the Congress at this time occurs under circumstances calling for the renewed homage of our grateful acknowledgements to the Giver of All Good... We are, as a people, increasing with unabated rapidity in population, wealth, and national resources, and whatever differences of opinion exist among us with regard to the mode and the means by which we shall turn the beneficence of Heaven to the improvement of our own condition, there is yet a spirit animating us all which will not suffer the bounties of Providence to be showered upon us in vain, but will receive them with grateful hearts, and apply them with unwearied hands to the advancement of the general good...

Since your last meeting at this place, the fiftieth anniversary of the day when our independence was declared... two of the principal actors in that solemn scene - the hand that penned the ever-memorable Declaration and the voice that sustained it in debate - were by one summons, at the distance of 700 miles from each other, called before the Judge of All to account for their deeds done upon earth. They departed cheered by the benedictions of their country, to whom they left the inheritance of their fame and the memory of their bright example... In the pledge of their lives, their fortunes, and their sacred honor to the cause of freedom and of mankind; and on the last extended to bed of death, with but sense and sensibility left to breathe a last aspiration to Heaven of blessing upon their country, may we not humbly hope that to them too it was a pledge of transition from gloom to glory, and that while their mortal vestments were sinking into the clod of the valley their emancipated spirits were ascending to the bosom of their God!

On December 24, 1827, in his Third Annual Message to Congress, President John Quincy Adams stated:

A revolution of the seasons has nearly been completed... In that interval the never-slumbering eye of a wise and beneficent Providence has continued its guardian care over the welfare of our beloved country... the productions of the soil, the exchanges of commerce, the vivifying labors of human industry, have combined to mingle in our cup a portion of enjoyment as large and liberal as the indulgence of Heaven has

perhaps ever granted to the imperfect state of man upon earth; and as the purest of human felicity consists in its participation with others, it is no small addition to the sum of our national happiness at this time that peace and prosperity prevail to a degree seldom experienced over the whole habitable globe, presenting, though as yet with painful exceptions, a foretaste of that blessed period of promise when the lion shall lie down with the lamb and wars shall be no more.

On Tuesday, December 2, 1828, in his Fourth Annual Message to Congress, President John Quincy Adams stated:

If the enjoyment in profusion of the bounties of Providence forms a suitable subject of mutual gratulation and grateful acknowledgment, we are admonished at this return of the season when the representatives of the nation are assembled to deliberate upon their concerns to offer up the tribute of fervent and grateful hearts for the never-failing mercies of Him who ruleth over all. He has again favored us with healthful seasons and abundant harvests; He has sustained us in peace with foreign countries and in tranquillity within our borders; He has preserved us in the quiet and undisturbed possession of civil and religious liberty; He has crowned the year with His goodness, imposing on us no other condition than of improving for our own happiness the blessings bestowed by His hands, and, in the fruition of all His favors, of devoting the faculties with which we have been endowed by Him to His glory and to our own temporal and eternal welfare....

Proceeding from a cause which humanity will view with concern, the suffering of scarcity in distant lands, it yields a consolatory reflection that this scarcity is in no respect attributable to us; that it comes from the dispensation of Him who ordains all in wisdom and goodness, and who permits evil itself only as an instrument of good; that, far from contributing to this scarcity, and that in pouring forth from the abundance of our own garner the supplies which will partially restore plenty to those who are in need we shall ourselves reduce our stores and add to the price of our own bread, so as in some degree to participate in the wants which it will be the good fortune of our country to relieve....

They were, moreover, considered as savages, whom it was our policy and our duty to use our influence in converting to Christianity and in bringing within the pale of civilization.... As brethren of the human race, rude and ignorant, we endeavored to bring them to the knowledge of religion and of letters. The ultimate design was to incorporate in our own institutions that portion of them which could be converted to the state of civilization.... We have had the rare good fortune of teaching them the arts of civilization and the doctrines of Christianity.

On November 13, 1831, John Quincy Adams recorded:

Since I left Quincy [for Washington] I have composed twenty-three stanzas of versions of the Psalms - all bad, but as good as I could make them.

American Quotations.txt

John Quincy Adams composed the poem:

Almighty Father! Look in mercy down:

O! grant me virtue, to perform any part -
The patriot's fervour, and the statesman's art
In thought, word, deed, preserve me from thy frown.

Direct me to the paths of bright renown -
Guide my frail bark, by truth's unerring chart,
Inspire my soul, and purify my heart;
and with success my steadfast purpose crown.

My country's weal - that be my polar star -
Justice, thou Rock of Ages, is thy law -
And when thy summons calls me to thy bar,
Be this my plea, thy gracious smile to draw -
That all my ways to justice were inclin'd -
And all my aims - the blessings of mankind.

On January 1, 1837, at age 71, John Quincy Adams entered in his diary:

Whether I am or shall be saved is all unknown to me; I know that I have been, and am, a sinner...but I cannot, if I would, divest myself of the belief that my Maker is a being whose tender mercies are over all His works...

On July 4, 1837, in An Oration Delivered Before the Inhabitants of the Town of Newburyport at their Request on the Sixty-First Anniversary of the Declaration of Independence, John Quincy Adams proclaimed:

Why is it that, next to the birthday of the Saviour of the World, your most joyous and most venerated festival returns on this day.
Is it not that, in the chain of human events, the birthday of the nation is indissolubly linked with the birthday of the Savior? That it forms a leading event in the Progress of the Gospel dispensation?
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 Saviour and predicted by the greatest of the Hebrew prophets 600 years before.

In 1838, in a speech before Congress, John Quincy Adams spoke:

Sir, I might go through the whole of the sacred history of the Jews to the advent of our Saviour and find innumerable examples of women who not only took an active part in politics of their times, but who are held up with honor to posterity for doing so. Our Savior himself, while on earth, performed that most stupendous miracle, of raising of Lazarus from the dead, at the petition of a woman.

On May 27, 1838, in Washington, D.C., John Quincy Adams entered into his diary:

The neglect of public worship in this city is an increasing evil, and the indifference to all religion throughout the whole country portends no good. There is in the clergy of all the Christian denominations a time-serving, cringing, subservient morality, as wide from the Gospel as it is from the intrepid assertion and indication of truth.

The counterfeit character of a very large portion of the Christian ministry in this country is disclosed in the dissension growing up in all the Protestant churches on the subject of slavery....

In his diary which he kept meticulously, John Quincy Adams made note of his church attendance:

Scarcely a Sunday passes [that I fail to] hear something of which a pointed application to my own situation and circumstances occurs to my thoughts. It is often consolation, support, encouragement - sometimes warning and admonition, sometimes keen and trying remembrance of deep distress. The lines [of Isaac Watts' hymn sung] are of the cheering kind.

On April 30, 1839, John Quincy Adams spoke to the New York Historical Society on the fiftieth anniversary of Washington's inauguration:

The signers of the Declaration further averred that the one people of the united colonies were then precisely in that situation - with a government degenerated into tyranny and called upon by the laws of nature and of nature's God to dissolve that government and to institute another.

And thus was consummated the work commenced by the Declaration of Independence - a work in which the people of the North American Union, acting under the deepest sense of responsibility to the Supreme Ruler of the universe, has achieved the most transcendent act of power that social man in his mortal condition can perform.

Now the virtue which had been infused into the Constitution of the United States, and was to give to its vital existence the stability and duration to which it was destined, was no other than the consecration of those abstract principles which had been first proclaimed in the Declaration of Independence; namely, the self-evident truths of the natural and unalienable rights of man, of the indefeasible constituent and dissolvent sovereignty of the people, always subordinate to a rule of right and wrong, and always responsible to the Supreme Ruler of the universe for the rightful exercise of that sovereign, constituent, and dissolvent power.

In writing of Ralph Waldo Emerson, John Quincy Adams stated:

For many years since the establishment of the theological school at Andover, the Calvinists and

Unitarians have been battling with each other upon the atonement, the divinity of Jesus Christ and the Trinity. This has now very much subsided; but other wanderings of mind takes the place of that, and equally lets the wolf into the fold. A young man, named Ralph Waldo Emerson, and a classmate of my lamented son George, after failing in the everyday avocation of a Unitarian preacher and schoolmaster, starts a new doctrine of transcendentalism, declared all the old revelations superannuated and worn out, and announces the approach of new revelations and prophecies.

Ralph Waldo Emerson commented concerning John Quincy Adams:

No man could read the Bible with such powerful effect, even with the cracked and winded voice of old age.

On July 11, 1841, his seventy-fourth birthday, John Quincy Adams wrote in his diary:

My birthday happens this day upon the Sabbath. Every return of the day comes with a weight of solemnity more and more awful. How peculiarly impressive ought it then be when the annual warning of the shortening thread sounds in tones deepened by the church bell of the Lord's Day! The question comes with yearly aggravation upon my conscience, "What have I done with the seventy-four years that I have been indulged with the blessings of life!"

In 1843, at seventy-six years of age, John Quincy Adams officiated at the laying of the cornerstone for an astronomical observatory in Cincinnati:

The hand of God himself has furnished me this opportunity to do good. But, oh how much will depend upon my manner of performing the tasks! And with what agony of soul must I implore the aid of the Almighty Wisdom for powers of conception, energy of execution, and unconquerable will to accomplish my design.

On February 27, 1844, at the age of 77, John Quincy Adams was not only a U.S. Representative, but also the chairman of the American Bible Society. In addressing that organization, he proclaimed:

I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the capital of our National Union, in the Hall of representatives of the North American people, in the chair of the presiding officer of the assembly representing the whole people, the personification of the great and mighty nation - to bear my solemn testimonial of reverence and gratitude to that book of books, the Holy Bible....

The Bible carries with it the history of the creation, the fall and redemption of man, and discloses to him, in the infant born at Bethlehem, the Legislator and Saviour of the world.

Returning to politics after having served as the nation's sixth president, John Quincy Adams spoke to the House of

Representatives, where he led the fight against slavery for nearly fourteen years before seeing results:

Oh, if but one man could arise with a genius capable of supporting, and an utterance capable of communicating those eternal truths that belong to this question, to lay bare in all its nakedness that outrage upon the goodness of God, human slavery! Now is the time, and this is the occasion, upon which such a man would perform the duties of an angel upon earth!

When asked why he never seemed discouraged or depressed over championing the unpopular fight against slavery, John Quincy Adams replied:

Duty is ours; results are God's.

On December 3, 1844, after years of struggle against the powerful slavery interests, John Quincy Adams' motion succeeded to rescind the infamous Gag Rule, which had forbidden the discussion of slavery in the Congress. After hearing the progress of his long and lonely anti-slavery crusade, John Quincy Adams wrote in his diary:

Blessed, forever blessed, be the name of God!

On July 11, 1846, his 80th birthday, John Quincy Adams entered in his diary:

I enter upon my eightieth year, with thanksgiving to God for all the blessings and mercies which His providence has bestowed upon me throughout a life extended now to the longest term allotted to the life of man; with supplication for the continuance of those blessings and mercies to me and mine, as long as it shall suit the dispensations of His wise providence, and for resignation to His will when my appointed time shall come.

John Quincy Adams revealed his convictions and philosophy in the following quotations:

The first and almost the only Book deserving of universal attention is the Bible.

I speak as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity.

In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.

It is no slight testimonial, both to the merit and worth of Christianity, that in all ages since its promulgation the great mass of those who have risen to eminence by their profound wisdom and integrity have

recognized and revered Jesus of Nazareth as the Son of the living God.

Posterity - you will never know how much it has cost my generation to preserve your freedom. I hope you will make good use of it.

My own deliberate opinion is, that the more of pure moral principles is carried into the policy and conduct of a Government, the wiser and more profound that policy will be.

From the day of the Declaration... they (the American people) were bound by the laws of God, which they all, and by the laws of The Gospel, which they nearly all, acknowledge as the rules of their conduct.

All that I am, my mother made me.

In an article published in The Churchman, June 14, 1890, John Quincy Adams stated:

There are two prayers that I love to say - the first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer: "Now I lay me down to sleep," and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it yet, and I expect to say it my last night on earth if I am conscious. But I have added a few words more to the prayer so as to express my trust in Christ, and also to acknowledge what I ask, for I ask as a favor, and not because I deserve it. This is it:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
For Jesus' sake. Amen."

Near the end of his life, John Quincy Adams entered in his diary:

May I never cease to be grateful for the numberless blessings received through life at His hands, never repine at what He has denied, never murmur at the dispensations of Providence, and implore His forgiveness for all the errors and delinquencies of my life!

On February 21, 1848, John Quincy Adams stated:

Fortune, by which I understand Providence, has showered blessings upon me profusely. But they have been blessings unforseen and unsought. Non nobis, Domine, non nobis, sed nomini tuo do gloriam. [Not to us, Lord, not to us, but to your name be the glory.]

Chateaubriand, Francois Rene' de (1768-1848), was a French writer. He helped begin the literary style known as Romanticism, which emphasized man's emotion in a rather flowery style. In

1802, writing on his conversion to Christianity in *Le Genie du Christianisme*, Chateaubriand declared:

J' ai pleure' et j' ai cru. (I wept and I believed.)

Boston Gazette (September 1768), carried an article which read:

If an army should be sent to reduce us to slavery, we will put our lives in our hands and cry to the Judge of all the earth... Behold, how they come to cast us out of this possession which Thou hast given us to inherit. Help us, Lord, our God, for we rest on Thee, and in Thy name we go against this multitude.

Bonaparte, Napoleon, I (August 15, 1769-May 5, 1821), was the Emperor of France, 1804-15. He was first given command of the French army in Italy, 1796, where he turned near defeat by the Austrians into victory over Milan, Mantua, Sardinia and Naples, followed by the papacy suing for peace. He obtained the Directory's support for conquering Egypt and India and, in 1799, he became the first consul in the French government formed after the Roman model. In 1802, Napoleon defeated the Austrians and was made consul for life. In 1804, he proclaimed himself emperor, and renewed the war with Italy, Germany and Switzerland.

It was during this time that Napoleon, needing money for his military campaigns, gave up the idea of a colony in America. In 1803, Napoleon sold the Louisiana Territory for \$15,000,000.00 to the United States. This single purchase of nearly a million square miles, at about 2 cents an acre, more than doubled the size of the United States of America.

Napoleon was defeated on the sea by the British Lord Horatio Nelson at Trafalgar, but commenced tremendous victories on land at Austerlitz, Jena and Friedland. In 1812, Napoleon invaded Russia with over half a million men, but nearly 400,000 of them died in the brutal Russian winter. In 1813, he was defeated at Leipzig, forced to abdicate and exiled to Elba.

Napoleon escaped Elba in 1815 and returned to a hero's welcome in Paris, where he led France for the famous Hundred Days in an attempt to regain his former power. On June 18, 1815, in one of the most decisive battles in history, Napoleon was defeated at Waterloo by the British Duke of Wellington. He was then captured and banished to the island of St. Helena, off the west coast of Africa, where he lived for the remainder of his life.

At Paris, January 23, 1814, Napoleon remarked:

France is invaded; I am leaving to take command of my troops, and, with God's help and their valor, I hope soon to drive the enemy beyond the frontier.

In the writing *On St. Helena*, 1816, Napoleon is reported to have stated to General H.G. Bertrand while exiled on the island of St. Helena:

The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds in meditating upon it that which one experiences in contemplating the heavens.

The Gospel is not a book; it is a living being, with an action, a power, which invades everything that

opposes its extension.

Behold it upon this table, this book surpassing all others (here the Emperor solemnly placed his hand upon it): I never omit to read it, and every day with new pleasure.

Nowhere is to be found such a series of beautiful ideas, and admirable moral maxims, which pass before us like the battalions of a celestial army... The soul can never go astray with this book for its guide....

Everything in Christ astonishes me. His spirit overawes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison; He is truly a Being by Himself. His ideas and His sentiments, the truth which He announces, His manner of convincing, are not explained either by human organization or by the nature of things.

Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudices, the only one which proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God.

Christ proved that He was the Son of the Eternal by His disregard of time. All His doctrines signify one only and the same thing - eternity. What a proof of the divinity of Christ! With an empire so absolute, he has but one single end - the spiritual melioration of individuals, the purity of the conscience, the union to that which is true, the holiness of the soul....

Not only is our mind absorbed, it is controlled; and the soul can never go astray with this book for its guide. Once master of our spirit, the faithful Gospel loves us. God even is our friend, our father, and truly our God. The mother has no greater care for the infant whom she nurses....

If you do not perceive that Jesus Christ is God, very well: then I did wrong to make you a general.

Napoleon's statement, in another rendering from the French language, declares:

The Bible is no mere book, but a Living Creature, with a power that conquers all that oppose it.

Napoleon I, in a discussion with Count de Motholon, stated:

I know men; and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions. That resemblance does not exist.

There is between Christianity and whatever other religions the distance of infinity... His religion is a revelation from an intelligence which certainly is not that of man.

The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before.

Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him.

Alexander, Caesar, Charlemagne, and myself founded empires; but upon what foundation did we rest the creations of our genius? Upon force! But Jesus Christ founded His upon Love; and at this hour millions of men would die for Him.

Emperor Napoleon Bonaparte I stated:

All systems of morality are fine. The Gospel alone has exhibited a complete assemblage of the principles of morality, divested of all absurdity. It is not composed, like your creed, of a few commonplace sentences put into bad verse. Do you wish to see that which is really sublime? Repeat the Lord's Prayer.

The nature of Christ's existence is mysterious, I admit; ... Reject it and the world is an inexplicable riddle; believe it and the history of our race is satisfactorily explained.

The loftiest intellects since the advent of Christianity have had faith, a practical faith, in the doctrines of the Gospel: ... Descartes and Newton, Leibnitz and Pascal, Racine and Corneille, Charlemagne and Louis XIV.

Upon receiving a copy of Pierre Simon de Laplace's book, *Mecanique Celeste*, Napoleon Bonaparte remarked:

You have written this huge book on the system of the world without once mentioning the author of the universe.

Napoleon remarked:

All things proclaim the existence of God.

Wordsworth, William (April 7, 1770-April 23, 1850), was one of the first English Romantic poets. He published his *Lyrical Ballads* in 1798; and *Poems in Two Volumes* in 1807. Other works include: *The Excursion*; *The White Doe of Rylstone*; *Memorials of a Tour of the Continent*; and *Eccelesiastical Sketches*. Greatly criticized at first, his works gradually became recognized, and in 1843, Queen Victoria appointed him Poet-Laureate of England:

Trust in the Saviour

But Thou art true, Incarnate Lord!
Who didst vouchsafe for man to die;
Thy smile is sure, Thy plighted Word
No charge can falsify.

Hymn for the Boatman

Jesus, bless our slender boat,
By the current swept along!
Loud its threatenings - let them not
Drown the music of a song
Breathed Thy mercy to implore,
Where the troubled waters roar.

Saviour, for our warning, seen
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Bleeding on that precious rood;
If, while through the meadows green
Gently wound the peaceful flood,
We forget Thee, do not Thou
Disregard Thy suppliants now.

Translation of the Bible

But to outweigh all harm, the sacred Book,
In dusty sequestration wrapt too long,
Assumes the accents of our native tongue;
And he who guides the plow or wields the crook
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws - much wondering that the wrong
Which Faith hath suffered, Heaven could calmly

brook.

Transcendent boon! Noblest that earthly king
Ever bestowed to equalize and bless
Under the weight of mortal wretchedness.

William Wordsworth stated:

The best part of a good man's life is the little
unremembered acts of kindness and love.

Beethoven, Ludwig van (baptized December 17, 1770-March 26, 1827), was a Prussian composer who ranks among the greatest in history. He was a contemporary of Mozart and Haydn. Beethoven began losing his hearing at the age of 28 and eventually became totally deaf. Incredibly, though, he continued writing music, creating some of the greatest symphonies, concertos, sonatas, string quartets and choral masterpieces that the world has ever known. Beethoven wrote:

Today happens to be the Lord's Day, so I will
quote you something from my Bible: "See that ye love
one another as I have loved you."

No friend have I. I must live by myself alone; but
I know well that God is nearer to me than others in my
art, so I will walk fearlessly with Him. I have always
known and understood Him.

Smith, Sydney (June 3, 1771-February 22, 1845), was a English humorist, known for his wit and satirical humor. He is best known for his Peter Plymley Letters, which were highly instrumental in forwarding the cause of granting Catholics in England the right to vote. In his 1855 work, entitled Lady Holland's Memoir, Sydney Smith wrote:

Take short views, hope for the best, and trust in
God.

Sydney Smith wrote:

Truth is Justice' handmaid, freedom is its child,
peace is its companion, safety walks in its steps,
victory follows in its train; it is the brightest
emanation from the Gospel; it is the attribute of
God.

Scott, Sir Walter (August 15, 1771-September 21, 1832), was a Scottish novelist and poet. His works include: *The Lay of the Last Minstrel*, 1805; *Lady of the Lake*, 1810; *Ivanhoe*, 1819; and *The Talisman*, 1825.

In chapter XII of *The Monastery*, 1820, Sir Walter Scott wrote:

Oh, on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay
Though heaven and earth shall pass away.
Within this awful Volume lies
The mystery of mysteries.
Happiest they, of human race,
To whom our God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born
Who read to doubt, or read to scorn.

In commenting on the Scriptures, Sir Walter Scott expounded:

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one Volume. The most deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge to direct the conduct, and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures the fuller conviction he had of his own ignorance, and of their inestimable value.

During his final illness he expressed a desire that someone should read to him. When asked what book, he replied:

Need you ask? There is but one! - St. John's Gospel.

Montgomery, James (November 4, 1771-April 30, 1854), was a well-known Scottish newspaperman and poet. He edited the *Sheffield Iris*, and wrote many hymns, including *What Is Prayer?*, in which he penned:

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Ka'ahumanu (1772-1832), was the wife of King Kamehameha the Great of Hawaii. She served as queen regent-prime minister (*kahina nui*) after her husband's death in 1819. Queen Ka'ahumanu, along with her son, King Kamehameha II (*Liholiho*), commanded the cessation of the social taboos, idolatry and human sacrifice, known as *kapu*, that had controlled Hawaii for centuries. Their edict, issued in 1819, went out to all the islands, causing the destruction of numerous idols and temples (*heiaus*).

The following year, Hiram Bingham and a group of Protestant missionaries came to Hawaii on the brig, *Thaddeus*. Queen

Ka'ahumanu received Christ and helped spread the Gospel throughout the islands, resulting in "The Great Awakening" of the 1830's and 1840's. Just prior to her death, Queen Ka'ahumanu was presented with the newly completed version of the New Testament in the Hawaiian language. She declared it good (maika), and then spoke her last words to Rev. Bingham:

I am going where the mansions are ready.

The High Chiefess Kapiolani of Kealekekua Bay was baptized by the early Christian missionaries, and proceeded to introduce her village of Kaawaloa to Christ. In helping the Hilo missionaries win the people from ancient superstitions and human sacrifice to Pele (the volcano goddess), Kapiolani traveled a hundred miles to the rim of the volcano Kilauea, descended into the crater and defied Pele by eating some of the goddess' sacred ohelo berries. She then praised "the one true God" and proclaimed:

Jehovah is my God. He kindled these fires. I fear not Pele. All the gods of Hawaii are vain.

This courageous act of the High Chiefess Kapiolani greatly advanced Christianity in Hawaii, leading many Hawaiians to become missionaries to other islands, such as Rev. Kauwealoha, who stopped the ritual of cannibalism and planted numerous churches and schools.

The State Motto of Hawaii, "Ua mau ke ea o ka 'aina i ka pono" (The Life of the Land is Perpetuated in Righteousness), was first uttered by Queen Ke'opuolani, wife of King Kamehameha II, as she was baptized into the Christian faith before her death in 1825. King Kamehameha III reiterated his mother's dying words, "Ua mau ke ea o ka 'aina i ka pono," as he gave thanks to God at Kawaiaha'o Church for the return of his kingdom in 1843.

King, Cyrus (1772-1817), was a member of the United States Congress. He was on the Senate and House Joint Committee. He was brother of Rufus King, a signer of the Constitution of the United States. Cyrus King served as Major-General of the 6th Division of the Massachusetts Militia, and founded Thorton Academy.

In response to Thomas Jefferson announcing his plans to donate his personal library of 6,487 books to the Library of Congress, Cyrus King motioned to the committee:

To report a new section authorizing the Library Committee, as soon as said library shall be received at Washington, to select there from all books of an atheistical, irreligious, and immoral tendency, if any such there be, and send the same back to Mr. Jefferson without any expense to him.

Coleridge, Samuel Taylor (October 21, 1772-July 25, 1834), was an English poet, philosopher and critic. His works, which began the "Romantic Period" of English Literature, include: Kubla Khan, 1797; The Rime of the Ancient Mariner, 1797-98; and Christabel, 1797-1800. Samuel Taylor Coleridge stated:

I know the Bible is inspired because it finds me at greater depths of my being than any other book.

Is it fitting to run Jesus Christ in a silly

parallel with Socrates - the Being whom thousands of millions of intellectual creatures, of whom I am a humble unit, take to be their Redeemer - with an Athenian philosopher, of whom we know nothing except his glorification in Plato and Socrates?

In 1798, writing in his work *The Rime of the Ancient Mariner*, Samuel Taylor Coleridge composed the lines:

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

In an autographed letter to Mr. Colson, kept in the Wellesley College Library, Coleridge wrote:

But, above all things, I entreat you, my dear Colson, to preserve your faith in Christ. It is my wealth in poverty, my joy in sorrow, my peace amid tumult. For all the evil I have committed, I have found it to be so. I can smile with pity at the infidel whose vanity makes him dream that I should barter such a blessing for the few subtleties from the school of the cold-blooded sophists.

As recorded in *Studies in Poetry and Philosophy*, Coleridge wrote:

I receive, with full and grateful faith, the assurance of Revelation, that the Word, which is from eternity with God, and is God, assumed human nature, in order to redeem me and all mankind from our connate corruption. I believe that the assumption of humanity by the Son of God was revealed to us by the Word made flesh, and manifested to us in Jesus Christ, and that His miraculous birth, His agony, His crucifixion, resurrection and ascension were all both symbols of redemption and necessary parts of that awful process.

Samuel Taylor Coleridge wrote:

There is one art of which every man should be a master - the art of reflection.

William Henry (February 9, 1773-April 4, 1841), was the 9th President of the United States, 1841, serving only one month before dying; U.S. Minister to Columbia, 1828-29; U.S. Senator, 1825-28; Ohio State Senator, 1819; U.S. Representative, 1816-19; Major General, appointed supreme commander in the Northwest, winning the Battle of Tippecanoe, 1811, and the Battle of the Thames, 1813; and Governor of Indiana Territory, 1800; U.S. Representative from the Northwest Territory, 1799; Secretary of the Northwest Territory, 1798; married Anna Symmes, 1795; enlisted in the U.S. Infantry, 1791; graduated from Hampden-Sidney College, 1790; and the son of Benjamin Harrison, a signer of the Declaration of Independence, as well as the grandfather of Benjamin Harrison, the 23rd President of the United States.

In 1840, just prior to his election, William Henry Harrison commented to the pastor of a Methodist Church in Cincinnati:

I know there are some of my political opponents who will be ready to impugn my motives in attending this revival-meeting at this peculiar time; but I care not for the smiles or frowns of my fellow-countrymen. God knows my heart and understands my motives. A deep and an abiding sense of my inward spiritual necessities brings me to this hallowed place night after night.

On Thursday, March 4, 1841, in his Inaugural Address, President William Henry Harrison stated:

However strong may be my present purpose to realize the expectations of a magnanimous and confiding people, I too well understand the dangerous temptations to which I shall be exposed from the magnitude of the power which it has been the pleasure of the people to commit to my hands not to place my chief confidence upon the aid of that Almighty Power which has hitherto protected me and enabled me....

We admit of no government by divine right, believing that so far as power is concerned the Beneficent Creator has made no distinction amongst men; that all are upon an equality, and that the only legitimate right to govern is an express grant of power from the governed....

There are certain rights possessed by each individual American citizen which in his compact with the others he has never surrendered. Some of them, indeed, he is unable to surrender, being, in the language of our system, unalienable....

The American citizen... claims them because he is himself a man, fashioned by the same Almighty hand as the rest of his species and entitled to a full share of the blessings with which He has endowed them....

The great danger to our institutions does... appear to me to be... the accumulation in one of the departments of that which was assigned to others. Limited as are the powers which have been granted, still enough have been granted to constitute a despotism if concentrated in one of the departments... more particularly... the Executive branch... The tendency of power to increase itself, particularly when exercised by a single individual... would terminate in virtual monarchy....

Republics can commit no greater error than to adopt or continue any feature in their systems of government which may be calculated to create or increase the love of power in the bosoms of those to whom necessity obliges them to commit the management of their affairs; and surely nothing is more likely to produce such a state of mind than the long continuance of an office of high trust... When this corrupting passion once takes possession of the human mind, like the love of gold it becomes insatiable. It is the never-dying worm in his bosom, grows with his growth and strengthens with the declining years of its victim. If this is true, it is the part of wisdom for a republic to limit the service of that officer at least to whom she has intrusted the management of her foreign relations, the execution of her laws, and the command of her armies and navies to a period so short as to prevent his forgetting that he is the accountable agent, not the principle; the servant, not the

master....

The great dread... seems to have been that the reserved powers of the States would be absorbed by those of the Federal Government and a consolidated power established, leaving to the States the shadow only of that independent action for which they had so zealously contended.... There is still an undercurrent at work by which, if not seasonably checked, the worst apprehensions of our anti-federal patriots will be realized, and not only will the State authorities be overshadowed by the great increase of power in the Executive department of the General Government, but the character of that Government, if not its designation, be essentially and radically changed. This state of things has been in part effected by... the never-failing tendency of political power to increase itself....

It is not by the extent of its patronage alone that the Executive department has become dangerous, but by the use which it appears may be made of the appointing power to bring under its control the whole revenues of the country.... There was wanting no other addition to the powers of our Chief Magistrate to stamp monarchical character on our Government but the control of the public finances.... The first Roman Emperor, in his attempt to seize the sacred treasure, silenced the opposition of the officer to whose charge it had been committed by a significant allusion to his sword.... I know the importance which has been attached by men of great abilities and patriotism to the divorce, as it is called, of the Treasury from the banking institutions.... It was certainly a great error in the framers of the Constitution not to have made the officer at the head of the Treasury Department entirely independent of the Executive....

The maxim which our ancestors derived from the mother country that "freedom of the press is the great bulwark of civil and religious liberty" is one of the most precious legacies which they have left us.... A decent and manly examination of the acts of the Government should be not only tolerated, but encouraged....

As long as the love of power is a dominant passion of the human bosom, and as long as the understanding of men can be warped and their affections changed by operations upon their passions and prejudices, so long will the liberties of a people depend on their constant attention to its preservation. The danger to all well-established free governments arises from the unwillingness of the people to believe in its existence or from the influence of designing men diverting their attention from the quarter whence it approaches to a source from which it can never come. This is the old trick of those who would usurp the government of their country. In the name of democracy they speak, warning the people against the influence of wealth and the danger of aristocracy.

History, ancient and modern, is full of such examples. Caesar became the master of the Roman people and the senate under the pretense of supporting the democratic claims of the former against the aristocracy of the latter; Cromwell, in the character of the protector of the liberties of the people, became the dictator of England, and Bolivar possessed himself of

unlimited power with the title of his country's liberator...The tendencies of all such governments in their decline is to monarchy, and the antagonist principle to liberty there is the spirit of faction - a spirit which assumes the character and in times of great excitement imposes itself upon the people as the genuine spirit of freedom, and, like the false Christs whose coming was foretold by the Savior, seeks to, and were it possible would, impose upon the true and most faithful disciples of liberty. It is in periods like this that it behooves the people to be most watchful of those to whom they have intrusted power.

And although there is at times much difficulty in distinguishing the false from the true spirit, a calm and dispassionate investigation will detect the counterfeit, as well by the character of its operations as the results that are produced. The true spirit of liberty, although devoted, persevering, bold, and uncompromising in principle, that secured is mild and tolerant and scrupulous as to the means it employs, whilst the spirit of party, assuming to be that of liberty, is harsh, vindictive, and intolerant, and totally reckless as to the character of the allies which it brings to the aid of its cause...The reign of an intolerant spirit of party amongst a free people seldom fails to result in a dangerous accession to the Executive power introduced and established amidst unusual professions of devotion to democracy...

I can conceive of no more sublime spectacle, none more likely to propitiate an impartial and common Creator, than a rigid adherence to the principles of justice on the part of a powerful nation in its transactions with a weaker and uncivilized people whom circumstances have placed at its disposal....

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness;

And to that good Being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our fathers and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time.

In writing to his wife, Anna, President William H. Harrison stated:

I retired into the presence of my Maker, and implored his gracious guidance in the faithful discharge of the duties of my high station.

In honor of the Sabbath, President William H. Harrison stated to visitors:

We shall be happy to see you at any time except on the Sabbath.

In commenting to the Presbyterian pastor near his home in
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Indiana, President William H. Harrison stated:

I think I enjoy religion and delight in the duties of a child of God, and have concluded to unite with the Church of God as soon as my health will permit me to go out.

On April 4, 1841, President William Henry Harrison died, after having been in office only one month. The same day, as recorded in the official records in the State Department, Daniel Webster, Secretary of State, issued the official arrangements for the funeral:

Having consulted with the family and personal friends of the deceased, we have concluded that the funeral be solemnized on Wednesday, the 7th instant, at 12 o'clock. The religious services to be performed according to the usage of the Episcopal Church, in which church the deceased most usually worshipped.

The Acting Secretary of the Navy, J.D. Simms, issued the General Order, April 5, 1841:

The Department announces to the officers of the Navy and Marine Corps the death of William Henry Harrison, late President of the United States... and directs that, uniting with their fellow-citizens in the manifestations of their respect for the exalted character and eminent public services of the illustrious deceased, and of their sense of the bereavement the country has sustained by this afflicting dispensation of Providence, they wear the usual badge of mourning for six months.

On April 13, 1841, President John Tyler, who had been Vice-President under William Henry Harrison, issued the Proclamation:

When a Christian people feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognize His righteous government over the children of men, to acknowledge His goodness in time past, as well as their own unworthiness, and to supplicate His merciful protection for the future.

The death of William Henry Harrison, late President of the United States, so soon after his elevation to that high office, is a bereavement peculiarly calculated to be regarded as a heavy affliction and to impress all minds with a sense of the uncertainty of human things and of the dependence of nations, as well as individuals, upon our Heavenly Parent.

I have thought, therefore, that I should be acting in conformity with the general expectations and feelings of the community in recommending, as I now do, to the people of the United States of every religious denomination that, according to their several modes and forms of worship, they observe a day of fasting and prayer by such religious services as may be suitable on the occasion; and I recommend Friday, the 14th day on May next, for that purpose, to the end that on that day we may all with one accord join in humble and reverential approach to Him in whose hands we are,

invoking Him to inspire us with a proper spirit and temper of heart and mind under these frowns of His providence and still to bestow His gracious benedictions upon our Government and our country.

Boston Tea Party (December 16, 1773), followed just three years after the Boston Massacre, where five Americans were killed by British soldiers who were commandeering homes. The British then began imposing on the Colonies taxation, which eventually became unbearable.

Early in the year of 1773, the men of Marlborough, Massachusetts, declared unanimously:

Death is more eligible than slavery. A free-born people are not required by the religion of Jesus Christ to submit to tyranny, but may make use of such power as God has given them to recover and support their laws and liberties... [We] implore the Ruler above the skies, that He would make bare His arm in defense of His Church and people, and let Israel go.

The Colonists in Boston responded to the intolerable taxes imposed by the British. A band of citizens, disguised as Indians, threw the cargo of 342 chests of tea from a British East India Company ship into the Boston Harbor.

In 1774, the Parliament of Great Britain decided to blockade the Boston harbor by passing the Boston Port Bill, thus destroying all trade and effectively starving the inhabitants of the city.

The Committee of Correspondence sent word of their plight to the rest of the Colonies, who responded by calling for a Day of Fasting and Prayer on June 1, 1774, (the day the blockade would begin). This was done in order:

... to seek divine direction and aid.

The towns, cities and surrounding Colonies began sending their support. In August of 1774, William Prescott led the men of Pepperell, Massachusetts, to deliver many loads of rye. He wrote to the men of Boston:

We heartily sympathize with you, and are always ready to do all in our power for your support, comfort and relief; knowing that Providence has placed you where you must stand the first shock. We consider we are all embarked in [the same ship] and must sink or swim together. We think if we submit to these regulations, all is gone.

Our forefathers passed the vast Atlantic, spent their blood and treasure, that they might enjoy their liberties, both civil and religious, and transmit them to their posterity... Now if we should give them up, can our children rise up and call us blessed?...

Let us all be of one heart, and stand fast in the liberty wherewith Christ has made us free; and may he, of his infinite mercy grant us deliverance out of all our troubles.

The inhabitants of Boston responded to this encouraging support by declaring:

The Christian sympathy and generosity of our
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friends through the Continent cannot fail to inspire the inhabitants of this town with patience, resignation, and firmness, while we trust in the Supreme Ruler of the universe, that he will graciously hear our cries, and in his time free us from our present bondage and make us rejoice in his great salvation.

Josiah Quincy, the American orator of freedom, voiced the Colonists' sentiments in 1774:

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men.

The Colonists grew in their resilience and confidence in God, to the point where one Crown-appointed Governor wrote of the condition to the Board of Trade back in England:

If you ask an American, who is his master? He will tell you he has none, nor any governor but Jesus Christ.

The Committees of Correspondence soon began sounding the cry across the Colonies:

No King but King Jesus!

As a result of this crisis, the Colonies joined together in Philadelphia for the first Continental Congress on September 5, 1774.

On October 22, 1774, the Massachusetts Provincial Congress, which met in Boston, began to voice their serious concerns, as President John Hancock declared:

We think it is incumbent upon this people to humble themselves before God on account of their sins, for He hath been pleased in His righteous judgement to suffer a great calamity to befall us, as the present controversy between Great Britain and the Colonies.

[And] also to implore the Divine Blessing upon us, that by the assistance of His grace, we may be enabled to reform whatever is amiss among us, that so God may be pleased to continue to us the blessings we enjoy, and remove the tokens of His displeasure, by causing harmony and union to be restored between Great Britain and the Colonies.

In 1774, the Massachusetts Provincial Congress issued a Resolution to the inhabitants of Massachusetts Bay:

Resistance to tyranny becomes the Christian and social duty of each individual... Continue steadfast, and with a proper sense of your dependence on God, nobly defend those rights which heaven gave, and no man ought to take from us.

In 1774, the Massachusetts Provincial Congress reorganized the Massachusetts militia, providing that over one-third of all new regiments be made up of "Minutemen." The Minutemen, known as

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such because they would be ready to fight at a minute's notice, would drill as citizen soldiers on the parade-ground, then go to the church to hear exhortation and prayer. Many times the deacon of the church, or even the pastor, would lead the drill. They proclaimed, "Our cause is just" and believed it was their Christian duty to defend it. The Massachusetts Provincial Congress charged the minutemen:

You...are placed by Providence in the post of honor, because it is the post of danger...The eyes not only of North America and the whole British Empire, but of all Europe, are upon you. Let us be, therefore, altogether solicitous that no disorderly behavior, nothing unbecoming our characters as Americans, as citizens and Christians, be justly chargeable to us.

Massachusetts Provincial Congress (1774), resolved:

Resistance to tyranny becomes the Christian and social duty of each individual...Continue steadfast, and with a proper sense of your dependence on God, nobly defend those rights which heaven gave, and no man ought to take from us.

In 1774, the Massachusetts Provincial Congress reorganized the Massachusetts militia, providing that over one-third of all new regiments be made up of "Minutemen." The minutemen, known as such because they would be ready to fight at a minute's notice, would drill as citizen soldiers on the parade ground, then go to the church to hear exhortation and prayer. Many times the deacon of the church, or even the pastor, would lead the drill. They proclaimed, "Our cause is just" and believed it was their Christian duty to defend it. The Provincial Congress of Massachusetts charged the minutemen:

You...are placed by Providence in the post of honor, because it is the post of danger...The eyes not only of North America and the whole British Empire, but of all Europe, are upon you. Let us be, therefore, altogether solicitous that no disorderly behavior, nothing unbecoming our characters as Americans, as citizens and Christians, be justly chargeable to us.

Continental Congress (September 6, 1774), made their first official act a call for prayer, as recorded in the Journals of the Continental Congress, after just receiving the news that the British troops had attacked Boston:

Tuesday, September 6, 1774. Resolved, That the Rev. Mr. Duche' be desired to open the Congress tomorrow morning with prayers, at the Carpenter's Hall, at 9 o'clock.

Continental Congress (September 7, 1774), as recorded in the Journals of the Continental Congress, invited Rev. Mr. Duche' to open the first Congress in Carpenter's Hall, Philadelphia, with prayer:

Wednesday, September 7, 1774, 9 o'clock a.m.
Agreeable to the resolve of yesterday, the meeting was

opened with prayers by the Rev. Mr. Duche'. Voted, That the thanks of Congress be given to Mr. Duche'... for performing divine Service, and for the excellent prayer, which he composed and delivered on the occasion.

In a letter to his wife, Abigail, John Adams described that prayer:

When the Congress met, Mr. Cushing made a motion that it should be opened with Prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship.

Mr. Samuel Adams arose and said that he was no bigot, and could hear a Prayer from any gentleman of Piety and virtue, who was at the same time a friend to his Country. He was a stranger in Philadelphia, but had heard that Mr. Duche' deserved that character and therefore he moved that Mr. Duche', an Episcopal clergyman might be desired to read Prayers to Congress tomorrow morning. The motion was seconded, and passed in the affirmative. Mr. Randolph, our president, vailed on Mr. Duche', and received for answer, that if his health would permit, he certainly would.

Accordingly, next morning [the Reverend Mr. Duche'] appeared with his clerk and in his pontificals, and read several prayers in the established form, and read the collect for the seventh day of September, which was the thirty-fifth Psalm. You must remember, this was the next morning after we heard the horrible rumor of the cannonade of Boston.

I never saw a greater effect upon an audience. It seem as if heaven had ordained that Psalm to be read on that morning. After this, Mr. Duche', unexpectedly to every body, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced.

Episcopalian as he is, Dr. Cooper himself [Adams' pastor] never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for the Congress, for the province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that Psalm."

The 35th Psalm, the Psalter for September 7th, was read by Reverend Mr. Duche' in the first Continental Congress:

Plead my cause, Oh, Lord, with them that strive with me, fight against them that fight against me. Take hold of buckler and shield, and rise up for my help. Draw also the spear and the battle-axe to meet those who pursue me; Say to my soul, "I am your salvation." Let those be ashamed and dishonored who seek my life; Let those be turned back and humiliated who devise evil against me.

The First Prayer in Congress, offered extemporaneously by Rev. Mr. Duche' in Carpenter's Hall, Philadelphia, on September

7, 1774:

O Lord, our Heavenly Father, high and mighty, King of kings, and Lord of lords, who dost from Thy throne behold all the dwellers on earth, and reignest with power supreme and uncontrolled over all the Kingdoms, Empires, and Governments; look down in mercy, we beseech Thee, on these our American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee; to Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support, which Thou alone canst give; take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom in Council and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their cause; and if they persist in their sanguinary purposes, O! let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war, from their unnerved hands in the day of battle!

Be Thou present O God of Wisdom and direct the counsel of this Honorable Assembly; enable them to settle all things on the best and surest foundations; that the scene of blood may be speedily closed; that Order, Harmony and Peace may be effectually restored, and the Truth and Justice, Religion and Piety, prevail and flourish among the people.

Preserve the health of their bodies, and the vigor of their minds, shower down on them, and the millions they here represent, such temporal Blessings as Thou seest expedient for them in this world, and crown them with everlasting Glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son and our Saviour, Amen.

The Library of Congress, from the collected reports of the various patriots, recorded on a historical placard the effect of that first prayer upon Congress:

Washington was kneeling there, and Henry, Randolph, Rutledge, Lee, and Jay, and by their side there stood, bowed in reverence, the Puritan Patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed.

They prayed fervently "for America, for Congress, for the Province of Massachusetts Bay, and especially for the town of Boston," and who can realize the emotion with which they turned imploringly to Heaven for Divine interposition and - "It was enough" says Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, Pacific Quakers of Philadelphia."

Continental Congress (September 1774), passed the Articles of Association, as recorded in the Journals of Congress by Secretary Charles Thomson:

Article X. That the late Act of Parliament for
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establishing... the French Laws in that extensive country now called Quebec, is dangerous in an extreme degree to the Protestant Religion and to the civil rights and liberties of all America; and therefore as men and protestant Christians, we are indispensably obliged to take all proper measures for our security.

Massachusetts Provincial Congress (October 22, 1774), concurred with the declaration of its President, John Hancock:

We think it is incumbent upon this people to humble themselves before God on account of their sins, for He hath been pleased in His righteous judgement to suffer a great calamity to befall us, as the present controversy between Great Britain and the Colonies.

[And] also to implore the Divine Blessing upon us, that by the assistance of His grace, we may be enabled to reform whatever is amiss among us, that so God may be pleased to continue to us the blessings we enjoy, and remove the tokens of His displeasure, by causing harmony and union to be restored between Great Britain and these Colonies.

Bell, Sir Charles (November 1774-April 28, 1842), was a great anatomist and surgeon. He was professor of Comparative Anatomy at the Royal College of Surgeons in England and author of numerous volumes. The title of one of his treatise was:

The Hand; Its Mechanism and Vital Endowments, and Evincing Design, and Illustrating the Power, Wisdom, and Goodness of God.

Ampere, Andre Marie (January 22, 1775-June 10, 1836), was a French electrician and scientific writer. He discovered the relationship between magnetism and electricity, and defined a unit to measure the strength of an electric current. (Amperes equals volts divided by ohms.) Ampere wrote on a piece of paper before his death:

Believe in God, in His providence, in a future life, in the recompense of the good; in the punishment of the wicked; in the sublimity and truth of the doctrines of Christ, in a revelation of this doctrine by a special divine inspiration for the salvation of the human race.

Landor, Walter Savage (January 30, 1775-September 17, 1864), was an English author and poet. His best-known work, *Imaginary Conversations*, was published between 1824-29. Walter Savage Landor declared:

To say nothing of its holiness or authority, the Bible contains more specimens of genius and taste than any other volume in existence.

Massachusetts Provincial Congress (April 15, 1775), just four days before the Battle of Lexington, declared a Day of Public

Humiliation, Fasting and Prayer, signed by President of the Provincial Congress, John Hancock:

In circumstances dark as these, it becomes us, as Men and Christians, to reflect that, whilst every prudent Measure should be taken to ward off the impending Judgements... All confidence must be withheld from the Means we use; and reposed only on that GOD who rules in the Armies of Heaven, and without whose Blessing the best human Counsels are but Foolishness - and all created Power Vanity;

It is the Happiness of his Church that, when the Powers of Earth and Hell combine against it... that the Throne of Grace is of the easiest access - and its Appeal thither is graciously invited by the Father of Mercies, who has assured it, that when his Children ask Bread he will not give them a Stone...

RESOLVED, That it be, and hereby is recommended to the good People of this Colony of all Denominations, that THURSDAY the Eleventh Day of May next be set apart as a Day of Public Humiliation, Fasting and Prayer... to confess the sins... to implore the Forgiveness of all our Transgression... and a blessing on the Husbandry, Manufactures, and other lawful Employments of this People; and especially that the union of the American Colonies in Defence of their Rights (for hitherto we desire to thank Almighty GOD) may be preserved and confirmed... And that AMERICA may soon behold a gracious Interposition of Heaven.

By Order of the [Massachusetts] Provincial Congress,
John Hancock, President.

Mecklenburg County, N. C., Declaration of Independence of (May 20, 1775), written in Charlotte, North Carolina by a convention of Scotch-Irish Presbyterians. These county resolutions, prepared by the elder Ephraim Brevard, were sent by special courier to the Continental Congress. It reads:

We do hereby dissolve the political bands which have connected us with the mother-country, and hereby absolve ourselves from all allegiance to the British crown... Resolved, That we do hereby declare ourselves a free and independent people; are, and of a right ought to be, a sovereign and self-governing Association, under control of no power other than that of our God and the general government of Congress; to the maintenance of which we solemnly pledge to each other our mutual cooperation and our lives, our fortunes and our most sacred honor.

Massachusetts Provincial Congress (May 31, 1775), just three weeks after the victory of Fort Ticonderoga, invited Samuel Langdon, President of Harvard College, to address them. He declared:

We have rebelled against God. We have lost the true spirit of Christianity, though we retain the outward profession and form of it... By many, the Gospel is corrupted into a superficial system of moral philosophy, little better than ancient Platonism...

My brethren, let us repent and implore the divine mercy. Let us amend our ways and our doings, reform everything that has been provoking the Most High, and thus endeavor to obtain the gracious interpositions of providence for our deliverance. . . .

If God be for us, who can be against us? The enemy has reproached us for calling on His name and professing our trust in Him. They have made a mock of our solemn fasts and every appearance of serious Christianity in the Land. . . .

May our Land be purged from all its sins! Then the Lord will be our refuge and our strength, a very present help in trouble, and we will have no reason to be afraid, though thousands of enemies set themselves against us round about.

May the Lord hear us in this day of trouble. . . . We will rejoice in His salvation, and in the name of our God, we will set up our banners!

Continental Congress (June 12, 1775), less than two months after the Battles of Lexington and Concord, where "the shot heard 'round the world" was fired, declared Thursday, July 20, 1775, as a Day of Public Humiliation, Fasting, and Prayer:

As the Great Governor of the World, by his supreme and universal Providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of His indispensable duty, devoutly to acknowledge His superintending Providence, especially in times of impending danger, and public calamity, to reverence and adore his immutable Justice, as well as to implore his merciful Interposition for our deliverance.

This Congress, therefore, considering the present critical, alarming and calamitous state of these Colonies, do earnestly recommend, that Thursday, the Twentieth of July next, be observed by the Inhabitants of all the English Colonies on this Continent, as a day of public HUMILIATION, FASTING, AND PRAYER, that we may with united hearts and voices, unfeignedly confess and deplore our many sins and offer up our joint supplications to the All-wise, Omnipotent and merciful Disposer of all Events, humbly beseeching Him to forgive our iniquities, to remove our present calamities, to avert the desolating judgments with which we are threatened, and to bless our rightful Sovereign King George the III^d. and inspire him with wisdom to discern and pursue the true interest of all his subjects -

that a speedy end may be put to the civil discord between Great Britain and the American Colonies, without further effusion of blood -

and that the British nation may be influenced in regard to the things that belong to her peace, before they are hid from her eyes -

that these Colonies may be ever under the care and protection of a kind Providence, and be prospered in all their interests -

that the divine Blessing may descend and rest upon all our civil Rulers, and upon the Representatives of the people in their several Assemblies and Conventions,

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that they may be directed to wise and effectual measures for preserving the Union and securing the just Rights and Privileges of the Colonies -

that virtue and true religion may revive and flourish throughout our Land -

and that America may soon behold a gracious interposition of Heaven for the redress of her many grievances, the restoration of her invaded Rights, a reconciliation with the parent State, on terms constitutional and honorable to both -

and that her civil and religious Privileges may be secured to the latest posterity.

And it is recommended to Christians of all denominations to assemble for public worship and to abstain from servile Labour and Recreations of said day.

By order of the Congress, John Hancock,
President.

On July 12, 1775, John Adams wrote to his wife about the Continental Congress' decision to declare a Day of Public Humiliation, Fasting, and Prayer:

We have appointed a Continental fast. Millions will be upon their knees at once before their great Creator, imploring His forgiveness and blessing; His smiles on American Council and arms.

Farnsworth, Amos (June 17, 1775), was a corporal in the Massachusetts Militia during the Revolutionary War. Immediately after the Battle of Bunker Hill, he entered in his diary:

We within the entrenchment...having fired away all ammunition and having no reinforcements...were overpowered by numbers and obliged to leave....I did not leave the entrenchment until the enemy got in. I then retreated ten or fifteen rods.

Then I received a wound in my right arm, the ball going through a little below my elbow, breaking the little shellbone. Another ball struck my back, taking a piece of skin about as big as a penny.

But I got to Cambridge that night...Oh the goodness of God in preserving my life, although they fell on my right and on my left! O may this act of deliverance of thine, O God, lead me never to distrust thee; but may I ever trust in thee and put confidence in no arm of flesh!

Following a battle fought on one of the islands in Boston Harbor, Amos Farnsworth entered in his diary:

About fifteen of us squatted down in a ditch in the marsh and stood our ground. And there came a company of regulars on the other side of the river...and we had hot fire, until the regulars retreated.

But notwithstanding the bullets flew very thick, there was not a man of us killed. Surely God has a favor toward us...Thanks be unto God that so little hurt was done us, when the balls sang like bees round our heads.

Georgia Provincial Congress (July 4, 1775), stated:

The Congress being returned, a motion was made and seconded, that the thanks of this Congress be given to the Rev. Doctor Zubly, for the excellent Sermon he preached this day to the Members; which was unanimously agreed to.

Georgia Provincial Congress (July 5, 1775), in its request for a Day of Fasting and Prayer, stated:

A motion was made and seconded, that this Congress apply to his Excellency the Governour, by message, requesting him to appoint a day of Fasting and Prayer throughout this Province, on account of the disputes subsisting between America and the Parent State; which being unanimously passed in the affirmative.

Continental Congress (July 6, 1775), passed the Declaration of the Causes and Necessity for Taking Up Arms, composed by Thomas Jefferson, to explain to the British why militiamen from several Colonies began to gather near Boston:

But a reverence for our great Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject, that government was instituted to promote the welfare on mankind, and ought to be administered for the attainment of that end....

Our cause is just. Our union is perfect. Our internal resources are great, and if necessary, foreign assistance is undoubtedly attainable....

We gratefully acknowledge, as signal instances of the Divine favour towards us, that His Providence would not permit us to be called into this severe controversy, until we were grown up to our present strength, had been previously exercised in warlike operation, and possessed of the means of defending ourselves.

With hearts fortified with these animating reflections, we most solemnly, before God and the world, declare, that, exerting the utmost energy of those powers, which our beneficent Creator hath graciously bestowed upon us, the arms we have been compelled by our enemies to assume, we will, in defiance of every hazard, with unabating firmness and perseverance, employ for the preservation of our liberties; being with one mind resolved to die freemen rather than to live slaves....

With a humble confidence in the mercies of the Supreme and impartial Judge and Ruler of the Universe, we most devoutly implore His divine goodness to protect us happily through this great conflict, and to dispose our adversaries to reconciliation on reasonable terms, and thereby to relieve the empire from the calamities of civil war.

Georgia Provincial Congress (July 7, 1775), received from Savannah, the Provincial Governor's appointment of a Day of

Fasting and Prayer:

Gentlemen: I have taken the opinion of His Majesty's Council relative to the request made by the gentlemen who have assembled together by the name of a Provincial Congress, and must premise, that I cannot consider that meeting as constitutional;

but as the request is expressed in such loyal and dutiful terms, and the ends proposed being such as every good man must most ardently wish for, I will certainly appoint a day of Fasting and Prayer to be observed throughout this Province.

Jas. Wright.

Continental Congress (July 19, 1775), as recorded in the Journals of Congress, resolved:

Agreed, The Congress meet here to Morrow morning, at half after 9 o'clock, in order to attend divine service at Mr. Duche's' Church; and that in the afternoon they meet here to go from this place and attend divine service at Doctr Allison's church.

O'Connell, Daniel (August 6, 1775-May 15, 1847), was an Irish patriotic leader and member of the English Parliament, 1829-47. A famous orator, Daniel O'Connell was known as "The Liberator," as he was responsible for the Catholic Emancipation Act in England:

Nothing is politically right which is morally wrong.

Beecher, Lyman (October 12, 1775-January 10, 1863), was a renowned Presbyterian clergyman in New England. He preached in Boston and Cincinnati, where he later became President of Lane Theological Seminary. He was the father of both Henry Ward Beecher, one of the most eloquent preachers of his time, and Harriet Beecher Stowe, author of the book Uncle Tom's Cabin, which greatly precipitated the abolition of slavery.

In 1831, Lyman Beecher wrote in the newspaper, The Spirit of the Pilgrims:

The Government of God is the only government which will hold society, against depravity within and temptation without; and this it must do by the force of its own law written upon the heart.

This is that unity of the Spirit and that bond of peace which can alone perpetuate national purity and tranquility - that law of universal and impartial love by which alone nations can be kept back from ruin. There is no safety for republics but in self-government, under the influence of a holy heart, swayed by the government of God.

Commenting on the purpose of America, Lyman Beecher noted:

If this nation is, in the providence of God, destined to lead the way in the moral and political emancipation of the world, it is time she understood her high calling, and were harnessed for the work. For mighty causes, like floods from distant mountains, are

rushing with accumulating power to their consummation of good or evil, and soon our character and destiny will be stereotyped forever.

As quoted in McGuffey's Eclectic Sixth Reader, 1907, Lyman Beecher stated:

We are called upon to cherish with high veneration and grateful recollections, the memory of our fathers....

Both the ties of nature and the dictates of policy demand this. And surely no nation had ever less occasion to be ashamed of its ancestry, or more occasion for the gratulation in that respect; for while most nations trace their origin to barbarians, the foundations of our nation were laid by civilized men, by Christians.

Many of them were men of distinguished families, of powerful talents, of great learning and of preeminent wisdom, of decision of character, and of most inflexible integrity. And yet not unfrequently they have been treated as if they had no virtues; while their sins and follies have been sedulously immortalized in satirical anecdote.

The influence of such treatment of our fathers is too manifest. It creates and lets loose upon their institutions the vandal spirit of innovation and overthrow; for after the memory of our fathers shall have been rendered contemptible, who will appreciate and sustain their institutions?

The memory of our fathers' should be the watchword of liberty throughout the land; for, imperfect as they were, the world before had not seen their like, nor will it soon, we fear, behold their like again.

Such models of moral excellence, such apostles of civil and religious liberty, such shades of the illustrious dead looking down upon their descendants with approbation or reproof, according as they follow or depart from the good way, constitute a censorship inferior only to the eye of God; and to ridicule them is national suicide.

The doctrines of our fathers have been represented as gloomy, superstitious, severe, irrational, and of a licentious tendency. But when other systems shall have produced a piety as devoted, a morality as pure, a patriotism as disinterested, and a state of society as happy, as have prevailed where their doctrines have been most prevalent, it may be in season to seek an answer to this objection.

The persecutions instituted by our fathers have been the occasion of ceaseless obloquy upon their fair fame. And truly, it was a fault of no ordinary magnitude, that sometimes they did persecute. But let him whose ancestors were not ten times more guilty, cast the first stone, and the ashes of our fathers will no more be disturbed.

Theirs was the fault of the age, and it will be easy to show that no class of men had, at that time, approximated so nearly to just apprehensions of religious liberty; and that it is to them that the world is now indebted for the more just and definite views which now prevail.

The superstition and bigotry of our fathers are

themes on which some of their descendants, themselves far enough from superstition, if not from bigotry, have delighted to dwell.

But when we look abroad, and behold the condition of the world, compared with the condition of New England, we may justly exclaim, "Would to God that the ancestors of all the nations had been not only almost, but altogether such bigots as our fathers were."

Lyman Beecher wrote in his autobiography:

The enemy employs influential friends of Christ to wound one another, and to propagate distrust, alienation, and acrimony....

The strength of the Church depends upon our concentrated action....

Whatever, therefore, propagates suspicion and distrust among brethren who have long acted together, paralyzes their power....

Of this, the great enemy of the Church is perfectly aware, and has never failed, when the concentration of forces against him had become too formidable for direct resistance, to ease himself of his adversaries by dividing them.

Lyman Beecher commented concerning his life:

I was made for action. The Lord drove me, but I was ready. I have always been going at full speed...harnessed to the Chariot of Christ, whose wheels of fire have rolled onward, high and dreadful to His foes and glorious to His friends!

Liberty Tree Flag (1776), was adopted by the Massachusetts Council and became the original flag that the Sons of Liberty met under just before the Boston Tea Party. It derived its name from the elm tree in Hanover Square, Boston, where the patriots first met to protest the Stamp Act. The flag is a green tree on a white background, inscribed with the words Liberty Tree and:

Appeal to God.

Continental Congress (March 16, 1776), as recorded in the Journals of Congress, passed without dissent a resolution presented by General William Livingston declaring May 17, 1776, as a National Day of Humiliation, Fasting and Prayer:

The Congress...desirous...to have people of all ranks and degrees duly impressed with a solemn sense of God's superintending providence, and of their duty, devoutly to rely...on his aid and direction...

We do earnestly recommend Friday, the 17th day of May be observed by the colonies as a day of humiliation, fasting, and prayer; that we may, with united hearts, confess and bewail our manifold sins and transgressions, and, by sincere repentance and amendment of life, appease God's righteous displeasure, and, through the merits and mediation of Jesus Christ, obtain this pardon and forgiveness.

Malden, Massachusetts, Instructions to Congress from (May 27, 1776), were given in response to the May 9th request by the Massachusetts House of Representatives for each town to give instructions to their representative on the matter of independence from Great Britain:

For these reasons, as well as many others which might be produced, we are confirmed in the opinion that the present age would be deficient in their duty to God, their posterity, and themselves, if they do not establish an American republic.

This is the only form of government which we wish to see established; for we can never be willingly subject to any other king than He who, being possessed of infinite wisdom, goodness and rectitude, is alone fit to possess unlimited power.

Continental Congress (July 1, 1776), heard John Adams declare his intentions to the delegates from the Thirteen Colonies:

Before God, I believe the hour has come. My judgement approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope in this life, I am now ready here to stake upon it. And I leave off as I began, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall be my dying sentiment. Independence now, and Independence for ever!

Continental Congress (July 2, 1776), approved the wording for the Declaration of Independence. On July 4, 1776, delegates of the Continental Congress voted to accept it. On July 8, 1776, the Declaration was read publicly for the first time outside of Independence Hall in Philadelphia, accompanied by the ringing of the Liberty Bell. On July 19, Congress ordered it engrossed in script on parchment and on August 2, 1776, the members of Congress signed the parchment copy.

On July 3, 1776, the day following the approval by Congress of the Declaration of Independence, John Adams wrote to his wife, Abigail:

I am apt to believe that it will be celebrated by succeeding generations as the great anniversary Festival. It ought to be commemorated, as the day of deliverance, by solemn acts of devotion to God Almighty.

As the parchment copy of the Declaration of Independence was being signed by the members of the Continental Congress, August 2, 1776, Samuel Adams declared:

We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come.

After each of the delegates had signed the Declaration of Independence Samuel Adams declared:

We have this day restored the Sovereign to Whom
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all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come.

Continental Congress (July 3, 1776), recorded the statement of John Adams:

The second day of July, 1776, will be the most memorable epoch in the history of America, to be celebrated by succeeding generations as the great anniversary festival, commemorated as the day of deliverance by solemn acts of devotion to God Almighty from one end of the Continent to the other, from this time forward forevermore.

On July 3, 1776, the day after Congress approved the wording of the Declaration of Independence, John Adams wrote to his wife, Abigail:

I am apt to believe that it will be celebrated by succeeding generations as the great anniversary Festival. It ought to be commemorated, as the Day of Deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations, from one end of this continent to the other, from this time forward forever.

You will think me transported with enthusiasm, but I am not. I am well aware of the toil and blood and treasure that it will cost to maintain this Declaration, and support and defend these States. Yet through all the gloom I can see the rays of ravishing light and glory. I can see that the end is worth more than all the means; that posterity will triumph in that day's transaction, even though we [may regret] it, which I trust in God we shall not.

The 56 signers of the Declaration of Independence paid a tremendous price for our freedom: 5 were arrested by the British as traitors, 12 had their homes looted and burned by the enemy, 17 lost their fortunes, 2 lost sons in the Continental Army and 9 fought and died during the Revolutionary War.

Declaration of Independence (July 4, 1776), stated:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitles them...

We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness...

We, Therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions...

And for the support of this Declaration, with a

firm reliance on the protection of Divine Providence,
we mutually pledge to each other our Lives, our
Fortunes, and our sacred Honor.

Continental Congress (July 8, 1776), for the first time read the
Declaration of Independence publicly, as the "Liberty Bell" was
rung. Congress then established a three-man committee, consisting
of Thomas Jefferson, John Adams and Benjamin Franklin, for the
purpose of designing a great seal for the United States.

Benjamin Franklin's suggestions for a seal and motto,
characterizing the spirit of this new nation, were:

Moses lifting up his wand, and dividing the red
sea, and pharaoh in his chariot overwhelmed with the
waters. This motto: "Rebellion to tyrants is obedience
to God."

Thomas Jefferson proposed:

The children of Israel in the wilderness, led by a
cloud by day, and a pillar of fire by night.

Continental Congress (July 9, 1776), on the day following the
first public reading of the Declaration of Independence in
Philadelphia and the ringing of the "Liberty Bell," moved to
establish prayer as a daily part of this new nation:

Resolved, That the Rev. Mr. J. Duche' be appointed
chaplain to Congress, and that he be desired to attend
every morning at 9 O'Clock.

On July 9, 1776, the Continental Congress authorized the
Continental Army to provide chaplains for their troops to be paid
the rate of pay for captains. On that same day, General George
Washington, the Commander in Chief of the Continental Army,
issued the order from his headquarters in New York to appoint
chaplains to every regiment :

The Hon. Continental Congress having been pleased
to allow a Chaplain to each Regiment, with the pay of
Thirty-three Dollars and one third pr month -

The Colonels or commanding officers of each
regiment are directed to procure Chaplains accordi ngly;
persons of good Characters and exemplary lives -

To see that all inferior officers and soldiers pay
them a suitable respect and attend carefully upon
religious exercises.

The blessing and protection of Heaven are at all
times necessary but especially so in times of public
distress and danger -

The General hopes and trusts, that every officer
and man, will endeavour so to live, and act, as becomes
a Christian Soldier, defending the dearest Rights and
Liberties of his country.

The Hon. Continental Congress, impelled by the
dictates of duty, policy and necessity, having been
pleased to dissolve the Connection which subsisted
between this Country, and Great Britain, and to declare
the United Colonies of North America, free and
independent States:

The several brigades are to be drawn up this

evening on their respective Parades at six O' Clock, when the Declaration of Congress, shewing the grounds and reasons of this measure, is to be read with an audible voice.

The General hopes this important event will serve as a fresh incentive to every officer, and soldier, to act with Fidelity and Courage, as knowing that now the peace and safety of his Country depends (under God) solely on the success of our arms.

New Jersey Legislature (1777), issued instructions to the delegates from their State to the Continental Congress:

We hope you will habitually bear in mind that the success of the great cause in which the United States are engaged depends upon the favor and blessing of Almighty God; and therefore you will neglect nothing which is competent to the Assembly of the States for promoting piety and good morals among the people at large.

But especially we desire that you may give attention to this circumstances in the government of the army, taking care that such of the articles of war as forbid profaneness, riot, and debauchery be observed and enforced with al due strictness and severity.

This, we apprehend, is absolutely necessary for the encouragement and maintenance of good discipline, and will be the means of recruiting the army with men of credit and principle, - an object ardently to be wished, but not to be expected if the warmest friends of their country should be deterred from sending their sons and connections into the service, lest they should be tainted with impious and immoral notions and contract vicious habits.

Clay, Henry (April 12, 1777-June 29, 1852), was an American politician. He served as a U. S. Senator and Representative. He was elected Speaker of the House six times, and for nearly forty years was a leading American statesman. Clay was part of the "Great Triumvirate," with Daniel Webster and John Calhoun which dominated Congress during the early to mid-1800's. Known as The Great Compromiser, Clay was able to keep the Union between the North and the South together for many years. He was a Presidential Candidate several times but never elected.

In 1839, when he was about to give a speech in which he would declare himself against slavery, one of his friends warned him that this would ruin his chances to become President. To this, Henry Clay gave his reply:

I would rather be right than President.

In 1829, speaking to the Kentucky Colonization Society at Frankfort, Henry Clay proclaimed:

Eighteen hundred years have rolled away since the Son of God, our blessed Redeemer, offered Himself on Mount Calvary for the salvation of our species; and more than half of mankind still continue to deny His Divine mission and the truth of His sacred Word...

When we shall, as soon we must, be translated from this into another form of existence, is the hope

presumptuous that we shall behold the common Father of the whites and blacks, the great Ruler of the Universe, cast his all-seeing eye upon civilized and regenerated Africa, its cultivated fields, its coasts studded with numerous cities, adorned with towering temples dedicated to the pure religion of his redeeming son?

In a conversation with Representative John C. Breckinridge, Henry Clay declared:

The vanity of the world, and its insufficiency to satisfy the soul of man, has been long a settled conviction of my mind. Man's inability to secure by his own merits the approbation of God, I feel to be true. I trust in the atonement of the Saviour of mercy, as the ground of my acceptance and of my hope of salvation.

Henry Clay stated:

That patriotism, which, catching its inspiration from the immortal God, animates and prompts to deeds of self-sacrifice, of valor, of devotion, and of death itself - that is public virtue, that is the sublimest of all public virtues.

In 1832, New York was gripped by an outbreak of Asiatic cholera. Henry Clay asked for a Joint Resolution of Congress to appoint a Committee to request the President to set a Day of:

Public humiliation, prayer and fasting to be observed by the people of the United States with religious solemnity.

In his speech introducing a resolution to the Senate, Henry Clay beseeched:

Think alone of our God, our country, our consciences, and our glorious Union - that Union without which we shall be torn into hostile fragments... [the bill's] fate is now committed to the Senate, and to those five or six votes to which I have referred....

It is possible that, for the chastisement of our sins and transgressions, the rod of Providence may be still applied to us, may be still suspended over us....

and I pray to Almighty God that it may not... lead to the most unhappy and disastrous consequences to our beloved country.

On January 29, 1850, Henry Clay, in his attempt to avert the coming national crisis, presented The Compromise of 1850. In his speech on the 5th and 6th of February, 1850, Henry Clay expressed:

I hope it will not be out of place to do here, what again and again I have done in my private chamber, to implore of Him who holds the destinies of nations and individuals in His hands, to bestow upon our country His blessing, to calm the violence and rage of party, to still passion, to allow reason once more to resume its empire.

And May I not ask of Him too, sir, to bestow on his humble servant, now before his, the blessing of his

smiles, and of strength and ability to perform the work which now lies before him?...

Finally, Mr. President, and in conclusion, I implore, as the best blessing which Heaven can bestow upon me, upon earth, that if the direct event of the dissolution of this Union is to happen, I shall not survive to behold the sad and heart-rending spectacle.

Henry Clay confided with Representative Venable:

I am not afraid to die, sir; I have hope, faith, and some confidence; I have an abiding trust in the merits and mediation of our Saviour. The vanity of the world, and its insufficiency to satisfy the soul of man, has been long a settled conviction in my mind.

Man's inability to secure by his own merits the approbation of God, I feel to be true. I trust in the atonement of the Saviour of mercy, and the ground of my acceptance and of my hope of salvation.

Continental Congress (September 11, 1777), approved and recommended to the people that 20,000 copies of The Holy Bible be imported from sources other than England. This was in response to the shortage of Bibles in America caused by the Revolutionary War interrupting trade with the King's commissioned printers. The Chaplain of Congress, Patrick Allison, brought the matter to the attention of Congress, who assigned it to a special Congressional Committee, which reported:

The use of the Bible is so universal and its importance so great that your committee refers the above to the consideration of Congress, and if Congress shall not think it expedient to order the importation of types and paper, the Committee recommends that Congress will order the Committee of Commerce to import 20,000 Bibles from Holland, Scotland, or elsewhere, into the different parts of the States of the Union.

Whereupon it was resolved accordingly to direct said Committee of Commerce to import 20,000 copies of the Bible.

Continental Congress (November 1, 1777), issued a national Proclamation of Thanksgiving and Praise to all colonies, as a result of the victory at Saratoga:

Forasmuch as it is the indispensable duty of all men to adore the superintending Providence of Almighty God; to acknowledge with gratitude their obligation to Him for benefits received and to implore such further blessing as they stand in need of; and it having pleased Him in His abundant mercy not only to continue to us the innumerable bounties of His common Providence... to smile upon us as in the prosecution of a just and necessary war for the defense and establishment of our unalienable rights and liberties...

It is therefore recommended to the Legislative or executive powers of these United States, to set apart Thursday, the eighteenth day of December next, for the solemn thanksgiving and praise:

That with one heart and one voice the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their Divine Benefactor; and that together with their sincere acknowledgements and offerings, they may join the penitent confession of their manifold sins, whereby they had forfeited every favour, and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance;

That it may please Him graciously to afford His blessings on the governments of these states respectively, and prosper the public council of the whole; to inspire our commanders both by land and sea, and all under them, with that wisdom and fortitude which may render them fit instruments, under the Providence of Almighty God, to secure for these United States, the greatest of all human blessings, independence and peace;

That it may please Him, to prosper the trade and manufactures of the people, and the labour of the husbandman, that our land may yet yield its increase; to take school and seminaries of education, so necessary for cultivating the principles of true liberty, virtue and piety, under His nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom which consisteth "in righteous, peace and joy in the Holy Ghost."

And it is further recommended, that servile labour, and such recreation as, though at other times innocent, may be unbecoming the purpose of this appointment, be omitted on so solemn an occasion.

Confederation, Articles of (November 15, 1777), proposed by the Continental Congress, constituted the government in America prior to the writing of the United States Constitution. It was signed July 9, 1778, and finally ratified by the states March 1, 1781:

Preamble. Whereas the delegates of the United States of America in Congress assembled did on the fifteenth day of November in the Year of Our Lord one thousand seven hundred and seventy seven, and in the second year of the independence of America agree on certain Articles of Confederation and perpetual union between the States...

Article I. The style of this confederation shall be "The United States of America."

Article II. Each state retains its sovereignty, freedom, and independence, and every power, jurisdiction and right, which is not by this confederation expressly delegated to the united states, in Congress assembled.

Article III. The said states hereby severally enter into a firm league of friendship with each other, for their common defense, the security of their liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretense....

And whereas it has pleased the Great Governor of the World to incline the hearts of the Legislatures we respectively represent in Congress, to approve of, and to authorize us to ratify the said Articles of Confederation and perpetual union.

In witness whereof we have hereunto set our hands in Congress. Done at Philadelphia in the State of Pennsylvania the ninth day of July in the Year of Our Lord, 1778, and in the third year of the independence of America.

Key, Francis Scott (August 1, 1779-January 11, 1843), was an American lawyer and poet. He was on a diplomatic mission from Washington, D.C., to free a popular American doctor held captive aboard the British flagship in Chesapeake Bay. On the fateful night of September 14, 1814, the ship Francis Scott Key was aboard as commandeered by the British, and he was forced to watch as the British unmercifully bombarded the U.S. Fort McHenry. As the smoke of the night passed and the morning light dawned, Key saw "Old Glory" still waving. So inspired was he that he penned The Star Spangled Banner, later adding the music from the old hymn "To Anacreon in Heaven." Within weeks it was being sung all over the country, and on March 3, 1931, by official act of Congress (36 U.S.C. Sec. 170), it became the National Anthem of the United States. The fourth verse is as follows:

O! thus be it ever when free men shall stand
Between their loved home and the war's desolation;
Blest with vict'ry and peace, may the Heav'n-rescued land
Praise the Pow'r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just;
And this be our motto, "In God is our trust!"
And the star spangled banner in triumph shall wave
O'er the land of the free and the home of the brave!

As a poet, Frances Scott Key also expressed an unusual depth:

Praise for Pardonng Grace

Lord, with glowing heart I'd praise Thee
For the bliss Thy love bestows;
For the pardonng grace that saves me,
And the peace that from it flows.
Help, O God, my weak endeavor,
This dull soul to rapture raise;
Thou must light the flame, or never
Can my love be warmed to praise.

On February 22, 1812, to the Washington Society of Alexandria, Francis Scott Key stated:

The patriot who feels himself in the service of God, who acknowledges Him in all his ways, has the promise of Almighty direction, and will find His Word in his greatest darkness, 'a lantern to his feet and a lamp unto his paths'.... He will therefore seek to establish for his country in the eyes of the world, such a character as shall make her not unworthy of the name of a Christian nation.

American Quotations.txt

Silliman, Benjamin (August 8, 1779-November 24, 1864), was an American physicist, chemist and geologist. He was a professor at Yale College, and in 1818, founded and edited the American Journal of Science and Arts. He also was an original member of the National Academy of Sciences in 1863. Benjamin Silliman published his research on the potential uses of crude oil in his respected Silliman Report, 1855, which was of significant importance in establishing the American oil industry. The mineral sillimanite, a form of aluminum silicate (Al_2SiO_5) is named for him. In 1807, Benjamin Silliman was the first in the United States to bottle and sell carbonated soda water.

Having been profoundly influenced by the faith of Yale President Timothy Dwight, Professor Benjamin Silliman wrote concerning the atmosphere on the Yale campus during Dwight's tenure, 1795-1817:

It would delight your heart to see how the trophies of the cross are multiplied in this institution. Yale College is a little temple: prayer and praise seem to be the delight of the greater part of the students.

Benjamin Silliman stated:

The relation of geology, as well as astronomy, to the Bible, when both are well understood, is that of perfect harmony. The Bible nowhere limits the age of the globe, while its chronology assigns a recent origin to the human race; and geology not only confirms that the Genesis presents a true statement of the progress of the terrestrial arrangements, and of the introduction of living beings in the order in which their fossil remains are found entombed in the strata.

The Word and the works of God cannot conflict, and the more they are studied the more perfect will their harmony appear.

On June 13, 1855, he concluded his course of college lectures with the prayer:

Thus, O Almighty God, hast Thou led me on in mercy almost to the close of a long life... For myself, in the evening of my life, may I be every day ready to die, trusting in Thy mercy through the Redeemer of men; and if power and opportunity to be useful are still continued to me, may I have a disposition, as well as ability, to honor Thee, and to benefit my fellow men.

For my salvation I depend entirely upon the Redeemer. In the sight of God I have no merits of my own, and feel deeply that if I am saved it will be of grace and not of works. I have none to offer that are worthy of Thine acceptance. And now, my Heavenly Father, I implore Thy blessing upon my dear children and their children, and upon the faithful and devoted companion whom Thou hast in mercy given me.

I implore it, also, for the precious youth who are about to go into the world. Bless them all in time and eternity through Christ our Lord and Redeemer.

Story, Joseph (September 18, 1779-September 10, 1845), was a Justice on the U. S. Supreme Court, appointed in 1811 by President

James Madison ("The Chief Architect of the Constitution"). He was the youngest person ever to serve in that position and continued on the bench for 34 years, until his death. He had been a U.S. Representative, 1808-09, and son of one of the Boston Tea Party "Indians." He was instrumental in establishing federal supremacy in *Martin v. Hunter's Lessee*, 1816; and in establishing the illegality of the slave trade in the *Amistad* case.

The founder of Harvard Law School, 1821-45, Joseph Story wrote tremendously influential works, including: *Bailments*, 1832; *Commentaries on the Constitution of the United States*, 1833; *Equity Jurisprudence*, 1836; and *A Familiar Exposition of the Constitution of the United States*, 1840.

In 1829, Justice Joseph Story explained in a speech at Harvard:

There never has been a period of history, in which the Common Law did not recognize Christianity as lying at its foundation.

In his work, *A Familiar Exposition of the Constitution of the United States*, 1840, Justice Joseph Story, stated:

We are not to attribute this prohibition of a national religious establishment [First Amendment] to an indifference to religion in general, and especially to Christianity (which none could hold in more reverence than the framers of the Constitution)....

Probably, at the time of the adoption of the Constitution, and of the Amendment to it now under consideration, the general, if not the universal, sentiment in America was, that Christianity ought to receive encouragement from the State so far as was not incompatible with the private rights of conscience and the freedom of religious worship.

An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation.

But the duty of supporting religion, and especially the Christian religion, is very different from the right to force the consciences of other men or to punish them for worshipping God in the manner which they believe their accountability to Him requires... The rights of conscience are, indeed, beyond the just reach of any human power. They are given by God, and cannot be encroached upon by human authority without a criminal disobedience of the precepts of natural as well as of revealed religion.

The real object of the First Amendment was not to countenance, much less to advance Mohammedanism, or Judaism, or infidelity, by prostrating Christianity, but to exclude all rivalry among Christian sects and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government.

In 1833, in his *Commentaries on the Constitution of the United States*, Justice Joseph Story stated:

It yet remains a problem to be solved in human affairs, whether any free government can be permanent, where the public worship of God, and the support of religion, constitute no part of the policy or duty of

the state in any assignable shape.

The first and fundamental rule in the interpretation of all instruments is to construe them according to the sense of the terms and the intentions of the parties.

The whole power over the subject of religion is left exclusively to the State governments, to be acted upon according to their justice and the State Constitutions.

In the 1844 case of *Vidal v. Girard's Executors*, Justice Joseph Story delivered the U.S. Supreme Court's unanimous opinion:

Christianity... is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or the injury of the public....

It is unnecessary for us, however, to consider the establishment of a school or college, for the propagation of... Deism, or any other form of infidelity. Such a case is not to be presumed to exist in a Christian country....

Why may not laymen instruct in the general principles of Christianity as well as ecclesiastics.... And we cannot overlook the blessings, which such [lay]men by their conduct, as well as their instructions, may, nay must, impart to their youthful pupils.

Why may not the Bible, and especially the New Testament, without note or comment, be read and taught as a Divine Revelation in the [school] - its general precepts expounded, its evidences explained and its glorious principles of morality inculcated?

What is there to prevent a work, not sectarian, upon the general evidences of Christianity, from being read and taught in the college by lay teachers? It may well be asked, what is there in all this, which is positively enjoined, inconsistent with the spirit or truths of the religion of Christ? Are not these truths all taught by Christianity, although it teaches much more?

Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament?

Justice Joseph Story insured:

There is not a truth to be gathered from history more certain, or more momentous, than this: that civil liberty cannot long be separated from religious liberty without danger, and ultimately without destruction to both.

Wherever religious liberty exists, it will, first or last, bring in and establish political liberty.

Continental Congress (October 18, 1780), issued a Proclamation for a Day of Public Thanksgiving and Prayer. This came after the revealing and subsequent deliverance from Benedict Arnold's plot to betray General George Washington and his troops to the British:

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Whereas it hath pleased Almighty God, the Father of all mercies, amidst the vicissitudes and calamities of war, to bestow blessings on the people of these states, which call for their devout and thankful acknowledgements, more especially in the late remarkable interposition of his watchful providence, in the rescuing the person of our Commander-in-Chief and the army from imminent dangers, at the moment when treason was ripened for execution....

It is therefore recommended to the several states... a day of public thanksgiving and prayer, that all the people may assemble on that day to celebrate the praises of our Divine Benefactor; to confess our unworthiness of the least of his favours, and to offer our fervent supplications to the God of all grace... to cause the knowledge of Christianity to spread over all the earth.

Gibson, John Bannister (November 8, 1780-May 3, 1853), was a jurist and the Chief Justice of Pennsylvania and jurist. He stated:

Give Christianity a common law trial; submit the evidence pro and con to an impartial jury under the direction of a competent court, and the verdict will assuredly be in its favor.

Confederation, Congress of the (March 1, 1781), formally began operating under the Articles of Confederation, as the thirteenth state, Maryland, finally granted ratification. The Articles of Confederation, which were proposed in the Continental Congress, November 15, 1777; and signed July 9, 1778; constituted the government in America prior to the writing of the United States Constitution, 1787:

Preamble. Whereas the delegates of the United States of America in Congress assembled did on the fifteenth day of November in the Year of Our Lord one thousand seven hundred and seventy seven, and in the second year of the independence of America agree on certain Articles of Confederation and perpetual union between the States...

Article I. The style of this confederation shall be "The United States of America."

Article II. Each state retains its sovereignty, freedom, and independence, and every power, jurisdiction and right, which is not by this confederation expressly delegated to the united states, in Congress assembled.

Article III. The said states hereby severally enter into a firm league of friendship with each other, for their common defense, the security of their liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretense....

And whereas it has pleased the Great Governor of
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the World to incline the hearts of the Legislatures we respectively represent in Congress, to approve of, and to authorize us to ratify the said Articles of Confederation and perpetual union.

In witness whereof we have hereunto set our hands in Congress. Done at Philadelphia in the State of Pennsylvania the ninth day of July in the Year of Our Lord, 1778, and in the third year of the independence of America.

Berrien, John MacPherson (August 23, 1781-January 1, 1856), was a U.S. Senator, 1824-29, 1841-52; served in the War of 1812; was a Georgia State Senator, 1822-23; and was attorney general under President Jackson, 1829-31. He stated:

I have an abiding confidence that the God of our fathers will be the God of their children - that He will be our God; that He will graciously enable us to preserve that glorious fabric, which His mercy and His goodness, not the might of and strength of our ancestors, enabled them to construct; and that countless generations, enjoying the rich heritage which they have transmitted to us, and which, by His blessing, we will transmit to them, will in distant ages unite in the tribute of gratitude to their memories, which, in this our day, is our privilege to offer.

Brewster, Sir David (December 11, 1781-February 10, 1868), was a Scottish physicist. In 1817, he patented his invention of the kaleidoscope. He founded the science of optical mineralogy, involving light polarization, and was a founder and President of the British Association for the Advancement of Science. Sir David Brewster stated:

I shall see Jesus, and that will be grand!... Oh, is it not sad that all are not contented with the beautiful simple plan of salvation - Jesus Christ only - who has done so much for us.

"Notwithstanding his talents!" That disgusts me: merit for a man to bow his intellect to the Cross! Why, what can the highest intellect on earth do but to bow to God's Word and God's mind thankfully?

When I find a doctrine plainly stated in the Bible, that is enough, God knows. I can depend on God's Word. We should not expect in this world to be free from things obscure to us, and beyond our ability to explain....

To believe in the Lord Jesus Christ is to live; I trust Him and enjoy His peace.

Webster, Daniel (January 18, 1782-October 24, 1852), was an American politician and diplomat. His political career spanned almost four decades. Considered one of the greatest orators in American history, he served as Secretary of State for President William Henry Harrison, President John Tyler and President Millard Fillmore; was elected U.S. Senator, 1827; elected U.S. Representative, 1822; practiced law in Boston, 1816; elected U.S. Representative, 1812; admitted to the bar, 1805; and graduated

from Dartmouth College, 1801. By a resolution of the Senate, Daniel Webster was esteemed as one of the five greatest senators in U.S. history.

Daniel Webster stated:

If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper;

If we and our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God and shall respect His Commandments... we may have the highest hopes of the future fortunes of our country;...

But if we and our posterity neglect religious instruction and authority; violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

On December 22, 1820, in speaking at the Bicentennial Celebration of the Landing of the Pilgrims at Plymouth Rock, Massachusetts, Daniel Webster declared:

Lastly, our ancestors established their system of government on morality and religious sentiment. Moral habits, they believed, cannot safely be trusted on any other foundation than religious principle, nor any government be secure which is not supported by moral habits... Whatever makes men good Christians, makes them good citizens.

Cultivated mind was to act on uncultivated nature; and more than all, a government and a country were to commence, with the very first foundations laid under the divine light of the Christian religion. Happy auspices of a happy futurity! Who would wish that his country's existence had otherwise begun?

Finally, let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary.

Let us cherish these sentiments, and extend this influence still more widely; in full conviction that is the happiest society which partakes in the highest degree of the mild and peaceful spirit of Christianity.

[Plymouth is] the spot where the first scene of our history was laid; where the hearth and altars of new England were placed, where Christianity, and civilization, and letters made their first lodgement, in a vast extent of country.

On June 17, 1825, fifty years after the battle, the

cornerstone for the Bunker Hill Monument was laid. As the guest speaker, Daniel Webster spoke to a crowd of twenty thousand people, including General Marquis de Lafayette and 200 Revolutionary War veterans:

We wish that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce in all minds a pious feeling of dependence and gratitude.

Let us thank God that we live in an age when something has influence besides the bayonet.... Let our object be our country, our whole country, and nothing but our country. And by the blessing of God may that country itself become a vast and splendid monument, not of oppression and terror, but of Wisdom, of Peace, and of Liberty, upon which the world may gaze with admiration, forever.

All is peace; and God has granted you this sight of your country's happiness ere you slumber in the grave forever.

He has allowed you to behold and to partake the reward of your patriotic toils; and He has allowed to us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty to thank you!

On August 2, 1826, in a discourse commemorating Adams and Jefferson at Faneuil Hall, Boston, Daniel Webster declared:

It is my living sentiment, and by the blessing of God it shall be my dying sentiment - Independence now and Independence forever.

Daniel Webster delivered these words in his second speech on Foote's Resolution, January 26, 1830:

When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood.

Behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, nor a single star obscured.... [The motto is not] "Liberty first and Union afterwards," but everywhere, spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart - Liberty and Union, now and forever, one and inseparable!

On April 6, 1830, in presenting argument on the murder of Captain White, Daniel Webster spoke:

A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves

the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us.

In a speech on June 3, 1834, Daniel Webster exclaimed:

God grants liberty only to those who love it, and are always ready to guard and defend it.

In 1837, speaking on the Constitution, Daniel Webster gave an appeal for the Union:

I regard it as the work of the purest patriots and wisest statesmen that ever existed, aided by the smiles of a benignant Providence;

for when we regard it as a system of government growing out of the discordant opinions and conflicting interests of thirteen independent States, it almost appears a Divine interposition in our behalf....

The hand that destroys the Constitution rends our Union asunder forever.

On June 17, 1843, Daniel Webster spoke of the founding father's regard for the Bible in an address celebrating the completion of the Bunker Hill Monument, Charleston, Massachusetts:

The Bible came with them. And it is not to be doubted, that to free and universal reading of the Bible, in that age, men were much indebted for right views of civil liberty.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.

And let us remember that it is only religion, and morals, and knowledge, that can make men respectable and happy, under any form of government.

Thank God! I - I also - am an American!

Daniel Webster stated:

If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, error will be;

If God and His Word are not known and received, the devil and his works will gain the ascendancy; If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will;

If the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end.... The thought is one to cause solemn reflection on the part of every patriot and Christian.

If we work on marble, it will perish; if on brass, time will efface it; if we rear up temples, they will crumble into dust; but if we work upon immortal minds and imbue them with principles, with the just fear of God and the love of our fellow men, we engrave on those tablets something that will brighten to all eternity.

The Lord's Day is the day on which the Gospel is preached... and although we live in a reading age and in a reading community, yet the preaching of the Gospel is the human agency which has been and still is most efficaciously employed for the spiritual good of men. That the poor had the Gospel preached to them was an evidence of His mission which the Author of Christianity Himself proclaimed.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; for I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it.

The Bible is our only safe guide. So long as we take it as our instructor for conduct and character, we will go on prospering in the future as in the past. But the moment we relegate it from our lives a catastrophe will come to us such as we have never known.

I shall stand by the Union, and by all who stand by it. I shall do justice to the whole country... in all I say, and act for the good of the whole country in all I do. I mean to stand upon the Constitution. I need no other platform. I shall know but one country. The ends I aim at shall be my country's, my God's, and Truth's. I was born an American; I will live an American; I shall die an American; and I intend to perform the duties incumbent upon me in that character to the end of my career.

Political and professional fame cannot last forever, but a conscience void of offence before God and man is an inheritance for eternity.

Religion, therefore, is a necessity, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne.

If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.

In 1820, in the Convention of Massachusetts, Daniel Webster stated:

I am clearly of opinion that we should not strike out of the Constitution all recognition of the Christian religion. I am desirous, in so solemn a transaction as the establishment of a Constitution,

that should keep in it an expression of our respect and attachment to Christianity, - not, indeed, to any of its peculiar forms, but to its general principles.

In a discussion as he sat in a drawing room, Daniel Webster laid his hand on a copy of the Holy Scriptures and proclaimed:

This is the Book. I have read the Bible through many times, and now make it a practice to read it through once every year. - It is a book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought and of rules for conduct. It fits man for life - it prepares him for death.

My brother knew the importance of Bible truths. The Bible led him to prayer, and prayer was his communion with God. On the day he died he was engaged in an important cause in the courts then in session. But this cause, important as it was, did not keep him from his duty to God. He found time for prayer; for on his desk which he had just left was found a prayer written by him on that day, which for fervent piety, a devotedness to his heavenly Master, and for expressions of humility I think was never excelled.

In stating his convictions, Daniel Webster declared:

The Gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what He professed to be, or He was an imposter. There is no other alternative.

His spotless life in His earnest enforcement of the truth - His suffering in its defense, forbid us to suppose that He was suffering an illusion of a heated brain. Every act of His pure and holy life shows that He was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth.

Now, considering the purity of His doctrines, the simplicity of His life, and the sublimity of His death, is it possible that he would have died for an illusion? In all His preaching the Saviour made no popular appeals; His discourses were always directed to the individual.

Christ and His apostles sought to impress upon every man the conviction that he must stand or fall alone - he must live for himself, and die for himself, and give up his account to the omniscient God as though he were the only dependent creature in the universe.

The Gospel leaves the individual sinner alone with himself and his God. To his own Master he stands or falls. He has nothing to hope from the aid and sympathy of associates.

The deluded advocates of new doctrines do not so preach. Christ and His apostles, had they been deceivers, would not so have preached. If clergymen in our days would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion.

Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own

thoughts rather than to listen.

I want my Pastor to come to me in the spirit of the Gospel, saying: "You are mortal! Your probation is brief; your work must be done speedily; you are immortal, too. You are hastening to the bar of God; the Judge standeth at the door." When I am thus admonished, I have no disposition to muse or to sleep.

In a speech, July 4, 1851, Daniel Webster expounded:

Let the religious element in man's nature be neglected, let him be influenced by no higher motives than low self-interest, and subjected to no stronger restraint than the limits of civil authority, and he becomes the creature of selfish passion or blind fanaticism.

On the other hand, the cultivation of the religious sentiment represses licentiousness...inspires respect for law and order, and gives strength to the whole social fabric, at the same time that it conducts the human soul upward to the Author of its being.

When asked the question "What is the greatest thought that ever passed through your mind?" Daniel Webster responded:

My accountability to God.

On October 10, 1852, just two weeks before he died, Mr. Webster dictated what he desired to be engraved as an epitaph upon his tomb:

"LORD, I BELIEVE; HELP THOU MINE UNBELIEF."

Philosophical argument, especially that drawn from the vastness of the Universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine Reality. The Sermon on the Mount can not be a merely human production. This belief enters into the very depths of my conscience. The whole history of man proves it.

Daniel Webster

After executing his Last Will and Testament, Daniel Webster remarked:

I thank God for strength to perform a sensible act...And now unto God, the Father, the Son, and the Holy Ghost, be praise for evermore. Peace on earth, and good will toward men. That is happiness - the essence - good will toward men.

On October 24, 1852, only a few hours before his death, Daniel Webster said slowly:

The great mystery is Jesus Christ - the Gospel. What would the condition of any of us be if we had not the hope of immortality?... Thank God, the Gospel of

Jesus Christ brought life and immortality to light,
rescued it - brought it to light.

Having begun to recite the Lord's Prayer, he said:

Hold me up; I do not wish to pray with a fainting
voice. . . .

Daniel Webster's last coherent words were:

I still live.

In the Eulogy for Daniel Webster given in the U. S. Senate,
Senator Lewis Cass stated:

And beyond all this he died in the faith of the
Christian - humble, but hopeful - adding another to the
long list of eminent men who have searched the Gospel
of Jesus Christ, and have found it to be the word and
the will of God.

Calhoun, John Caldwell (March 18, 1782-March 31, 1850), was U. S.
Representative and U. S. Senator from South Carolina. He was the
Secretary of War under President James Monroe; Secretary of State
under President John Tyler; and Vice-President under both
Presidents John Quincy Adams and Andrew Jackson. He was a
prominent supporter of "states rights," and in 1850, the year he
died, he gave his last speech to the Senate regarding the Civil
War that lay ahead:

The cords that bind the States together are not
only many, but various in character. . . . The strongest of
those of a spiritual and ecclesiastical nature,
consisted in the unity of the great religious
denominations, all of which originally embraced the
whole Union. All these denominations, with the
exception, perhaps, of the Catholics, were organized
very much upon the principle of our political
institutions.

Beginning with smaller meetings, corresponding
with the political divisions of the country, their
organization terminated in one great central
assemblage, corresponding very much with the character
of Congress. At these meetings the principal clergymen
and lay members of the respective denominations, from
all parts of the Union, met to transact business
relating to their common concerns.

It was not confined to what appertained to the
doctrines and discipline of the respective
denominations, but extended to plans for disseminating
the Bible, establishing missions, distributing tracts,
and of establishing presses for the publications of
tracts, newspapers, and periodicals, with a view of
diffusing religious information, and for the support of
their respective doctrines and creeds.

All this combined contributed greatly to
strengthen the bonds of the Union. The ties which held
each denomination together formed a strong cord to hold
the whole Union together; but, powerful as they were,
they have not been able to resist the explosive effect
of slavery agitation. . . .

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Confederation, Congress of the (September 10, 1782), in response to the need for Bibles which again arose, granted approval to print "a neat edition of the Holy Scriptures for the use of schools." The printing was contracted to Robert Aitken of Philadelphia, a bookseller and the publisher of The Pennsylvania Magazine, who had previously petitioned Congress on January 21, 1781. This edition has come to be known as the Bible of the Revolution. The following Endorsement of Congress was printed on its front page.

Whereupon, Resolved, That the United States in Congress assembled... recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize [Robert Aitken] to publish this recommendation in the manner he shall think proper.

Cass, Lewis (October 9, 1782-June 17, 1866), was an American soldier, lawyer, politician and diplomat. After serving in the War of 1812, he became the Governor-General of the Territory of Michigan, where he made treaties with the Indians, organized townships and built roads. He was a U.S. Senator, 1845-48, 1849-57; Secretary of State under President James Buchanan, 1857-60; and the Democratic candidate for the Presidency in 1848. Lewis Cass stated:

Independent of its connection with human destiny hereafter, the fate of republican government is indissolubly bound up with the fate of the Christian religion, and a people who reject its holy faith will find themselves the slaves of their own evil passions and of arbitrary power.

In a letter dated from Washington, 1846, Lewis Cass wrote:

God, in His providence, has given us a Book of His revealed will to be with us at the commencement of our career in this life and at its termination; and to accompany us during all chances and changes of this trying and fitful progress, to control the passions, to enlighten the judgment, to guide the conscience, to teach us what we ought to do here, and what we shall be hereafter.

On December 14, 1852, Lewis Cass gave the obituary address for Daniel Webster in the U.S. Senate:

And beyond all this he died in the faith of the Christian - humble, but hopeful - adding another to the long list of eminent men who have searched the Gospel of Jesus Christ, and have found it to be the word and the will of God.

"How are the mighty fallen!" we may yet exclaim, when reft of our great and wisest; but they fall to rise again from death to life, when such quickening faith in the mercy of God and in the sacrifice of the Redeemer comes to shed upon them its happy influence this side of the grave and beyond it.

Buren, Martin Van (December 5, 1782-July 24, 1862), was the 8th

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President of the United States, 1837-41; Vice-President under Andrew Jackson, 1832-36; U. S. Minister to Great Britain, 1831-32; Secretary of State under Andrew Jackson, 1829-31; Governor of New York, 1828-29; U. S. Senator, 1821-28; Attorney General of New York, 1815-21; Regent of the University of New York, 1815; New York State Senator, 1812-15; appointed Surrogate of Columbia County, New York, 1808; married Hannah Hoes, 1807, and admitted to bar, 1803.

On Saturday, March 4, 1837, in his Inaugural Address, President Martin Van Buren stated:

So sensibly, fellow-citizens, do these circumstances press themselves upon me that I should not dare to enter upon my path of duty did I not look for the generous aid of those who will be associated with me in the various and coordinate branches of the Government; did I not repose with unwavering reliance on the patriotism, the intelligence, and the kindness of a people who never yet deserted a public servant honestly laboring in their cause; and above all, did I not permit myself humbly to hope for the sustaining of an ever-watchful and beneficent Providence. . . .

I only look to the gracious protection of that Divine Being whose strengthening support I humbly solicit, and whom I fervently pray to look down upon us all. May it be among the dispensations of His Providence to bless our beloved country with honors and length of days; may her ways be pleasantness, and all her paths peace!

On Monday, September 4, 1837, in a Special Session Message to Congress, President Martin Van Buren stated:

Banking has become a political topic of the highest interest. . . . I felt it due to the people to apprise them distinctly that in the event of my election I would not be able to cooperate in the reestablishment of a national bank. To these sentiments I have now only to add the expression of an increased conviction that the reestablishment of such a bank in any form, whilst it would not accomplish the beneficial purpose promised by its advocates, would impair the rightful supremacy of the popular will, injure the character and diminish the influence of our political system, and bring once more into existence a concentrated moneyed power, hostile to the spirit and threatening the permanency of our republican institutions. . . .

Surely banks are not more able than the Government to secure the money in their possession against accident, violence, or fraud. The assertion that they are so must assume that a vault in a bank is stronger than a vault in the Treasury, and that directors, cashiers, and clerks not selected by the Government nor under its control are more worthy of confidence than officers selected from the people and responsible to the Government - officers bound by official oaths and bonds for a faithful performance of their duties, and constantly subject to the supervision of Congress. . . .

The great agricultural interest has in many parts of the country suffered comparatively little, and, as if Providence intended to display the munificence of its goodness at the moment of our greatest need, and in

direct contrast to the evils occasioned by the waywardness of man, we have been blessed throughout our extended territory....

We can only feel more deeply the responsibility of the respective trusts that have been confided to us, and under the pressure of difficulties unite in invoking the guidance and aid of the Supreme Ruler of Nations.

On December 5, 1837, in his First Annual Message to Congress, President Martin Van Buren stated:

We have reason to renew the expression of our devout gratitude to the Giver of All Good for His benign protection. Our country presents on every side the evidences of that continued favor under whose auspices it has gradually risen from a few feeble and dependent colonies to a prosperous and powerful confederacy.

On December 3, 1838, in his Second Annual Message to Congress, President Martin Van Buren stated:

These blessings, which evince the care and beneficence of Providence, call for our devout and fervent gratitude. We have not less reason to be grateful for other bounties bestowed by the same Munificent Hand, and more exclusively our own.

On Monday, December 2, 1839, in his Third Annual Message to Congress, President Martin Van Buren stated:

The ravages of fire and disease have painfully afflicted otherwise flourishing portions of our country, and serious embarrassments yet derange the trade of many of our cities. But notwithstanding these adverse circumstances, that general prosperity which has been heretofore so bountifully bestowed upon us by the Author of All Good still continues to call for our warmest gratitude. Especially have we reason to rejoice in the exuberant harvests which have lavishly recompensed well-directed industry and given to it that sure reward which is vainly sought in visionary speculations....

By ceasing to run in debt and applying the surplus of our crops and incomes to the discharge of existing obligations...we shall see our country soon recover from a temporary depression....

Fortunately for us at this moment, when the balance of trade is greatly against us and the difficulty of meeting it enhanced by the disturbed state of our money affairs, the bounties of Providence have come to relieve us from the consequences of past errors....Our surplus profits, the energy and industry of our population, and the wonderful advantages which Providence has bestowed upon our country...will in due time afford abundant means....

Abuses as we are now encountering...seek to perpetuate their power by means of the influence they have been permitted to acquire....To gain for the few an ascendancy over the many by securing to them a monopoly of the currency...to nourish, in preference to the manly virtues that give dignity to human nature, a

craving desire for luxurious enjoyment and sudden wealth, which renders those who seek them dependent on those who supply them; to substitute for republican simplicity and economical habits a sickly appetite for effeminate indulgence and an imitation of that reckless extravagance.

On December 5, 1840, in his Fourth Annual Message to Congress, President Martin Van Buren stated:

Our devout gratitude is due to the Supreme Being for having graciously continued to our beloved country through the vicissitudes of another year the invaluable blessings of health, plenty, and peace.

In the autumn of 1860, Martin Van Buren joined the Dutch Reformed Church. During his last illness he made this confession:

The atonement of Jesus Christ is the only remedy and rest for my soul.

Heber, Reginald (April 21, 1783-April 3, 1826), was an English missionary and hymn writer. He was the first Anglican bishop sent to India, where he baptized the first Christian convert in East India. In 1827, Reginald Heber wrote the immortal words to the hymn, Holy, Holy, Holy:

Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity.

Massachusetts, Commonwealth (State) of (November 8, 1783), issued A Proclamation for a Day of Thanksgiving and Prayer, signed by Governor John Hancock, to celebrate the victorious conclusion of the Revolutionary War:

John Hancock, Esquire
Governor of the Commonwealth of Massachusetts
A Proclamation for a Day of Thanksgiving:

Whereas... these United States are not only happily rescued from the Danger and Calamities to which they have been so long exposed, but their Freedom, Sovereignty and Independence ultimately acknowledged.

And whereas... the Interposition of Divine Providence in our Favor hath been most abundantly and most graciously manifested, and the Citizens of these United States have every Reason for Praise and Gratitude to the God of their salvation.

Impressed therefore with an exalted Sense of the Blessings by which we are surrounded, and of our entire Dependence on that Almighty Being from whose Goodness and Bounty they are derived;

I do by and with the Advice of the Council appoint Thursday the Eleventh Day of December next (the Day recommended by the Congress to all the States) to be religiously observed as a Day of Thanksgiving and Prayer, that all the People may then assemble to celebrate... that he hath been pleased to continue to us the Light of the Blessed Gospel;.... That we also offer

up fervent Supplications... to cause pure Religion and Virtue to flourish... and to fill the World with his glory.

Greenleaf, Simon (December 5, 1783-October 6, 1853), was the Royall Professor of Law at Harvard. He succeeded Justice Joseph Story as the Dane Professor of Law. To the efforts of Story and Greenleaf is to be ascribed the rise of the Harvard Law School to its eminent position among the legal schools of the United States.

Greenleaf produced a work entitled: A Treatise On the Law of Evidence, still considered to be the greatest single authority on "evidence" in all the literature on legal procedure. Chief Justice Fuller of the U.S. Supreme Court described Greenleaf by saying, "He is the highest authority in our courts."

In correspondence with the American Bible Society, Cambridge, November 6, 1852, Simon Greenleaf wrote:

Of the Divine character of the Bible, I think no man who deals honestly with his own mind and heart can entertain a reasonable doubt. For myself, I must say, that having for many years made the evidences of Christianity the subject of close study, the result has been a firm and increasing conviction of the authenticity and plenary inspiration of the Bible. It is indeed the Word of God.

In his A Treatise on the Law of Evidence, Simon Greenleaf propounded:

If a close examination of the evidences of Christianity may be expected of one class of men more than another, it would seem incumbent upon lawyers who make the law of evidence one of our peculiar studies. Our profession leads us to explore the mazes of falsehood, to detect its artifices, to pierce its thickest veils, to follow and expose its sophistries, to compare the statements of different witnesses with severity, to discover truth and separate it from error.

The religion of Jesus Christ... not only solicits the grave attention of all, to whom its doctrines are presented, but it demands their cordial belief as a matter of vital concernment. These are no ordinary claims; and it seems hardly possible for a rational being to regard them with even a subdued interest; much less to treat them with mere indifference and contempt.

If not true, they are little else than the pretensions of a bold imposter... but if they are well founded and just they can be no less than the high requirements of heaven, addressed by the voice of God to the reason and understanding of man... such was the estimate taken of religion, even the religion of pagan Rome, by one of the greatest lawyers of antiquity, when he argued that it was either nothing at all or everything. *Aut undique religionem tolle, aut usqueque que conserva.*

In reference to the apostles, Greenleaf said:

They had every possible motive to review carefully

the grounds of their faith, and the evidences of the great facts and truths which they asserted. . . . And their writings show them to have been men of vigorous understandings. If then, their testimony was not true, there was no possible motive for this fabrication.

In his work entitled Examination of the Testimony of the Four Evangelists by the Rules of Evidence Administered in Courts of Justice, with an Account of the Trial of Jesus, Simon Greenleaf stated:

The character they portrayed is perfect. It is the character of a sinless Being - One supremely wise and supremely good. . . .

The doctrines and precepts of Jesus are in strict accordance with the attributes of God, agreeable to the most exalted ideas which we can form of them, from reason or revelation. They are strictly adapted to the capacities of mankind, and yet are delivered with a simplicity wholly Divine. "He spake as never man spake." He spake with authority, yet addressed Himself to the reason and understanding of men, and He spake with wisdom which men could neither gainsay nor resist.

Confederation, Congress of the (January 14, 1784), ratified the peace treaty with Great Britain, which had been signed in Paris on September 3, 1783, thereby officially ending the Revolutionary War. The treaty began:

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.

D. Hartley
John Adams
B. Franklin
John Jay.

Taylor, Zachary (November 24, 1784-July 9, 1850), was the 12th President of the United States, 1849-50, famed as a national military hero; Major General during Mexican War, 1846-48; fought General Antonio Lopez de Santa Anna at Buena Vista, 1847; fought at Monterrey, Resaca de la Palma, Palo Alto, Matamoros, 1846; commanded Army of Occupation on Mexican border, 1845; took command of Fort Jesup, 1844; commanded Department of Florida, 1838; Brigadier General in Seminole War, 1836-37, fighting in the Battle of Okeehobee, 1837; Colonel in the Black Hawk War, 1832; took command of Fort Crawford, 1832, Fort Snelling, 1829; established Fort Jesup in Louisiana, 1822; Major during War of 1812; defended Fort Harrison against Indians, 1812; and as a Captain, took charge of Fort Knox, 1811; married Margaret Mackall Smith, 1810; and commissioned a Lieutenant in the U. S. Army, 1808.

On February 14, 1849, a delegation of Ladies from Frankfurt, Kentucky, presented General Zachary Taylor with a beautifully bound Bible and a copy of the Constitution of the United States.

He sent a message acknowledging their kindness, which was printed in the Frankfort Commonwealth, February 21, 1849:

I accept with gratitude and pleasure your gift of this inestimable Volume. It was for the love of the truths of this great Book that our fathers abandoned their native shores for the wilderness. Animated by its lofty principles they toiled and suffered till the desert blossomed as a rose.

The same truths sustained them in their resolutions to become a free nation; and guided by the wisdom of this Book they founded a government under which we have grown from three millions to more than twenty millions of people, and from being but a stock on the borders of this Continent we have spread from the Atlantic to the Pacific.

I trust that their principles of liberty may extend, if without bloodshed, from the northern to the southern extremities of the Continent. If there were in that Book nothing but its great precept, "All things whatsoever ye would that men should do unto you, do ye even so to them," and if that precept were obeyed, our government might extend over the whole Continent.

Accept...my sincere thanks for the kind manner in which you have discharged this duty; and expressing again my hearty gratitude to the ladies for their beautiful gift, I pray that health, peace, and prosperity may long be continued to them.

Refusing to be inaugurated on the Sabbath, Zachary Taylor was sworn into office the following day, Monday, March 5, 1849. In the close of his brief Inaugural Address, President Zachary Taylor stated:

In all disputes between conflicting governments it is our interest not less than our duty to remain strictly neutral, while our geographical position, the genius of our institutions and our people, the advancing spirit of civilization, and, above all, the dictates of religion direct us to the cultivation of peaceful and friendly relations with all other powers....

In conclusion I congratulate you, my fellow-citizens, upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country. Let us invoke a continuance of the same protecting care which has led us from small beginnings to the eminence we this day occupy.

On Tuesday, July 3, 1849, President Zachary Taylor issued a Proclamation of a National Day of Prayer so people of all denominations could pray for the health of the nation, as an epidemic of cholera had begun to spread:

At a season when the providence of God has manifested itself in the visitation of a fearful pestilence which is spreading itself throughout the land, it is fitting that a people whose reliance has ever been in His protection should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of the Divine mercy.

It is therefore earnestly recommended that the first Friday in August be observed throughout the

United States as a day of fasting, humiliation, and prayer. All business will be sustained in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain as far as practical from secular occupations and to assemble in their respective places of public worship, to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings, and to implore the Almighty in His own good time to stay the destroying hand which is now lifted up against us.

On Wednesday, July 4, 1849, in an address delivered at a Sabbath-school celebration in the city of Washington, President Zachary Taylor stated:

The only ground of hope for the continuance of our free institutions is in the proper moral and religious training of the children, that they may be prepared to discharge aright the duties of men and citizens.

On Tuesday, December 4, 1849, in his First Annual Message to Congress, President Zachary Taylor stated:

During the past year we have been blessed by a kind Providence with an abundance of the fruits of the earth, and although the destroying angel for a time visited extensive portions of our territory with the ravages of a dreadful pestilence, yet the Almighty has at length deigned to stay His hand and to restore the inestimable blessing of general health to a people who acknowledged His power, deprecated His wrath, and implored His merciful protection.

While enjoying the benefits of amicable intercourse with foreign nations, we have not been insensible to the distractions and wars which have prevailed in other quarters of the world. It is a proper theme of thanksgiving to Him who rules the destinies of nations that we have been able to maintain amidst all these contests an independent and neutral position toward all belligerent powers...

By holding the representative responsible only to the people, and exempting him from all other influences, we elevate the character of the constituent and quicken his sense of responsibility to his country. It is under these circumstances only that the elector can feel that in the choice of the lawmaker he is himself truly a component part of the sovereign power of the nation... With the strict observance of this rule and the other injunctions of the Constitution, with a sedulous inculcation of that respect and love for the Union of the States which our fathers cherished and enjoined upon their children, and with the aid of that overruling Providence which has so long and so kindly guarded our liberties and institutions, we may reasonably expect to transmit them, with their innumerable blessings, to the remotest posterity.

On July 9, 1850, after an illness of only 5 days, President Zachary Taylor, who had been a member of the Episcopalian Church, died. Millard Fillmore, who had been Vice-President under President Taylor, informed Congress, July 10, 1850:

I have to perform the melancholy duty of announcing to you that it has pleased Almighty God to remove from this life Zachary Taylor, late President of the United States. He deceased last evening at the hour of half-past 10 o'clock, in the midst of his family and surrounded by affectionate friends, calmly and in the full possession of all his faculties. Among his last words were these: - "I have always done my duty. I am ready to die. My only regret is for the friends I leave behind me."

Having announced to you, fellow-citizens, this most afflicting bereavement, and assuring you that it has penetrated no heart with deeper grief than mine, it remains for me to say that I propose this day at 12 o'clock, in the Hall of the House of Representatives, in the presence of both Houses of Congress, to take the oath prescribed by the Constitution, to enable me to enter on the execution of the office which this event has devolved on me.

On July 11, 1850, Secretary of War, George W. Crawford, issued General Orders No. 21, relaying President Millard Fillmore's instructions:

The following order of the President of the United States announces to the Army the lamented death of the illustrious General Zachary Taylor, late President of the United States. . . .

The officers of the Army, of the Navy, and Marine Corps will, as a manifestation of their respect for the exalted dead, and of their sense of the calamity the country has sustained by this afflicting dispensation of Providence, wear crape on the left arm and upon the hilt of the sword for six months.

On July 11, 1850, the U. S. Senate passed the Resolution:

Whereas it has pleased Divine Providence to remove from this life Zachary Taylor, late President of the United States, the Senate, sharing in the general sorrow which this melancholy event must produce, is desirous of manifesting its sensibility on this occasion.

On July 11, 1850, the House of Representatives passed the Resolution:

Whereas it has pleased Divine Providence to remove from this life Zachary Taylor, late President of the United States, the House of Representatives, sharing in the general sorrow which this melancholy event must produce, is desirous of manifesting its sensibility on the occasion.

On July 13, 1850, the Daily National Intelligencer printed the official arrangements for the funeral:

The religious services to be performed by the Rev. Dr. Pyne at the Executive Mansion, according to the usage of the Episcopal Church, in which church the deceased most usually worshiped.

In a Resolution of Condolence for Mrs. Margaret S. Taylor,
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the Senate and House of Representatives stated:

That the President of the United States be requested to transmit a copy of the proceedings of the United States on 10th instant in relation to the death of the late President of the United States to Mrs. Margaret S. Taylor, and to assure her of the profound respect of the two Houses of Congress for her person and character and of their sincere condolence on the late afflicting dispensation of Providence.

Connecticut, State of (1785-1786), enacted in the Legislature the arrangement for the sale of the Western Reserve Lands, which included a provision that there should be reserved in each township: 500 acres for the gospel, 500 acres for schools and 240 acres:

To be granted in fee simple to the first gospel minister who shall settle in such town.

Georgia, University of (January 27, 1785), was founded by Abraham Baldwin, a signer of the Constitution of the United States. Through his far-sighted efforts, Baldwin secured for the university 40,000 acres of land. His expertise in law and ministry was manifest in his writing of the Charter of the College of Georgia:

An act for the more full and complete establishment of a public seat of learning in this State.

When the minds of the people in general are viciously disposed and unprincipled, and their conduct disorderly, a free government will be attended with greater confusions and evils more horrid than the wild, uncultivated state of nature....

As it is the distinguishing happiness of free governments that civil order should be the result of choice and not of necessity, and the common wishes of the people become the laws of the land, their public prosperity and even existence very much depend upon suitably forming the minds and morals of their citizens....

It can only be happy when the public principles and opinions are properly directed, and their manners regulated.

This is an influence beyond the reach of laws and punishments, and can be claimed only by religion and education.

It should therefore be among the first objects of those who wish well to the national prosperity to encourage and support the principles of religion and morality, and early to place the youth under the forming hand of society, that by instruction they may be molded to the love of virtue and good order.

Sending them abroad to other countries for their education will not answer these purposes, is too humiliating an acknowledgement of the ignorance or inferiority of our own, and will always be the cause of so great foreign attachments that upon principles of policy it is inadmissible.

American Quotations.txt

McLean, John (March 11, 1785-April 4, 1861), was a Justice of the U.S. Supreme Court, 1829-61. He had served as a U.S. Representative from Ohio, 1813-16; a justice on the Supreme Court of Ohio, 1816-22; and the U.S. Postmaster General, 1823-29.

On November 4, 1852, in a letter from Chapel Wood, John McLean wrote to the American Bible Society:

No one can estimate or describe the salutary influence of the Bible. What would the world be without it? Compare the dark places of the earth, where the light of the Gospel has not penetrated, with those where it has been proclaimed and embraced in all its purity. Life and immortality are brought to light by the Scriptures.

Aside from Revelation, darkness rests upon the world and upon the future. There is no ray of light to shine upon our pathway; there is no star of hope. We begin our speculations as to our destiny in conjecture, and they end in uncertainty. We know not that there is a God, a heaven, or a hell, or any day of general account, when the wicked and the righteous shall be judged.

The Bible has shed a glorious light upon the world. It shows us that in the coming day we must answer for the deeds done in the body. It has opened us to a new and living way, so plainly marked out that no one can mistake it. The price paid for our redemption shows the value of our immortal souls.

Perry, Oliver Hazard (August 20, 1785-August 23, 1819), was a U.S. Navy Captain. He was the brother of Commodore Matthew C. Perry. In the War of 1812, Captain Oliver Hazard Perry was responsible for the victory over the British fleet on Lake Erie, September 10, 1813. The sailors on deck with him heard him say:

The prayers of my wife are answered.

He then dispatched a message to the Secretary of the Navy, saying:

It has pleased the Almighty to give the arms of the United States a signal victory over their enemies on this lake. The British squadron, consisting of two ships, two brigs, one schooner, and one sloop have this moment surrendered to the force of my command after a sharp conflict.

Cartwright, Peter (September 1, 1785-September 25, 1872), was a Methodist circuit-riding preacher. He was one of the most famous evangelists and planters of new churches in the West. Peter Cartwright preached nearly 15,000 sermons and baptized almost 10,000 converts. In 1824, he left Kentucky and Tennessee because of his disdain for slavery, and moved to Illinois, where he ran for Congress. He lost his bid for Congress in 1846 to Abraham Lincoln. In recalling his own conversion, Peter Cartwright shared:

I went with weeping multitudes and bowed before the preaching stand, and earnestly prayed for mercy. In the midst of a solemn struggle of soul, an impression

was made upon my mind, as though a voice said to me:
"Thy sins are all forgiven thee."

New Hampshire, State of (October 21, 1785), issued this official proclamation of the State, signed by President (Governor) John Langdon of New Hampshire:

A Proclamation For A General Thanksgiving
THE munificent Father of Mercies, and Sovereign Disposer of Events, having been graciously pleased to relieve the UNITED STATES of AMERICA from the Calamities of a long and dangerous war:
through the whole course of which, he continued to smile on the Labours of our Husbandmen, thereby preventing Famine (the almost inseparable Companion of War) from entering our Borders; - eventually restored to us the blessings of Peace, on Terms advantageous and honourable:

And since the happy Period, when he silenced the Noise of contending Armies, has graciously smiled on the Labours of our Hands, caused the Earth to bring forth her increase in plentiful Harvests, and crowned the present Year with new and additional Marks of his unlimited Goodness:

It therefore becomes our indispensable Duty, not only to acknowledge, in general with the rest of Mankind, our dependence on the Supreme Ruler of the Universe, but as a People peculiarly favoured, to testify our Gratitude to the Author of all our Mercies, in the most solemn and public manner.

I DO therefore, agreeably to a Vote of the General Court, appointing Thursday the 24th Day of November next, to be observed and kept as a Day of GENERAL THANKSGIVING throughout this State, by and with the Advice of Council, issue this Proclamation, recommending to the religious Societies of every Denomination, to assemble on that Day, to celebrate the Praises of our divine Benefactor;

to acknowledge our own Unworthiness, confess our manifold Transgressions, implore his Forgiveness, and intreat the continuance of those Favours which he had been graciously pleased to bestow upon us;

that he would inspire our Rulers with Wisdom, prosper our Trade and Commerce, smile upon our Husbandry, bless our Seminaries of Learning, and spread the Gospel of his Grace over all the Earth.

And all servile Labour is forbidden on said Day.

GIVEN at the Council-Chamber in Concord, this Twenty-first Day of October, in the Year of our LORD, One Thousand Seven Hundred and Eighty-five, and in the Tenth Year of the Independence of the UNITED STATES of AMERICA.

Virginia, Statute of Religious Liberty of (January 16, 1786), stated:

Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend not only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy

Author of our Religion, who, being Lord both of the body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do:

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

New Hampshire, State of (February 21, 1786), under President (Governor) John Langdon of New Hampshire, made an official Proclamation for a Day of Public Fasting and Prayer:

A Proclamation For A Day of Public FASTING and PRAYER Throughout this State [1786]:

Vain is the acknowledgement of a Supreme Ruler of the Universe, unless such acknowledgements influence our practice, and call forth those expressions of homage and adoration that are due to his character and providential government, agreeably to the light of nature, enforced by revelation, and countenanced by the practice of civilized nations, in humble and fervent application to the throne for needed mercies, and gratitude for favors received.

It having been the laudable practice of this State, at the opening of the Spring, to set apart a day for such denomination, to assemble together on said day, in their respective places of public worship;

that the citizens of this State may with one heart and voice, penitently confess their manifold sins and transgressions, and fervently implore the divine benediction, that a true spirit of repentance and humiliation may be poured out upon all orders and degrees of men, and a compleat and universal reformation take place:

that he who gave wisdom and fortitude in the scenes of battle, would give prudence and direction to extricate us from succeeding embarrassments, build up, support and establish this rising Empire;

particularly, that he would be pleased to bless the great Council of the United States of America, and direct their deliberations to the wise and best determinations, succeed our embassies at foreign Courts, bless our Allies, and national Benefactors:

that he would always be pleased, to keep this State under his most holy protection: that all in the legislature, executive and judicial departments, may be guided and supported by wisdom, integrity and firmness, that all the people through this State, and through the land, may be animated by a true estimation of their privileges, and taught to secure, by their patriotism and virtue, what they have acquired by their valour:

that a spirit of emulation, industry, economy and frugality, may be diffused abroad, and that we may all be disposed to lead quiet and peaceable lives, in all godliness and honesty:

that he would be graciously pleased to bless us in

the seasons of the year, and cause the earth to yield her increase, prosper our husbandry, merchandise, navigation and fishery, and all the labour of our hands, and give us to hear the voice of health in our habitations, and enjoy plenty of our borders:

that unanimity, peace and harmony, may be promoted and continue, and a spirit of universal philanthropy pervade the land: that he would be pleased to smile upon the means of education, and bless every institution of useful knowledge;

and above all, that he would rain down righteousness upon the earth, revive religion, and spread abroad the knowledge of the true GOD, the Saviour of man, throughout the world.

And all servile labour and recreations are forbidden on said day.

GIVEN at the Council-Chamber in Portsmouth, this twenty-first day of February, in the year of our LORD, one thousand seven hundred and eighty-six, and in the tenth year of the Sovereignty and Independence of the United States of America.

Confederation, Congress of the (1787), passed an act in which special lands were designated:

... for the sole use of Christian Indians and the Moravian Brethren missionaries, for civilizing the Indians and promoting Christianity. [This act was extended three times during President Thomas Jefferson's administration.]

Federalist Papers (1787-1788), were a series of articles explaining the need for, and urging the ratification of the United States Constitution by the individual State governments. These articles, which were published in New York newspapers, were written by Alexander Hamilton, James Madison and John Jay under the pen name of "Publius." Without the powerful arguments presented in The Federalist Papers, the Constitution most likely would not have been ratified.

Federalist No. 47: When the legislative and executive powers are united in the same person or body, there can be no liberty, because apprehensions may arise lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner. Were the power of judging joined with the legislative, the life and liberty of the subject would then be the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor.

Federalist No. 51: (James Madison) But the great security against a gradual concentration of the several powers in the same department, consists in giving to those who administer each department, the necessary constitutional means, and personal motives, to resist encroachments of the others.

The provisions for defense must in this, as in all other cases, be made commensurate to the danger of attack.

Ambition must be made to counteract ambition. The

interest of the man must be connected with the constitutional rights of the place.

It may be a reflection on human nature that such devices should be necessary to control the abuses of government.

But what is government itself but the greatest of all reflections on human nature?

If angels were to govern men, neither external or internal controls on government would be necessary.

In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself.

A dependence on the people is, no doubt, the primary control on the government; but experience has taught mankind the necessity of auxiliary precautions.

In republican government, the legislative authority necessarily predominates.

Federalist No. 81: (Alexander Hamilton): In the first place, there is not a syllable in the plan under consideration which directly empowers the national courts to construe the laws according to the spirit of the Constitution.

Frelinghuysen, Theodore (1787-1862), was an American politician and educator. He served as U. S. Senator, 1829-35; chancellor of the University of New York, 1839-50, and president of Rutgers College, 1850-61. Theodore Frelinghuysen corresponded with Presidential candidate Henry Clay after Clay had narrowly failed to be elected:

Let us look away to the brighter and better prospects and surer hopes in the promise and consolations of the Gospel of our Saviour. I pray, my honored sir, that your heart may seek this blessed refuge, stable as the everlasting hills, and let this be the occasion to prompt an earnest, prayerful, and, the Lord grant it may be, a joyful search after the truth as it is in Christ Jesus.

While serving in the office of the President of the American Bible Society, 1846-61, Theodore Frelinghuysen wrote in a letter:

The Bible has done it sir! Seal up this one Volume and in a half century all these hopes would wither and these prospects perish forever. These sacred temples would crumble or become the receptacles of pollution and crime....

The influence of this sacred Volume alone can achieve it. Let it find its way into every cottage until the whole mass of our population shall yield to its elevating power; and under the benignant smiles of Him who delights to bless the Word, our government, the last hope of liberty, will rest on foundations against which the winds and waves shall beat in vain.

Willard, Emma (February 23, 1787-April 15, 1870), was an American educator and historian. She was a leader in the movement to

provide higher education among women. Emma Willard was born in Berlin, Connecticut and began teaching at the age of sixteen. She was married to John Willard in 1809 and with his help she established a girl's boarding school and later a girl's seminary at Middleton, Vermont. The seminary was moved to New York and became the Emma Willard School. She wrote many successful books and later built a school for women in Athens, Greece.

In 1843, American historian Emma Willard wrote:

The government of the United States is acknowledged by the wise and good of other nations, to be the most free, impartial, and righteous government of the world; but all agree, that for such a government to be sustained for many years, the principles of truth and righteousness, taught in the Holy Scriptures, must be practiced. The rulers must govern in the fear of God, and the people obey the laws.

In commenting on the United States, Emma Willard stated:

In observing the United States, there is much to convince us, that an Almighty, Overruling Providence, designed from the first, to place here a great, united people.

In 1857, Emma Willard published a book for children entitled, *Morals for the Young: or, Good Principles Instilling Wisdom*. In it she stated:

My Dear Children and Youth: -

Since, then, wisdom teaches us to rate everything at its just value, it is wise to seek the favor and fear the frown of God, rather than to seek the favor, and fear the frown of men. . . .

Look upon a Savior's cross. . . ask pardon. . . and the Holy Spirit's guidance. . . receive the Christian's armor.

Constitutional Convention (May 14, 1787), began at the State House (Independence Hall) for the purpose of revising the Articles of Confederation and formulating the Constitution. George Washington, who had been unanimously elected as President of the Convention, rose during the Convention and admonished the delegates:

If to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the Hand of God!

Constitutional Convention (June 28, 1787), Thursday, was embroiled in a debate over how each state was to be represented in the new government. The hostile feelings created by the smaller states being pitted against the larger states, was so bitter that some delegates actually left the Convention.

Benjamin Franklin, being the President (Governor) of Pennsylvania, hosted the rest of the 55 delegates attending the Convention. Being the senior member of the convention at 81 years of age, he commanded the respect of all present, and, as recorded in James Madison's detailed records, rose to speak in this moment of crisis:

Mr. President:

The small progress we have made after 4 or 5 weeks close attendance & continual reasonings with each other - our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding.

We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances.

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding?

In the beginning of the Contest with G. Britain, when we were sensible of danger, we had daily prayer in this room for Divine protection. - Our prayers, Sir, were heard, & they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending Providence in our favor.

To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that 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 proofs I see of this truth - that God Governs in the affairs of men. 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 labor in vain that build it." I firmly believe this; and 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 partial local interests; our projects will be confounded, and we ourselves shall become a reproach and byword down to future ages.

And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

I therefore beg leave to move - that henceforth prayers imploring the assistance of Heaven, and its blessing on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

The response of the convention to Dr. Benjamin Franklin's speech was reported by General Jonathan Dayton, the delegate from New Jersey and later Speaker of the House of Representatives, to William Steele:

American Quotations.txt

The Doctor sat down; and never did I behold a countenance at once so dignified and delighted as was that of Washington at the close of the address; nor were the members of the convention generally less affected. The words of the venerable Franklin fell upon our ears with a weight and authority, even greater than we may suppose an oracle to have had in a Roman senate!

Following Franklin's historical address, Roger Sherman of Connecticut seconded his motion. Edmund Jennings Randolph of Virginia moved:

That a sermon be preached at the request of the convention on the 4th of July, the anniversary of Independence; & thenceforward prayers be used in ye Convention every morning. [Dr. Franklin seconded this motion.]

The clergy of the city responded to this request and a profound change was effected in the convention, as noted by General Jonathan Dayton when they reconvened, July 2, 1787:

The three days of recess were spent in the manner advised by Doctor Franklin... We assembled again; and... every unfriendly feeling had been expelled, and a spirit of conciliation had been cultivated.

On July 4th, the entire Convention assembled in the Reformed Calvinistic Lutheran Church, according to the proposal by Edmund Jennings Randolph of Virginia, and heard a sermon by Rev. William Rogers. His prayer reflected the hearts of the delegates following Franklin's admonition:

We fervently recommend to the fatherly notice... our federal convention... Favor them, from day to day, with thy inspiring presence; be their wisdom and strength; enable them to devise such measures as may prove happy instruments in healing all divisions and prove the good of the great whole;... that the United States of America may form one example of a free and virtuous government...

May we... continue, under the influence of republican virtue, to partake of all the blessings of cultivated and Christian society.

The Reverend James Campbell exhorted the delegates to establish a:

Free and vigorous government.

On September 19, 1787, after the Constitutional Convention endorsed the final form of the Constitution, Ben Franklin went outside the hall in Philadelphia and was asked by a Mrs. Powell: "Well Doctor, what have we got, a republic or a monarchy?" Franklin replied:

A republic, if you can keep it.

On April 9, 1789, only nine days after the first Constitutional Congress convened with a quorum, the House of Representatives and the Senate approved having chaplains open

every session with prayer, paying them a salary of \$500 each.

Confederation, Congress of the (July 13, 1787), passed "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," later shortened to the Northwest Ordinance. This Ordinance, recognized in The United States Code Annotated as one of America's four most significant government documents, was later introduced into Congress by Rufus King, a signer of the Constitution, received House approval, July 21, 1789; received Senate approval, August 4, 1789 and signed into law by President George Washington, August 7, 1789, during the same period the First Amendment was being formulated. In addition to prohibiting slavery within the territory, Article VI, it stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected:

to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory:

to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early a period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

Constitutional Convention (September 17, 1787), called for a vote on the new Constitution. Thirty-nine of the fifty-five delegates at the Constitutional Convention signed the Constitution. By June 21, 1788, nine of the states had ratified it, establishing the Constitution. All of the states had completed ratification by January 10, 1791.

Virtually all of the 55 writers and signers of the United States Constitution of 1787, were members of Christian denominations: 29 Episcopalians, 9 Presbyterians, 7 Congregationalists, 2 Lutherans, 2 Dutch Reformed, 2 Methodists, 2 Roman Catholics, 1 lapsed Quaker and sometimes Anglican, and 1 open Deist - Dr. Franklin who attended every kind of Christian worship, called for public prayer, and contributed to all denominations. [See Congress of the United States of America, January 19, 1853.]

American Quotations.txt
Nicholas Gilman, Congregationalist

Massachusetts

Elbridge Gerry, Episcopalian
Rufus King, Episcopalian
Caleb Strong, Congregationalist
Nathaniel Gorham, Congregationalist

Connecticut

Roger Sherman, Congregationalist
William Samuel Johnson, Episcopalian
Oliver Ellsworth, Congregationalist

New York

Alexander Hamilton, Episcopalian
John Lansing, Dutch Reformed (?)
Robert Yates, Dutch Reformed

New Jersey

William Patterson, Presbyterian
William Livingston, Presbyterian
Jonathan Dayton, Episcopalian
David Brearley, Episcopalian
William Churchill Houston, Presbyterian

Pennsylvania

Benjamin Franklin, Deist
Robert Morris, Episcopalian
James Wilson, Episcopalian/Deist
Gouverneur Morris, Episcopalian
Thomas Mifflin, Quaker/Lutheran
George Clymer, Quaker/Lutheran
Thomas FitzSimmons, Roman Catholic
Jared Ingersoll, Presbyterian

Delaware

John Dickinson, Quaker/Episcopalian
George Read, Episcopalian
Richard Bassett, Methodist
Gunning Bedford, Presbyterian
Jacob Broom, Lutheran

Maryland

Luther Martin, Episcopalian
Daniel Carroll, Roman Catholic
John Francis Mercer, Episcopalian
James McHenry, Presbyterian
Daniel of St. Thomas Jennifer, Episcopalian

Virginia

George Washington, Episcopalian
James Madison, Episcopalian
George Mason, Episcopalian
Edmund Jennings Randolph, Episcopalian
James Blair, Jr., Episcopalian
James McClung,
George Wythe, Episcopalian

North Carolina

William Richardson Davie, Presbyterian
Hugh Williamson, Presbyterian/Deist (?)
William Blount, Presbyterian
Alexander Martin, Presbyterian/Episcopalian

American Quotations.txt
Richard Dobbs Spaight, Jr., Episcopalian

South Carolina

John Rutledge, Episcopalian
Charles Cotesworth Pinckney, Episcopalian
Pierce Butler, Episcopalian
Charles Pinckney, III, Episcopalian

Georgia

Abraham Baldwin, Congregationalist
William Leigh Pierce, Episcopalian
William Houstoun, Episcopalian
William Few, Methodist

United States of America, Constitution of the (September 17, 1787), states:

Preamble. We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Article I, Section 7, Paragraph 2. If any bill shall not be returned by the President within ten Days (Sundays excepted)...

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.

The Oath of Office for both the U.S. Senators, usually administered by the Vice President, and the U.S. Representatives, administered by the Speaker of the House, states:

I, _____, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter: So help me God.

Delaware, State of (December 7, 1787), was the 1st State admitted to the Union. The Constitution of the State of Delaware, adopted 1776, stated:

Article XXII. Every person who shall be chosen a member of either house, or appointed to any office or place of trust...shall...make and subscribe the following declarati on, to wit: "I, _____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; I do acknowledge the holy scriptures of the Old and New Testaments to be given by divine inspiration." (until 1792)

The Constitution of the State of Delaware, adopted 1831, stated:

It is the duty of all men frequently to assemble together for the public worship of the Author of the Universe; and piety and morality, on which the prosperity of communities depends, are thereby promoted....

No power shall or ought to be invested in or assumed by any magistrate that shall in any case interfere with... the free exercise of religious, , worship.

The Constitution of the State of Delaware, adopted 1897, stated:

Preamble. Through Divine Goodness all men have, by nature, the rights of worshipping and serving their Creator according to the dictates of their consciences.

Article I, Section 1. It is the duty of all men frequently to assemble together for the public worship of Almighty God; and piety and morality, on which the prosperity of communities depends, are hereby promoted.

Pennsylvania, State of (December 12, 1787), was the 2nd State admitted to the Union. The Constitution of the State of Pennsylvania, adopted 1776, stated:

Preamble. We, the people of Pennsylvania, grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance, do ordain and establish this Constitution.

Frame of Government, Chapter 2, Section 10. And each member [of the legislature], before he takes his seat, shall make and subscribe the following declaration, viz: "I do believe in one God, the Creator and Governour of the Universe, the Rewarder of the good and Punisher of the wicked, and I do acknowledge the Scriptures of the Old and New Testament to be given by Divine Inspiration."

On March 1, 1780, the legislature of the State of Pennsylvania passed an Act abolishing slavery within the State. The Constitution of the State of Pennsylvania, adopted 1874, stated:

Preamble. We, the people of Pennsylvania, grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance, do ordain and establish this Constitution.

Article I, Section 3. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.

New Jersey, State of (December 18, 1787), was the 3rd State admitted to the Union. The Constitution of the State of New

Jersey, adopted 1776, stated:

Article XVIII. That no person shall ever, within this Colony, be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience;

That there shall be no establishment of any one religious sect in this Province, in preference to another; and that no Protestant inhabitant of this Colony shall be denied the enjoyment of any civil right, merely on account of his religious principles;

That all persons, professing a belief in the faith of any Protestant sect, and who should demean himself peaceably under the government, should be capable of being elected unto any office of profit or trust, or of being a member of either branch of the Legislature.

On February 15, 1804, the legislature of the State of New Jersey passed an Act which abolished slavery within the State. The Constitution of the State of New Jersey, adopted 1844 and 1947, stated:

Preamble. We, the people of the State of New Jersey, grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations, do ordain and establish this Constitution.

Article I, Section 3. No person shall be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience.

Georgia, State of (January 2, 1788), was the 4th State admitted to the Union. The Constitution of the State of Georgia, adopted 1777, stated:

Preamble. We, the people of Georgia, relying upon protection and guidance of Almighty God, do ordain and establish this Constitution.

Article VI. All members of the Legislature shall be of the Protestant religion. . . . The representatives shall be chosen out of the residents in each county. . . and they shall be of the Protestant religion.

Article LVI. All persons whatever shall have the free exercise of their religion; provided it not be repugnant to the peace and safety of the State; and shall not, unless by consent, support any teacher or teachers except those of their own profession.

The Constitution of the State of Georgia, adopted 1798, stated:

Article IV, Section 10. No person within this State shall, upon any pretense, be deprived of the inestimable privilege of worshipping God. . . nor shall any person be denied the enjoyment of any civil right

merely on account of his religious principles.

The Constitution of the State of Georgia, adopted 1945, stated:

Preamble. We, the people of Georgia, relying upon protection and guidance of Almighty God, do ordain and establish this Constitution.

Article I, Section 2-112. All men have the natural and inalienable right to worship God, each according to the dictates of his own conscience.

Connecticut, State of (January 9, 1788), was the 5th State admitted to the Union. The Constitution of the State of Connecticut, adopted 1776, stated:

The People of this State...by the Providence of God...hath the sole and exclusive right of governing themselves as a free, sovereign, and independent State...and forasmuch as the free fruition of such liberties and privileges as humanity, civility, and Christianity call for, as is due to every man in his place and proportion...hath ever been, and will be the tranquility and stability of Churches and Commonwealth; and the denial thereof, the disturbances, if not the ruin of both. (until 1818)

In October of 1777, the legislature of the State of Connecticut passed an Act abolishing slavery within the State. The Constitution of the State of Connecticut, adopted 1818, stated:

Preamble. The People of Connecticut, acknowledging with gratitude the good Providence of God in permitting them to enjoy a free government, do...establish this Constitution.

Article VII, Section 1. It being the duty of all men to worship the Supreme Being, the Great Creator and Preserver of the Universe, and their right to render that worship, in the mode most consistent with the dictates of their consciences...

And each and every society or denomination of Christians in this State shall have and enjoy the same and equal powers, rights, and privileges, and shall have power and authority to support and maintain the ministers or teachers of their respective denominations, and to build and repair houses for public worship, by a tax on the members of any such society only, to be laid by a major vote of the legal voters assembled at any society meeting, warned and held according to law, or in any other manner.

Massachusetts, State of (February 6, 1788), was the 6th State admitted to the Union. The Constitution of Massachusetts, adopted 1780, stated:

Preamble. We, therefore, the people of Massachusetts, acknowledging, with grateful hearts, the goodness of the great Legislator of the Universe, in

affording us, in the course of His Providence, an opportunity, deliberately and peaceably, without fraud, violence, or surprise, of entering into an original, explicit, and solemn compact with each other; . . . and devoutly imploring His direction in so interesting a design.

The Governor shall be chosen annually; and no person shall be eligible to this office, unless, at the time of his election, . . . he shall declare himself to be of the Christian religion.

Chapter VI, Article I. Any person chosen governor, or lieutenant-governor, counsellor, senator, or representative, and accepting the trust, shall before he proceed to execute the duties of his place or office, take, make and subscribe the following declaration, viz. "I, _____, do declare, that I believe the Christian religion, and have firm persuasion of its truth."

Part I, Article II. It is the right, as well as the duty, of all men in society, publicly, and at stated seasons, to worship the Supreme Being, the Great Creator and Preserver of the Universe. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping God in the manner and seasons, most agreeable to the dictates of his own conscience, or for his religious profession of sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship.

Part I, Article III. As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion, and morality; and as these cannot be generally diffused throughout a community but by the institution of the public worship of God and of public instructions, in piety, religion, and morality:

Therefore to promote their happiness and secure the good order and preservation of their government, the People of this Commonwealth have the right to invest their legislature with power to authorize and require, and the legislature shall from time to time authorize and require, the several towns, parishes, precincts, and other bodies-politic or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of God and the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntary.

And the people of this commonwealth have also a right to, and do, invest their legislature with authority to enjoin on all the subjects an attendance upon the instructions of the public teachers aforesaid at stated times and seasons, if there be any on whose instructions they can conscientiously attend. . . .

Because a frequent recurrence to the fundamental principles of the Constitution, and a constant adherence to those of piety, justice, moderation, temperance, industry, and frugality, are absolutely

necessary to preserve the advantage of liberty and to maintain a free government, the people ought consequently to have a particular regard to all those principles in the choice of their officers and representatives;

And they have a right to require of their lawgivers and magistrates an exact and constant observance of them in the formation and execution of all laws necessary for the good of the commonwealth....

Any person chosen governor, lieutenant governor, counsellor, senator, or representative, and accepting the trust, shall subscribe a solemn profession that he believes in the Christian religion, and has a firm persuasion of its truth....

And every denomination of Christians, demeaning themselves peaceably and as good subjects of the commonwealth, shall be equally under the protection of the law; and no subordination of, any one sect or denomination shall ever be established by law. (until 1863)

On March 1, 1780, in the "Declarations of Rights," Article I, the legislature of the State of Massachusetts passed an Act abolishing slavery within the State. The Constitution of the State of Massachusetts, adopted 1919, stated:

Preamble. We, therefore, the people of Massachusetts, acknowledging, with grateful hearts, the goodness of the great Legislator of the Universe, in affording us, in the course of His providence... and devoutly imploring His direction in so interesting a design... establish this Constitution.

Declaration of Rights, Article II. It is the right as well as the duty of all men in society, publicly, and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the Universe.

Declaration of Rights, Article III. As the public worship of God and instructions in piety, religion and morality, promote the happiness and prosperity of a people and the security of republican government.

Maryland, State of (April 28, 1788), was the 7th State admitted to the Union. The Constitution of the State of Maryland, adopted 1776, stated:

Preamble. We, the people of the state of Maryland, grateful to Almighty God for our civil and religious liberty.

Article XXXV. That no other test or qualification ought to be required, on admission to any office of trust or profit, than such oath of support and fidelity to this State and such oath of office, as shall be directed by this Convention, or the Legislature of this State, and a declaration of a belief in the Christian religion.

Article XXXVI. That the manner of administering an oath to any person, ought to be such, as those of the religious persuasion, profession, or denomination, of

which such person is one, generally esteem to most effectual confirmation, by the attestation of the Divine Being.

Article XIX; XXXIII. That, as it is the duty of every man to worship God in such a manner as he thinks most acceptable to him; all persons, professing the Christian religion, are equally entitled to protection in their religious liberty;

wherefore no person ought by any law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice; unless under colour of religion, any man shall disturb the good order, peace or safety of the State or shall infringe the laws of morality...

yet the Legislature may, in their discretion, lay a general and equal tax, for the support of the Christian religion; leaving to each individual the power of appointing the payment over the money, collected from him, to the support of any particular place of worship or minister, or for the benefit of the poor or his own denomination, of the poor in general if any particular bounty;

but the churches, chapels, glebes, and all other property now belonging to the Church of England, ought to remain the Church of England forever. (until 1851)

The Constitution of the State of Maryland, adopted 1851, declared that no other test or qualification for admission to any office of trust or profit shall be required than the official oath and:

A declaration of belief in the Christian religion; and if the party shall profess to be a Jew the declaration shall be of his belief in a future state of rewards and punishments.

The Constitution of the State of Maryland, adopted 1864, required all State officers to make:

A declaration of belief in the Christian religion, or of the existence of God, and in a future state of rewards and punishments.

The Constitution of the State of Maryland, adopted 1867, stated:

Preamble. We, the people of the State of Maryland, grateful to Almighty God for our civil and religious liberty.

Article XXXVI. That as it is the duty of every man to worship God in such manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty.

Article XXXVI. That no religious test ought ever to be required as a qualification for any office of profit or trust in this state, other than a declaration of belief in the existence of God.

year Maryland was admitted to the Union. The State Seal pictured a farmer and a fisherman, reflecting the occupations of the early settlers; a shield with the coat of arms of the Calverts and the Crosslands (Alicia Crossland was the mother of the first Baron of Baltimore, George Calvert); and beneath the shield is the Latin motto:

Scuto Bonae Voluntatis Tuae Coronasti Nos (Thou hast crowned us with the shield of Thy good will - Psalms 5:12).

South Carolina, State of (May 23, 1788), was the 8th State admitted to the Union. The Constitution of the State of South Carolina, adopted 1778, stated:

Preamble. We, the people of the State of South Carolina...grateful to God for our liberties, do ordain and establish this Constitution for the preservation and perpetuation of the same.

Article III. [Privy Council and State officers to be] all of the Protestant religion.

Article XII...The qualifications of electors shall be that every...person, who acknowledges the being of a God, and believes in the future state of rewards and punishments...[is eligible to vote].

No person shall be eligible to sit in the house of representatives unless he be of the Protestant religion.

No person shall be eligible to a seat in the said senate unless he be of the Protestant religion.

Article XXXVIII. That all persons and religious societies, who acknowledge that there is one God, and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated.

The Christian Protestant religion shall be deemed, and is hereby constituted and declared to be, the established religion, of this State.

That all denominations of Christian Protestants in this State, demeaning themselves peaceably and faithfully shall enjoy equal religious and civil privileges.

To accomplish this desirable purpose without injury to the religious property of those societies of Christians which are by law already incorporated for the purpose of religious worship, and to put it fully into the power of every other society of Christian Protestants, either already formed or hereafter to be formed, to obtain the like incorporation, it is hereby constituted, appointed, and declared that the respective societies of the Church of England, that are already formed in this State for the purpose of religious worship, shall continue incorporate and hold the religious property now in their possession.

And that whenever fifteen or more male persons not under twenty-one years of age, professing the Christian Protestant religion, and agreeing to unite themselves in a society for the purposes of religious worship, they shall (on complying with the terms hereinafter

mentioned) be and be constituted a Church, and be esteemed and regarded in law as of the established religion of the State, and on a petition to the legislature shall be entitled to be incorporated and to enjoy equal privileges.

That every society of Christians so formed shall give themselves a name or denomination, by which they shall be called and known in law, and all that associated with them for the purpose of worship shall be esteemed as belonging to the society so called; but that previous to the establishment and incorporation of the respective societies of every denomination as aforesaid, and in order to entitle them thereto, each society so petitioning shall have agreed to and subscribed in a book the five following articles - without which no agreement or union of men upon pretence of religion, shall entitle them to be incorporated and esteemed as a church of the established religion in this State. (See Locke's Const., Arts. 97-100):

I. That there is one Eternal God, and a future state of rewards and punishments.

II. That God is publicly worshipped.

III. That the Christian religion is the true religion.

IV. That the Holy Scriptures of the Old and New Testaments are of Divine inspiration, and are the rule of faith and practices

V. That it is lawful and the duty of every man being thereunto called by those that govern, to bear witness to truth. That every inhabitant of this State, when called to make an appeal to God as a witness to truth, shall be permitted to do it in that way which is most agreeable to the dictates of his own conscience. And that the people of this State may forever enjoy the right of electing their own pastors or clergy, and, at the same time, that the State may have sufficient security for the due discharge of the pastoral office by those who shall be admitted to be clergymen, no person shall officiate as minister of any established church who shall not have been chosen by a majority of the society to which he shall minister, or by persons appointed by the said majority to choose and procure a minister for them, nor until the minister so chosen and appointed shall have made and subscribed the following declaration, over and above the aforesaid five articles, viz.:

That he is determined, by God's grace, out of the Holy Scriptures, to instruct the people committed to his charge, and to teach nothing (as required of necessity to eternal salvation) but that which he shall be persuaded may be concluded and proved from the Scriptures; that he will use both public and private admonitions, as well to the sick as to the whole within his cure, as need shall require and occasion shall be given; and that he will be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same; that he will be diligent to frame and fashion his own self and his family according to the doctrine of Christ, and to make both himself and them, as much as in him lieth, wholesome examples and patterns to the flock of Christ; that he will maintain and set forward, as much as he

can, quietness, peace, and love among all the people, and especially among those who are or shall be committed to his charge.

No person shall disturb or molest any religious assembly, nor shall use any reproachful, railing, or abusive language against any Church, that being the certain way of disturbing the peace, and of hindering the conversion of any to the truth, by engaging them in quarrels and animosities, to the hatred of the professors, and that professions which otherwise they might be brought to assent to....

No person shall, by law, be obliged to pay toward the maintenance and support of a religious worship that he does not freely join in, or has not voluntarily engaged to support.

But the churches, chapels, parsonages, glebes, and all other property now belonging to any societies of the Church of England, or any other religious society, shall remain and be secured to them forever.

They should chose by ballot from among themselves, or from the people at large, a governor and commander-in-chief, a lieutenant-governor, and privy council, all of the Protestant religion; that no person should be eligible to a seat in the Senate unless he be of the Protestant religion; that no person should be eligible to sit in the House of Representatives unless he be of the Protestant religion.

The Constitution of the State of South Carolina, adopted 1790, stated:

Article VIII, Section I. The free exercise and enjoyment of religious profession and worship.... shall forever hereafter be allowed within this State... provided, that the liberty of conscience thereby declared shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of this State.

Article XXXVIII. That all persons and religious societies, who acknowledge that there is one God, and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated....

That all denominations of Christian[s]... in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges.

The Constitution of the State of South Carolina, adopted 1895, stated:

Preamble. We, the people of the State of South Carolina... grateful to God for our liberties, do ordain and establish this Constitution for the preservation and perpetuation of the same.

Article XVII, Section 4. No person who denies the existence of a Supreme Being shall hold any office under this Constitution.

New Hampshire, State of (June 21, 1788), was the 9th State

admitted to the Union, completing the ratification of the United States Constitution. The Constitution of the State of New Hampshire, adopted 1776, stated:

That morality and piety, rightly grounded on evangelical principles would give the best and greatest security to government, and would lay in the hearts of men the strongest obligation to due subjection; and that the knowledge of these was most likely to be propagated by the institution of the public worship of the Deity and instruction in morality and religion.

In 1792, the legislature of the State of New Hampshire passed the "Bill of Rights," Article I, which abolished slavery within the State. The Constitution of the State of New Hampshire, adopted 1784 and 1792, stated:

[Representatives and Senators are to be of the] Protestant religion. (until 1877)

Declaration of rights. The open denial of the being and existence of God or of the Supreme Being is prohibited by statute, and declared to be blasphemy.

Part One, Article I, Section V. Every individual has a natural and unalienable right to worship God according to the dictates of his own conscience, and reason; and no subject shall be hurt, molested, or restrained in his person, liberty or estate for worshipping God, in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession, sentiments or persuasion; provided he doth not disturb the public peace, or disturb others, in their religious worship.

Article I, Section VI. As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection; and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity and of public instruction in morality and religion;

therefore, to promote these important purposes, the people of this state have a right to empower, and do hereby fully empower, the legislature to authorize from time to time, the several towns, parishes, bodies-corporate, or religious societies within this State, to make adequate provision at their own expense, for the support and maintenance of public Protestant teachers of piety, religion and morality.

And every denomination of Christians demeaning themselves quietly, and as good citizens of the state, shall be equally under the protection of the laws; and no subordination of any one sect or denomination to another, shall ever be established by law.

Virginia, State of (June 25, 1788), was the 10th State admitted to the Union. The Constitution of the State of Virginia, adopted June 12, 1776, stated:

American Quotations.txt

Bill of Rights, Article XVI. That Religion, or the Duty which we owe our Creator, and the Manner of discharging it, can be directed only by Reason and Convictions, not by Force or Violence; and therefore all Men are equally entitled to the free exercise of Religion, according to the Dictates of Conscience; and that it is the mutual Duty of all to practice Christian Forbearance, Love, and Charity towards each other.

New York, State of (July 26, 1788), was the 11th State admitted to the Union. The Constitution of the State of New York, adopted 1777, stated:

Article XXXVIII. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed, within this State, to all mankind: Provided, that the liberty of conscience, hereby granted, shall not be so construed as to excuse acts of licentiousness.

On March 29, 1799, the State of New York, in the twenty-second session, second meeting of the legislature, passed an Act which abolished slavery within the State. The Constitution of the State of New York, adopted 1777 and 1821, stated:

And Whereas we are required, by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind:

This Convention doth further, in the name and by the authority of the good people of this State, ordain, determine, and declare that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind:

Provided, That the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this State.

And Whereas the ministers of the gospel are, by their profession, dedicated to the service of God and the cure of souls... ought not to be diverted from the great duties of their function.

Blasphemy is a crime at common law and is not abrogated by the constitution.

The Constitution of the State of New York, adopted 1846, stated:

Preamble. We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution.

North Carolina, State of (July 30, 1788), during the debates of the Convention to ratify of the Federal Constitution, Governor Samuel Johnston stated:

I know but two or three States where there is the least chance of establishing any particular religion. The people of Massachusetts and Connecticut are mostly Presbyterians. In every other State, the people are divided into a great number of sects. In Rhode Island, the tenets of the Baptists, I believe, prevail. In New York, they are divided very much; the most numerous are the Episcopalians and the Baptists. In New Jersey, they are as much divided as we are. In Pennsylvania, if any sect prevails more than others, it is that of the Quakers. In Maryland, the Episcopalians are most numerous, though there are other sects. In Virginia, there are many sects; you all know what their religious sentiments are. So in all the Southern States they differ; as also New Hampshire. I hope, therefore, that gentlemen will see there is no cause of fear that any one religion shall be exclusively established.

On July 30, 1788, State delegate Henry Abbott commented at the Convention to ratify the Federal Constitution:

Many wish to know what religion shall be established. I believe a majority of the community are Presbyterians. I am, for my part, against any exclusive establishment; but if there were any, I would prefer the Episcopal.

In expressing concern in the North Carolina legislature over the absence of a religious test in the Federal Constitution, delegate Henry Abbott vented:

If there be no religious test required, pagans, deists, and Mahometans might obtain office among us, and that the senators and representatives might all be pagans.

Judson, Adoniram (August 9, 1788-April 12, 1850), was the first American foreign missionary. He helped establish the American Board of Commissioners for Foreign Missions, translated the Bible in the language of Burma (1840), and compiled the Burmese-English Dictionary (1849).

The conversion of Adoniram Judson is recounted:

Adoniram was born in Malden, Massachusetts, in 1788. His father was a Congregationalist pastor... At age sixteen, Adoniram entered Providence College (renamed Brown University shortly after he began his studies). Here he met a young infidel named Jacob Eames. Both he and Adoniram were of quick wit, had a flair for the dramatic, and loved to study. Often they would debate and discuss their future careers, politics, philosophy, and religion late into the evening. Adoniram's religious arguments grew feeble before the wit and logic of Eames' atheism, and before his graduation, Adoniram declared himself an atheist.

After commencement, Adoniram went home to his parents and informed them that he was an atheist and planned to taste the pleasures of the world. His father tried to reason with him, and his mother was broken-

hearted, but Adoniram would not be deterred. He left for New York City, intending to be a playwright, and although the excitement of his new circumstances drove from his mind the arguments of his father, he could not forget the tears of his mother.

Because of Adoniram's atheistic beliefs and his rejection of his parents' standards, God allowed him to fall into the depths of sin. After a year in New York City, Adoniram decided to travel west. The first night he stopped at a small inn. There was one bed left, separated from a dying man by only a curtain...

But though the night was still, he could not sleep. In the next room beyond the partition he could hear sounds, not very loud; footsteps coming and going; a board creaking; low voices; a groan or gasp. These did not disturb him unduly - not even the realization that a man might be dying. Death was a commonplace in Adoniram's New England. It might come to anyone, at any age. What disturbed him was the thought that the man in the next room might not be prepared for death. Was he himself?...

There was a terror in these fantastically unwinding ideas. But as they presented themselves, another part of himself jeered. Midnight fancies! that part said scornfully. What a skin-deep thing this freethinking philosophy of Adoniram Judson, valedictorian, scholar, teacher, ambitious man, must be! What would the classmates at Brown say to these terrors of the night, who thought of him as bold in thought? Above all what would Eames say - Eames the clear-headed, skeptical, witty, talented? He imagined Eames laughter and felt shame.

When Adoniram woke the sun was streaming in at the window. His apprehensions had vanished with the darkness. He could hardly believe he had given in to such weakness. He dressed quickly and ran downstairs, looking for the innkeeper... He found his host, asked for the bill, and - perhaps noticing the man somber-faced - asked casually whether the young man in the next room was better. "He is dead," was the answer...

"Did you know who he was?"

"Oh yes, Young man from the college in Providence. Name was Eames, Jacob Eames."

How he got through the next few hours, Adoniram was never also to remember. Only the words, "Lost, lost, lost," echoed through his mind. The truth of Scripture struck deep in his heart. He knew then that his father was right. He knew Eames was lost! Lost for eternity!

Adoniram returned home and made the startling announcement to his parents that he was enrolling in Andover Theological College for the fall of 1818. He was not a Christian when he enrolled, but in December, he trusted Christ as his Lord and Savior. In June of the following year, he placed himself under his father's authority and joined the church his father was pastoring...

In 1809, God planted in him a vision for missions through a book by a British army officer entitled An Account of an Embassy to the Kingdom of Ava. At first he felt a sense of "missionary zeal," but it soon died

away. Later, during a time of meditation and prayer, Adoniram fully committed himself to be obedient to the Great Commission and to "go."

At Andover Theological Seminary, he became the leader of a missionary movement out of which grew the American Board of Commissioners for Foreign Missions. He was sent to England to seek the financial support of the London Missionary Society. On the way his ship was captured by a French privateer, and he was thrown into a French prison. He eventually escaped and found his way to England, only to be turned down for financial support. His mission was to be entirely American funded.

In February of 1812, Adoniram married Ann (Nancy) Hasseltine. In his letter to her father asking permission to wed, he wrote:

I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure, and her subjection to the hardships and sufferings of missionary life, whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left His heavenly home, and died for her and for you; for the sake of perishing, immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with the crown of righteousness, brightened with the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?"

Nancy's father, impressed with Adoniram's dedication and character gave his consent. Just two weeks after their marriage, Adoniram and Nancy left for India under the support of the Congregationalist Church.

During the voyage, Adoniram continued a translation of the New Testament from Greek into English, and as he did so he became convinced of the Baptist position. Shortly after their arrival at Serampore he and Nancy were baptized by William Ward, an assistant to missionary William Carey. As a result he felt compelled to resign from the Congregationalists and solicit the American Baptists for support, though as yet they had no missionary society.

They met with immediate resistance from the British East India Company, who would not allow Americans to remain in their territories. The Judson's then sailed to Java, Penang, Madras, and finally, after weeks of being hounded by the Company they took passage from Madras on the only ship available, and that was bound for Rangoon in Burma.

In 1813, they arrived in Myanmar, where he remained for 30 years. Nancy gave birth to their second child, Roger William Judson, (their first was stillborn during the tumultuous sea voyages). Their joy was short-lived as the boy contracted a tropical disease and died.

The loss of their second child became an opportunity to form an unlikely friendship with the Viceroy of Rangoon and his wife, which in turn gave them some protection from the continual harassment of corrupt Burmese officials.

Learning the language gave way to teaching and translation of the Bible. Nancy started a school to educate Burmese girls. With the arrival of a printer and press, Adoniram began to print tracts and portions of the New Testament in Burmese.

His first breakthrough came when he decided to build a Zayat, a Buddhist-style meditation room, on a main street. This allowed him to hold meetings and teach passers by in a way that was not foreign to them. He even visited a Buddhist service to learn how the meetings were conducted. His efforts bore fruit and after six years, they had their first convert, Maung Nau.

The conversion of Maung Nau "gave the mission a new impetus" as Christianity no longer was viewed as just a western religion: Rangoon's idle curiosity about the new religion had been satisfied. The enquirers who came now were genuinely interested in it as a faith for themselves.

Adoniram tried unsuccessfully to petition the despotic Emperor to allow religious freedom, but he would not hear of it. Adoniram continued to preach the Gospel as best he could. News of Judson's failure with the Emperor led to increased persecution of the believers, yet despite this they remained faithful. Adoniram insisted that converts undergo intense training before he would baptize them, as preparation for persecution.

He avoided direct affronts to the Emperor or the Buddhist religion, and respectfully wore, in the presence of the Emperor, a white robe which would mark him out as a religious teacher, without allowing him to be confused with a Buddhist priest (who wore yellow).

For some time Burma had been raiding East India Company territory because they took the English commander's refusal to fight as a sign of weakness. This led to the eruption of war and on June 8, 1824, Adoniram and medical missionary Dr. Jonathan Price were falsely accused by Burmese officials as spies and arrested. They were imprisoned twenty-one months in the Death Prison, known for its deplorable conditions. Nancy alone was left outside to get help for the prisoners and petition for their release.

After the British defeated the Burmese, Adoniram and Dr. Price were released and reunited with their families. British General Campbell then held a state dinner for the Burmese officials. When the Burmese saw Adoniram and Nancy seated at the head table, they visibly trembled, as they expected retribution for the horrible way they treated the Judsons during the imprisonment. After speaking with the General in English, Nancy turned and spoke politely to the officials in the Burmese language, telling them they had nothing to fear.

Because of his expertise in the Burmese language, Adoniram was imposed upon to help work out the treaty with the King of Burma. While helping with this translation work, Adoniram received a letter in November of 1826, which read:

My dear sir: To one who has suffered so much and
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with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum up the unhappy tidings in a few words - Mrs. Judson is no more.

Shortly after, their daughter Maria, who had been born while Adoniram was in prison, died. A letter was then received from America informing of the death of Adoniram's father.

Adoniram went into deep depression, guilt and self-incrimination. He destroyed all correspondence congratulating him on his part in helping the British in the war. He gave away every penny he had. He wrote to Brown University and returned the honorary doctorate they had given him. At one point he withdrew to the edge of the jungle and dug a grave where he would sit and meditate on the meaning of death. He gradually recovered and with renewed determination, completed his translation work.

During an annual festival in Burma, Adoniram wrote that he had distributed:

...nearly ten thousand tracts, giving to none but those who ask. I presume that there have been six thousand applications at the house. Some come two- or three-months' journey, from the borders of Siam and China - "Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it." Others come from the frontiers of Kathay, a hundred miles north of Ava - "Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known - "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."

It was at this time that he and a colleague George Boardman were instrumental in the conversion of a member of the Karen People, Ko Tha Byu. Ko Tha Byu has come to be known as the Karen Apostle, the virtual founder of Karen Christianity. Recognizing that Christianity was the fulfillment of his people's own legends his ministry resulted in the conversion of thousands. Within 25 years there were 11,878 baptized Karen believers.

On April 10, 1834, after being alone for eight years, Adoniram married Sarah Hall Boardman, the widow of missionary companion George Boardman who died. On October 4, 1840, after twenty-three years of translation work, Adoniram completed translating the Bible from Hebrew and Greek into the Burmese language.

In 1845, he left to visit the United States, and his wife Sarah died during the voyage, being buried on the Island of St. Helena. While in America he met Fanny Forester (known as Emily Chubbuck), a gifted young writer, and they were married on June 2, 1846. On his return to Moulmein (1846; now Mawlamyine) he completed and published his Dictionary, English and Burmese (1849). The dictionary was so well done that it remained the core of all Burmese language translation for over one hundred years.

On April 12, 1850, Adoniram died at the age of sixty-one. Shortly before his death he told his wife, Emily:

Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ and the glories of heaven as I believe are seldom granted to mortal man. It is not because I shrink from death that I wish to live; neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I feel at times towards heaven. But a few years would not be missed from my eternity bliss, and I can well afford to spare them, both for your sake and the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world. Yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood for a yet dearer home - though only a very little like her, for there is no doubt resting on my future.

In 1845, after speaking at one of the many conferences during his brief stay in the United States, Emily asked him why he had not told any stories from the mission field in his short message. He replied that he had given them a story - "the most thrilling one that can be conceived of." Emily replied, "But they had heard it before. They wanted something new of a man who had just come from the Antipodes" (the other side of the globe). Revealing his life's passion, Dr. Judson replied:

Then I am glad they have it to say, that a man coming from the Antipodes had nothing better to tell than the wondrous story of Jesus' dying love.

At the time of Dr. Adoniram Judson's death, there were 7,000 Burmese Christians, 63 churches, 123 missionaries. Throughout the world, there are 2,700 missionaries serving through the missionary societies that Dr. Judson helped establish. The Judson Memorial Church in New York City is named for him.

United States Supreme Court (1789), was "ordained and established" by the Judiciary Act of Congress. Originally consisting of 6 justices, it has since been increased to 9. The Supreme Court Building in Washington, D.C., designed by Cass Gilbert, was completed in 1935. Engraved in stone above the head of the Chief Justice are the Ten Commandments with the great American eagle protecting them. Moses is included among the great lawgivers in Herman A. MacNeil's marble sculpture relief on the east portico. At the beginning of each session of the Court, as the Justices stand before their desks, the crier opens with the invocation:

God save the United States and this Honorable Court.

United States Congress (April 25, 1789), elected the Right Reverend Samuel Provoost (February 26, 1742-September 6, 1815), an Episcopal Bishop, as the first chaplain of the U.S. Senate, appropriating a salary for him to be paid from the Federal treasury. He conducted the service at St. Paul's Chapel, April

30, 1789, following Washington's Inauguration, attended by the President, his staff and all the leaders of the new government. He later officiated the memorial service for George Washington at St. Paul's Chapel, December 31, 1799.

United States Congress (April 27, 1789), passed a resolution in the Senate, and two days later in the House, giving instructions with regards the Inauguration of the George Washington as the first President of the United States:

Resolved, That after the oath shall have been administered to the President, he, attended by the Vice President, and the members of the Senate, and House of Representatives, proceed to St. Paul's Chapel, to hear divine service, to be performed by the Chaplain of Congress already appointed.

A week prior to the Inauguration, April 23, 1789, the schedule of events for that special day was published in the newspaper, Daily Advertiser:

On the morning of the day on which our illustrious President will be invested with his office, the bells will ring at nine o'clock, when the people may go up and in a solemn manner commit the new Government, with its important train of consequences, to the holy protection and blessings of the Most High. An early hour is prudently fixed for this peculiar act of devotion, and it is designed wholly for prayer.

The Annals of Congress give a record of the events on April 30, 1789, following President George Washington's Inauguration:

The President, the Vice-President, the Senate, and House of Representatives, &c., then proceeded to St. Paul's Chapel, where divine service was performed by the Chaplains of Congress.

United States Congress (April 30, 1789), was addressed by President George Washington in his Inaugural Speech to Both Houses of Congress. He had just taken the oath of office on the balcony of Federal Hall, at Wall and Nassau Streets in New York City, with his hand upon a Bible opened to Deuteronomy, chapter 28. Embarrassed by the thunderous ovation which followed the Inauguration ceremony, the pealing church bells and the roaring of artillery, he went inside to deliver his address to Congress:

Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations and whose providential aids can supply every human defect; that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes; and may enable every instrument employed in its administration to execute with success, the functions allotted to his charge.

In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either.

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

And in the important revolution just accomplished, in the system of their United government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, can not be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seem to presage.

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

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

United States Congress (May 1, 1789), elected the Reverend William Linn, a Dutch Reformed minister from New York City, as the first chaplain of the U. S. House of Representatives, appropriating \$500.00 dollars from the Federal treasury to pay his salary. During the period when Congress first met in the new capitol of Washington, D. C., the House and Senate Chaplains, which traditionally have always been Christian, regularly led service every Sunday in the House Chamber. In 1860, Rabbi Morris Jacob Raphall was the first Jewish clergyman invited to open a House session with prayer. Both the House and the Senate have continued to regularly open every session with prayer.

Linn, William (May 1, 1789), was elected Chaplain of U. S. House of Representatives and given a salary of \$500 from the Federal Treasury. He was a respected minister in New York City, and the father of the poet John Blair Linn (1777-1804). Reverend William Linn stated:

Let my neighbor once persuade himself that there is no God, and he will soon pick my pocket, and break not only my leg but my neck. If there be no God, there is no law, no future account; government then is the ordinance of man only, and we cannot be subject for conscience sake.

United States Congress (May 8, 1789), the U. S. House of Representatives delivered the following address to President

George Washington:

The Representatives of the People of the United States present their congratulations on the event by which your fellow-citizens have attested the pre-eminence of your merit. You have long held the first place in their esteem....

We feel with you the strongest obligations to adore the Invisible Hand which has led the American People through so many difficulties, to cherish a conscious responsibility for the destiny of republican liberty; and to seek the only sure means of preserving and recommending the precious deposit in a system of legislation founded on the principles of an honest policy....

All that remains is, that we join in our fervent supplications for the blessings of Heaven on our country, and that we add our own for the choicest of these blessings on the most beloved of her citizens.

On Friday, May 8, 1789, President George Washington replied to the U. S. House of Representatives:

Your very affectionate address produces emotions which I know not how to express....

For all beyond, I rely on the wisdom and patriotism of those with whom I am to co-operate, and a continuance of the blessings of Heaven on our beloved country.

United States Congress (May 18, 1789), the U. S. Senate delivered the following address to President George Washington and Vice-President John Adams:

We, the Senate of the United States, return you our sincere thanks for your excellent speech delivered to both Houses of Congress....

We are, with you, unavoidably led to acknowledge and adore the Great Arbiter of the universe, by whom empires rise and fall. A review of the many signal instances of divine interposition in favor of this country, claims our most pious gratitude; and permit us, sir, to observe, that, among the great events which have led to the formation and establishment of a Federal Government, we esteem your acceptance of the office of the President as one of the most propitious and important....

We commend you, sir, to the protection of Almighty God, earnestly beseeching him long to preserve a life so valuable and dear to the People of the United States, and that your administration may be prosperous to the nation and glorious to yourself.

On Monday, May 18, 1789, President George Washington replied to the U. S. Senate:

I thank you for your address, in which the most affectionate sentiments are expressed....

I now feel myself inexpressibly happy in a belief that Heaven, which has done so much for our infant nation, will not withdraw its Providential influence before our political felicity shall have been

completed, and in a conviction that the Senate will at times co-operate in every measure which may tend to promote the welfare of this confederated republic.

Thus supported by a firm trust in the Great Arbiter of the universe, aided by the collected wisdom of the Union, and imploring the divine benediction on our joint exertions in the service of our country, I readily engage with you in the arduous but pleasing task of attempting to make a nation happy.

Jay, William (June 16, 1789-October 14, 1858), was the son of John Jay, the first Chief Justice of the Supreme Court and the father of John Jay, the influential diplomat. He was a successful attorney, author and judge in Westchester County, New York. William Jay took the unpopular and politically incorrect stance of opposing slavery, and, in 1833, helped found the New York City Anti-Slavery Society. He was a founder of the American Bible Society, 1816, and served as the director of the American Tract Society.

William Jay wrote several books against slavery, including: American Anti-Slavery Societies, 1835; Miscellaneous Writings on Slavery, 1853; War and Peace: The Evils of the First and a Plan for Preserving the Last, 1842; and, in 1849, wrote this testimony in the introduction to one of his works:

The writer is a believer in the Divine authority of the Scriptures - he acknowledges no standard of right and wrong but the Will of God, and denies the expediency of any act which is forbidden by laws dictated by Infinite Wisdom and Goodness.

This avowal will prepare the reader to find in the following pages many opinions not having the stamp of public approbation. Patriotism, honor, glory, and national prosperity, are terms to which the Christian and the mere politician attach different ideas, and estimate by different standards.

He who admits the authority of the Bible will not readily acknowledge that whatever is "highly esteemed among men" must be right, nor that which is unpopular is, of course, wrong.

United States Congress (August 7, 1789), in "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," later shortened to the Northwest Ordinance, 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. It was signed into law by President George Washington; after having been introduced into Congress by Rufus King, a signer of the Constitution; receiving House approval, July 21, 1789; and receiving Senate approval, August 4, 1789. This was the same period that Congress was formulating the First Amendment. This Ordinance, recognized in The United States Code Annotated as one of America's four most significant government documents, was originally passed by the Congress of the Confederation, July 13, 1787.

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected: to fix and establish those

principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

United States Congress (September 25, 1789), voted on the final version of the first ten amendments to the Constitution, known as the Bill of Rights. The First Amendment states:

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

The initial draft of the first amendment was made by James Madison, of Virginia, on June 8, 1789. His wording was:

The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed.

George Mason, the author of the Virginia Declaration of Rights and a member of the Constitutional Convention, was largely responsible for the States' insistence that the powers of Congress be limited by a Bill of Rights. He had previously suggested that the First Amendment wording be:

All men have an equal, natural and unalienable right to the free exercise of religion, according to the dictates of conscience; and that no particular sect or society of Christians ought to be favored or established by law in preference to others.

On August 15, 1789, the House Select Committee revised the proposed wording to:

No religion shall be established by law, nor shall the equal rights of conscience be infringed.

Peter Sylvester, Representative of New York, had some doubts as to the Select Committee's version, as:

It might be thought to have a tendency to abolish

religious together.

Mr. Elbridge Gerry of Massachusetts said it would read better:

No religious doctrine shall be established by law.

James Madison said he:

... apprehended the meaning of the words to be, that Congress should not establish a religion and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience.

Representative Benjamin Huntington, son of the prestigious governor of Connecticut, protested that:

The words might be taken in such latitude as to be extremely hurtful to the cause of religion.

Representative Huntington then suggested that:

The amendment be made in such a way as to secure the rights of religion, but not to patronize those who professed no religion at all.

James Madison then responded agreeably to Representative Huntington and Representative Peter Sylvester, that he:

... believes that the people feared one sect might obtain a preeminence, or two [Anglican and Congregational] combine and establish a religion to which they would compel others to conform.

Roger Sherman did not even want an amendment, realizing that the federal government was not to have any say in what was under the individual States' jurisdictions. James Madison then proposed the insertion of the word "national" before religion, thereby pointing the amendment directly to the object it was intended to prevent.

On August 15, 1789, Samuel Livermore of New Hampshire proposed the wording:

Congress shall make no laws touching religion, or infringing the rights of conscience.

The House agreed and accepted the first five words of this version.

On August 20, 1789, Fisher Ames of Massachusetts introduced the language:

Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience.

This proposal was accepted by the House, which then sent it to the Senate for discussion. On September 3, 1789, the Senate proposed several versions in succession:

Congress shall not make any law infringing the

rights of conscience, or establishing any religious sect or society.

Congress shall make no law establishing any particular denomination of religion in preference to another, or prohibiting the free exercise thereof, nor shall the rights of conscience be infringed.

Congress shall make no law establishing one religious society in preference to others, or to infringe on the rights of conscience.

The version accepted by the Senate at the end of the day, September 3, 1789 was:

Congress shall make no law establishing religion, or prohibiting the free exercise thereof.

On September 9, 1789, the Senate agreed on the version:

Congress shall make no law establishing articles of faith or a mode of worship, or prohibiting the free exercise of religion.

This proposal was then sent to a joint committee of both the House and the Senate to reconcile the differences. The final wording agreed upon was:

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

On December 15, 1791, The Bill of Rights was finally ratified by the states. This was a declaration of what the federal government could not do, leaving the States free within the controls of their own constitutions.

The First Amendment in its entirety, states:

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.

The Second Amendment states:

A well regulated Militia, being necessary to the security of a free state, the right of the people to keep and bear Arms, shall not be infringed.

The Third Amendment states:

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

The Fourth Amendment states:

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be

violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

The Fifth Amendment states:

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

The Sixth Amendment states:

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining Witnesses in his favor, and to have the assistance of counsel for his defense.

The Seventh Amendment states:

In Suits at common Law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of common Law.

The Eighth Amendment states:

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

The Ninth Amendment states:

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

The Tenth Amendment states:

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

National Day of Public Thanksgiving and Prayer:

Friday, September 25, [1789]. Day of Thanksgiving. Resolved. That a joint committee of both Houses be directed to wait upon the President of the United States to request that he recommend to the people of the United States a day of public Thanksgiving and Prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a constitution of government for their safety and happiness.

The Journals of Congress, documenting the discussions of Congress in regard to this proclamation, recorded the comments of Mr. Roger Sherman of Connecticut:

Mr. Sherman justified the practice of Thanksgiving, on any signal event, not only as a laudable one in itself, but as warranted by a number of precedents in Holy Writ: for instance, the solemn thanksgivings and rejoicings which took place in the time of Solomon, after the building of the temple, was a case in point. This example, he thought, worthy of Christian imitation on the present occasion.

On October 3, 1789, from the city of New York, President George Washington issued a Proclamation of a National Day of Thanksgiving:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor and

Whereas both Houses of Congress have by their joint Committee requested me "to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

Now, therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the People of these United States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be.

That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the People of this country previous to their becoming a Nation, for the signal and manifold mercies, and the favorable interpositions of His Providence, which we experienced in the course and conclusion of the late war, for the great degree of tranquillity, union, and plenty, which we have since enjoyed, for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted, for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge and in general for all the

great and various favors which He hath been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually, to render our national government a blessing to all the People, by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed, to protect and guide all Sovereigns and Nations (especially such as have shown kindness unto us) and to bless them with good government, peace, and concord, to promote the knowledge and practice of the true religion and virtue, and the increase of science among them and Us, and generally to grant unto all Mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the
3rd of October, A. D. 1789.
Go Washington.

North Carolina, State of (November 21, 1789), was the 12th State admitted to the Union. The Constitution of the State of North Carolina, adopted 1776, stated:

Article XIX. That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own conscience.

Article XXXII. That no person who shall deny the being of God, or the truth of the Protestant religion, or the divine authority of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State. (until 1876)

Section XXXIV. There shall be no establishment of any one religious church or denomination in this State in preference to any other.

In 1835, the word "Protestant" was changed to "Christian."

The Constitution of the State of North Carolina, adopted 1868, stated:

Preamble. We the people of the State of North Carolina, grateful to Almighty God, the Sovereign Ruler of Nations, for the preservation of the American Union and the existence of our civil, political, and religious liberties, and acknowledging our dependence upon Him for the continuance of those blessings to us and our posterity, do, for the more certain security thereof and for the better government of this State, ordain and establish this Constitution.

Article I, Section 1. That we hold it to be self-
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evident that all persons...are endowed by their Creator with certain inalienable rights.

Article I, Section 26. All persons have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences.

Article IV, Section 8. The following classes of persons shall be disqualified for office: First, all persons who shall deny the being of Almighty God.

Article XXXIV. That there shall be no establishment of any one religious church or denomination in this State, in preference to any other.

Tyler, John (March 29, 1790-January 18, 1862), was the 10th President of the United States, 1841-45, responsible for the Annexation of Texas, 1844, the city of Tyler, Texas, being his namesake; the Webster-Ashburton Treaty, 1842, ending the border disputes with Canada; joint U.S.-British naval patrols off the African coast to suppress the slave trade; and the United States' first commercial trade treaty with China; Chancellor of the College of William and Mary, 1860; married Julia Gardiner, 1844, after death of first wife; Vice-President under William Henry Harrison, 1841, being the first to assume the Presidency at the death of a President; U.S. Senator, 1827-36; Governor of Virginia, 1825-27; U.S. Representative, 1816-21; elected to the Virginia House of Delegates, 1838, 1823, 1811; married Letitia Christian, 1813; U.S. Army Captain during the War of 1812; admitted to bar, 1809, and graduated from the College of William and Mary, 1807.

On Friday, April 9, 1841, in his Inaugural Address delivered upon assuming the Presidency after the death of President Harrison, President John Tyler stated:

Fellow-citizens: Before my arrival at the seat of Government the painful communication was made to you by the officers presiding over the several Departments of the deeply regretted death of William Henry Harrison, late President of the United States. Upon him you had conferred your suffrages for the first office in your gift, and had selected him as your chosen instrument to correct and reform all such errors and abuses as had manifested themselves from time to time in the practical operation of the Government.

While standing at the threshold of this great work he has by the dispensation of an all-wise Providence been removed from amongst us, and by the provisions of the Constitution the efforts to be directed to the accomplishing of this vitally important task have devolved upon myself. This same occurrence has subjected the wisdom and sufficiency of our institutions to a new test.

For the first time in our history the person elected to the Vice-Presidency of the United States, by the happening of a contingency provided for in the Constitution, has had devolved upon him the Presidential office....

My earnest prayer shall be constantly addressed to the all-wise and all-powerful Being who made me, and by whose dispensation I am called to the high office of

President. . . .

Confiding in the protecting care of an everwatchful and overruling Providence, it shall be my first and highest duty to preserve unimpaired the free institutions under which we live and transmit them to those who shall succeed me in their full force and vigor.

On Tuesday, April 13, 1841, from Washington, D.C., President John Tyler issued a Proclamation of a National Day of Fasting and Prayer in respect of the death of President William Henry Harrison:

When a Christian people feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognize His righteous government over the children of men, to acknowledge His goodness in time past, as well as their own unworthiness, and to supplicate His merciful protection for the future.

The death of William Henry Harrison, late President of the United States, so soon after his elevation to that high office, is a bereavement peculiarly calculated to be regarded as a heavy affliction and to impress all minds with a sense of the uncertainty of human things and of the dependence of nations, as well as individuals, upon our Heavenly Parent.

I have thought, therefore, that I should be acting in conformity with the general expectations and feelings of the community in recommending, as I now do, to the people of the United States of every religious denomination that, according to their several modes and forms of worship, they observe a day of fasting and prayer by such religious services as may be suitable on the occasion; and I recommend Friday, the 14th day on May next, for that purpose, to the end that on that day we may all with one accord join in humble and reverential approach to Him in whose hands we are, invoking Him to inspire us with a proper spirit and temper of heart and mind under these frowns of His providence and still to bestow His gracious benedictions upon our Government and our country.

On June 13, 1841, in a letter to Mrs. Anna Symmes Harrison, wife of the late-President William Henry Harrison, President John Tyler wrote:

In conveying to you, my dear madam, the profound respect of the two Houses of Congress for your person and character, and their sincere condolences on the late afflicting dispensations of Providence, permit me to mingle my feelings with theirs and tender you my fervent wishes for your health, happiness, and long life.

On June 24, 1841, President John Tyler received a letter from Mrs. Anna Symmes Harrison:

Dear Sir. . . . I can not sufficiently express the thanks I owe to the nation and its assembled representatives for their condolence, so feelingly expressed, of my individual calamity and the national

bereavement; but mingling my tears with the sighs of the many patriots of the land, pray to Heaven for the enduring happiness and prosperity of our beloved country.

On August 16, 1841, in a Veto Message, President John Tyler stated:

The bill entitled "An act to incorporate the subscribers to the Fiscal Bank of the United States,"...has been considered by me....I can not conscientiously give it my approval....

By the occurrence of a contingency provided for in the Constitution and arising under an impressive dispensation of Providence I succeeded to the Presidential office. Before entering upon the duties of that office I took an oath that I would "preserve, protect, and defend the Constitution of the United States." Entertaining the opinions alluded to and having taken this oath, the Senate and the country will see that I could not give my sanction to a measure of the character described without surrendering all claim to the respect of honorable men, all confidence on the part of the people, all self-respect, all regard for moral and religious obligations, without an observance of which no government can be prosperous and no people can be happy....

Let the history of the late United States Bank aid us in answering this inquiry....It may be remarked, too, that notwithstanding the immense transactions of the bank in the purchase of exchange...in the line of discounts the suspended debt was enormous and proved most disastrous to the bank and the country. Its power of local discount has in fact proved to be a fruitful source of favoritism and corruption, alike destructive to the public morals and to the general weal.

On December 7, 1841, in his First Annual Message to the Senate and House of Representatives, President John Tyler declared:

We are in the enjoyment of all the blessings of civil and religious liberty....We are all called upon by the highest obligations of duty to renew our thanks and our devotion to our Heavenly Parent, who has continued to vouchsafe to us the eminent blessings which surround us and who has so signally crowned the year with His goodness. If we find ourselves increasingly beyond example in numbers, in strength, in wealth, in knowledge, in everything which promotes human and social happiness, let us ever remember our dependence for all these on the protection and merciful dispensations of Divine Providence.

On August 30, 1842, in a Protest Message to Congress, President John Tyler stated:

It is true that the succession of the Vice-President to the Chief Magistracy has never occurred before....But I found myself placed in this most responsible station by no usurpation or contrivance of my own. I was called to it, under Providence, by the supreme law of the land and the deliberately declared

will of the people.

On December 6, 1842, in his Second Annual Message to the Senate and House of Representatives, President John Tyler stated:

We have continued reason to express our profound gratitude to the Great Creator of All Things for the numberless benefits conferred upon us as a people. Blessed with genial seasons, the husbandman has his garners filled with abundance, and the necessaries of life, not to speak of its luxuries, abound in every direction. While in some other nations steady and industrious labor can hardly find the means of subsistence, the greatest evil which we have to encounter is a surplus of production beyond the home demand, which seeks, and with difficulty finds, a partial market in other regions.

The health of the country, with partial exceptions, has for the past year been well preserved, and under their free and wise institutions the United States are rapidly advancing toward the consummation of the high destiny which an overruling Providence seems to have marked out for them. Exempt from domestic convulsion and at peace with all the world, we are left free to consult as to the best means of securing and advancing the happiness of the people.

Such are the circumstances under which you now assemble in your respective chambers and which should lead us to unite in praise and thanksgiving to that Great Being who made us and who preserves us as a nation. . . .

The schoolmaster and the missionary are found side by side, and the remnants of what were once numerous and powerful nations may yet be preserved as the builders up of a new name for themselves and their posterity.

In December 1843, in his Third Annual Message to Congress, President John Tyler stated:

If any people ever had cause to render up thanks to the Supreme Being for parental care and protection extended to them in all the trials and difficulties to which they have been from time to time exposed, we certainly are that people. From the first settlement of our forefathers on the continent, through the dangers attendant upon the occupation of a savage wilderness, through a long period of colonial dependence, through the War of the Revolution, in the wisdom which led to the adoption of the existing forms of republican government, in the hazards incident to a war subsequently waged with one of the most powerful nations of the earth, in the increase of our population, in the spread of the arts and sciences, and in the strength and durability conferred on the political institutions emanating from the people and sustained by their will, the superintendence of an overruling Providence has been plainly visible. As preparatory, therefore, to entering once more upon the high duties of legislation, it becomes us humbly to acknowledge our dependence upon Him as our guide and protector and to implore a continuance of His parental watchfulness over our beloved country.

Under the influence of our free system of government new republics are destined to spring up at no distant day on the shores of the Pacific similar in policy and in feeling to those existing on this side of the Rocky Mountains, and giving wider and more extensive spread to the principles of civil and religious liberty....

When, under Providence, I succeeded to the Presidential office, the state of public affairs was embarrassing and critical....I shall be permitted to congratulate the country that under an overruling Providence peace was preserved without a sacrifice of national honor.

On Tuesday, December 3, 1844, in his Fourth Annual Message to Congress, President John Tyler stated:

We have continued cause for expressing our gratitude to the Supreme Ruler of the Universe for the benefits and blessings which our country, under His kind providence, has enjoyed during the past year....The world has witnessed its rapid growth in wealth and population, and under the guide and direction of a superintending Providence the developments of the past may be regarded but as the shadowing forth of the mighty future....The guaranty of religious freedom, of the freedom of the press, of the liberty of speech, of the trial by jury, of the habeas corpus, and of the domestic institutions of each of the States....Thus it is that in the progress of time the inestimable principles of civil liberty will be enjoyed by millions yet unborn....

Our prayers should evermore be offered up to the Father of the Universe for His wisdom to direct us in the path of our duty so as to enable us to consummate these high purposes.

Rhode Island and Providence Plantations, State of (May 29, 1790), was the 13th State admitted to the Union. In 1784, the legislature of the State of Rhode Island and Providence Plantations passed an Act abolishing slavery within the State. The Constitution of the State of Rhode Island and Providence Plantations, adopted 1842, stated:

Preamble. We, the people of the State of Rhode Island and Providence Plantations, grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and to transmit the same unimpaired to succeeding generations, do ordain and establish this constitution of Government.

Article I, Section 3. Whereas Almighty God hath created the mind free; and all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend to beget habits of hypocrisy and meanness.

The original Charter of Rhode Island and Providence Plantations, issued by Charles II in 1663, remained the Constitution of the Commonwealth until 1842. It stated:

American Quotations.txt

The object of the Colonists is to pursue, with peace and loyal minds, their sober, serious, and religious intentions of godly edifying themselves and one another in the holy Christian faith and worship, together with the gaining over and conversion of the poor ignorant Indian natives to the sincere profession and obedience of the same faith and worship. (until 1842)

Vermont, State of (March 4, 1791), was the 14th State admitted into the Union. The Constitution of the State of Vermont, adopted 1777, stated:

Preamble. Whereas all government ought to be instituted and supported for the security and protection of the community, as such, and to enable the individuals who compose it to enjoy their natural rights, and other blessings which the Author of existence has bestowed on man.

DECLARATION OF RIGHTS, III. That all men have a natural and Unalienable right to worship Almighty God according to the dictates of their own consciences and understanding, regulated by the word of GOD;

and that no man ought, or of right can be compelled to attend any religious worship, or erect, or support any place of worship, or maintain any minister, contrary to the dictates of his conscience;

nor can any man who professes the Protestant religion, be justly deprived or abridged of any civil right, as a citizen, on account of his religious sentiment, or peculiar mode of worship, and that no authority can... interfere with, or in any manner control, the rights of conscience, in the free exercise of religious worship;

nevertheless, every sect or denomination of people ought to observe the Sabbath, or the Lord's day, and keep up, and support, some sort of religious worship, which to them shall seem most agreeable to the revealed will of GOD.

In 1786, the Legislature of the State of Vermont passed the "Declaration of Rights," Article I, which abolished slavery within the State. The Constitution of the State of Vermont, adopted 1786, stated:

Frame of Government, Section IX. And each member [of the Legislature], before he takes his seat, shall make and subscribe the following declaration, viz: "I do believe in one God, the Creator and Governor of the Universe, the Rewarder of the good and Punisher of the wicked. And I do acknowledge the Scripture of the Old and New Testament to be given by Divine inspiration, and own and profess the Protestant religion.

And no further or other religious test shall ever, hereafter, be required of any civil officer or magistrate in this State."

In 1792, the Constitution of the State of Vermont stated:

Frame of Government, Chapter II, Section XII. And
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each member, before he takes his seat, shall make and subscribe the following declaration, viz: "You do believe in one God, the Creator and Governor of the Universe, the Rewarder of the good and Punisher of the wicked."

In 1793, the Constitution of the State of Vermont stated:

Chapter I, Article III. That all men have a natural and unalienable right, to worship Almighty God, according to the dictates of their own consciences.... Every sect or denomination of Christians ought to observe the Sabbath or Lord's Day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God.

Buchanan, James (April 23, 1791-June 1, 1868), the 15th President of the United States, 1857-61, attempted unsuccessfully to circumvent the rising tension over slavery; U.S. Minister to Great Britain, 1853-56; Secretary of State under James K. Polk, 1845-49; U.S. Senator, 1834-45; U.S. Minister to Russia, 1832-34; U.S. Representative, 1821-31; the only bachelor President as his fiancée, Ann Coleman, died suddenly when he was a young man, 1820; member of the Pennsylvania Legislature, 1814-16; served in the War of 1812; admitted to bar, 1812; and graduated from Dickinson College, 1809.

While serving in Russia as the U.S. Minister, 1832-33, James Buchanan wrote to his brother, a Presbyterian minister:

I can sincerely say for myself that I desire to be a Christian, and I think I could withdraw from the vanities and follies of the world without suffering many pangs. I have thought much upon the subject since my arrival in this strange land and sometimes almost persuade myself that I am a Christian: but I am often haunted by the spirit of skepticism. My true feeling upon many occasions is: "Lord, I would believe; help thou my unbelief." Yet I am far from being an unbeliever.

On February 29, 1844, James Buchanan wrote a letter to his brother from Washington:

I am a believer; but not with that degree of firmness of faith calculated to exercise a controlling influence on my conduct. I ought constantly to pray, "Help Thou my unbelief." I trust that the Almighty Father, through the merits and atonement of His Son, will yet vouchsafe to me a clearer and stronger faith than I possess.

On Wednesday, March 4, 1857, in his Inaugural Address, President James Buchanan stated:

In entering upon this great office I must humbly invoke the God of our fathers for wisdom and firmness to execute its high and responsible duties in such a manner as to restore harmony and ancient friendship among the people of the several States and to preserve our free institutions throughout many generations. Convinced that I owe my election to the inherent love for the Constitution and the Union which still animates

the hearts of the American people, let me earnestly ask their powerful support in sustaining all just measures calculated to perpetuate these, the richest political blessings which Heaven has ever bestowed upon any nation....

I feel an humble confidence that the kind Providence which inspired our fathers with wisdom to frame the most perfect form of government and union ever devised by man will not suffer it to perish until it shall have been peacefully instrumental by its example in the extension of civil and religious liberty throughout the world....

Our present financial condition is without parallel in history. No nation has ever before been embarrassed from too large a surplus in its treasury. This almost necessarily gives birth to extravagant legislation. It produces wild schemes of expenditure and begets a race of speculators and jobbers, whose ingenuity is exerted in contriving and promoting expedients to obtain public money....

No nation in the tide of time has ever been blessed with so rich and noble an inheritance as we enjoy in the public lands.... We should never forget that it is our cardinal policy to reserve these lands, as much as may be, for actual settlers, and this at moderate prices. We shall thus not only best promote the prosperity of the new States and Territories, by furnishing them a hardy and independent race of honest and industrious citizens, but shall secure homes for our children and our children's children, as well as for those exiles from foreign shores who may seek in this country to improve their condition and to enjoy the blessings of civil and religious liberty....

We ought to cultivate peace, commerce, and friendship with all nations, and this not merely as the best means of promoting our own material interests, but in a spirit of Christian benevolence toward our fellow-men, wherever their lot may be cast....

In all our acquisitions the people, under the protection of the American flag, have enjoyed civil and religious liberty.... I shall now proceed to take the oath prescribed by the Constitution, whilst humbly invoking the blessing of Divine Providence on this great people.

On December 8, 1857, in his First Annual Message to Congress, President James Buchanan stated:

First and above all, our thanks are due to Almighty God for the numerous benefits which He has bestowed upon this people, and our united prayers ought to ascend to Him that He would continue to bless our great Republic in time to come as He has blessed it in time past.

On January 7, 1858, in a message to the Senate, President James Buchanan stated:

The crime well deserves the punishment inflicted upon it by our laws. It violates the principles of Christianity, morality, and humanity, held sacred by all civilized nations and by none more than by the people of the United States....

The avowed principle which lies at the foundation of the law of nations is contained in the Divine command that "all things whatsoever ye would that men should do to you do ye even so to them." Tried by this unerring rule, we should be severely condemned if we shall not use our best exertions to arrest such expeditions against our feeble sister republic of Nicaragua.

On February 2, 1858, in an address to Congress, President James Buchanan stated:

I have thus performed my duty on this important question, under a deep sense of responsibility to God and my country. My public life will terminate within a brief period, and I have no other object of earthly ambition than to leave my country in a peaceful and prosperous condition.

On December 6, 1858, in his Second Annual Message to Congress, President James Buchanan stated:

We have much reason for gratitude to that Almighty Providence which has never failed to interpose for our relief at the most critical periods of our history....

Immediately upon the formation of a new Territory people from different States and from foreign countries rush into it for the laudable purpose of improving their condition. Their first duty to themselves is to open and cultivate farms, to construct roads, to establish schools, to erect places of religious worship...

On December 20, 1858, in writing to the Senate, President James Buchanan stated:

Under the act of January 17, 1858, the courts of inquiry were directed to investigate "the physical, mental, professional, and moral fitness" of each officer who applied to them for relief.... In performance of my duty I found the greatest difficulty in deciding what should be considered as "moral fitness" for the Navy.... There has been but one perfect standard of morality on earth, and how far a departure from His precepts and example must proceed in order to disqualify an officer for the naval service is a question on which a great difference of honest opinion must always exist.

On Monday, December 19, 1859, in his Third Annual Message to Congress, President James Buchanan stated:

Our deep and heartfelt gratitude is due to that Almighty Power which has bestowed upon us such varied and numerous blessings throughout the past year. The general health of the country has been excellent, our harvests have been unusually plentiful, and prosperity smiles throughout the land. Indeed, notwithstanding our demerits, we have much reason to believe from the past events in our history that we have enjoyed the special protection of Divine Providence ever since our origin as a nation.

We have been exposed to many threatening and

alarming difficulties in our progress, but on each successive occasion the impending cloud has been dissipated at the moment it appeared ready to burst upon our head, and the danger to our institutions has passed away. May we ever be under the Divine guidance and protection....

I firmly believe that the events at Harpers Ferry, by causing the people to pause and reflect upon the possible peril to their cherished institutions, will be the means under Providence of allaying the existing excitement and preventing further outbreaks of a similar character....

The light and the blessings of Christianity have been extended to them, and both their moral and physical condition has been greatly improved....

But we are obliged as a Christian and moral nation to consider what would be the effect upon unhappy Africa itself if we should reopen the slave trade. This would give the trade an impulse and extension which it has never had, even in its palmy days. The numerous victims required to supply it would convert the whole slave coast into a perfect pandemonium, for which this country would be held responsible in the eyes both of God and man....

When a market for African slaves shall no longer be furnished in Cuba, and thus all the world be closed against this trade, we may then indulge a reasonable hope for the gradual improvement of Africa.... In this manner Christianity and civilization may gradually penetrate the existing gloom.

On March 28, 1860, President James Buchanan sent a formal Protest to the House of Representatives:

I have lived long in this goodly land, and have enjoyed all the offices and honors which my country could bestow.... I feel proudly conscious that there is no public act of my life which will not bear the strictest scrutiny. I defy all investigations. Nothing but the basest perjury can sully my good name. I do not fear even this, because I cherish an humble confidence that the gracious Being who has hitherto defended and protected me against the shafts of falsehood and malice will not desert me now when I have become "old and gray headed." I can declare before God and my country that no human being (with an exception scarcely worthy of notice) has at any period of my life dared to approach me with a corrupt or dishonorable proposition.

On April 24, 1860, in writing to the House of Representatives, President James Buchanan stated:

In compliance with the resolution of the House of Representatives of the 2d March, 1859, and of the 26th ultimo, requesting information relative to discriminations in Switzerland against citizens of the United States of the Hebrew persuasion, I transmit a report of the Secretary of State.

On Monday, December 3, 1860, in his Fourth Annual Message to Congress, President James Buchanan stated:

Self-preservation is the first law of nature, and

has been implanted in the heart of man by his Creator for the wisest purpose; and no political union, however fraught with blessings and benefits in all other respects, can long continue if the necessary consequence be to render the homes and the firesides of nearly half the parties to it habitually and hopelessly insecure. Sooner or later the bonds of such a union must be severed. It is my conviction that this fatal period has not yet arrived, and my prayer to God is that He would preserve the Constitution and the Union throughout all generations....

As sovereign States, they, and they alone, are responsible before God....

What, in the meantime, is the responsibility and true position of the Executive? He is bound by solemn oath, before God and the country, "to take care that the laws be faithfully executed," and from this obligation he can not be absolved by any human power....

When we take a retrospect of what was then our condition and contrast this with its material prosperity at the time of the late Presidential elections, we have abundant reason to return our grateful thanks to that merciful Providence which has never forsaken us as a nation in all our past trials....

It is with great satisfaction I communicate the fact that since the date of my last annual message not a single slave has been imported into the United States in violation of the laws prohibiting the African Slave trade....

It surely ought to be the prayer of every Christian and patriot that such expeditions may never again receive countenance in our country or depart from our shores.

On Friday, December 14, 1860, President James Buchanan issued a Proclamation of a National Day of Humiliation, Fasting, and Prayer:

Numerous appeals have been made to me by pious and patriotic associations and citizens, in view of the present distracted and dangerous condition of our country, to recommend that a day be set apart for humiliation, fasting, and prayer throughout the Union.

In compliance with their request and my own sense of duty, I designate Friday, the 4th day of January, 1861, for this purpose, and recommend that the people assemble on that day, according to their several forms of worship, to keep it as a solemn fast.

The Union of the States is at the present moment threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our laboring population are without employment, and consequently deprived of the means of earning their bread. Indeed, hope seems to have deserted the minds of men. All classes are in a state of confusion and dismay, and the wisest counsels of our best and purest men are wholly disregarded.

In this the hour of our calamity and peril to whom shall we resort for relief but to the God of our fathers? His omnipotent arm only can save us from the awful effects of our own crimes and follies - our own

ingratitude and guilt toward our Heavenly Father.

Let us, then, with deep contrition and penitent sorrow unite in humbling ourselves before the Most High, in confessing our individual and national sins, and in acknowledging the justice of our punishment. Let us implore Him to remove from our hearts that false pride of opinion which would impel us to persevere in wrong for the sake of consistency rather than yield a just submission to the unforeseen exigencies by which we are now surrounded. Let us with deep reverence beseech Him to restore the friendship and good will which prevailed in former days among the people of the several States, and, above all, to save us from the horrors of civil war and "blood guiltiness." Let our fervent prayers ascend to His throne that He would not desert us in this hour of extreme peril, but remember us as He did our fathers in the darkest days of the Revolution, and preserve our Constitution and our Union, the work of their hands, for ages yet to come.

An Omnipotent Providence may overrule existing evils for permanent good. He can make the wrath of man to praise Him, and the remainder of wrath He can restrain. Let me invoke every individual, in whatever sphere of life he may be placed, to feel a personal responsibility to God and his country for keeping this day holy and for contributing all in his power to remove our actual and impending calamities.

On January 8, 1861, President James Buchanan stated to Congress:

But, in Heaven's name, let the trial be made before we plunge into armed conflict upon the mere assumption that there is no other alternative... Let us pause at this momentous point and afford the people, both North and South, an opportunity for reflection.

On January 28, 1861, in a message to Congress, President James Buchanan stated:

I yet cherish the belief that the American people will perpetuate the Union of the States on some terms just and honorable for all sections of the country. I trust that the mediation of Virginia may be the destined means, under Providence, of accomplishing this inestimable benefit.

Nearing the end of his life, James Buchanan, who was a member of the Presbyterian Church, wrote to a friend:

We are both at a period of life when it is our duty to relax our grasp on the world fast receding, and fix our thoughts, desires, and affections on One who knows no change. I trust in God that, through the merits and atonement of His Son, we may both be prepared for the inevitable change.

Morse, Samuel Finley Breese (April 27, 1791-April 2, 1872), was an American inventor and artist. He invented the Morse Code, developed the telegraph, and built the first camera in America. He was the son of Jedediah Morse, the educator and textbook writer known as "The Father of American Geography."

American Quotations.txt

Samuel F. B. Morse was also one of the greatest portrait artists of all time. He was the founder and president for 20 years of the National Academy of Design, and, in 1831, received the distinction of being appointed to the first chair of fine arts in America, the Professor of Sculpture and Painting at New York University.

In 1844, Samuel F. B. Morse erected the first telegraph lines between Baltimore and the chamber of the U. S. Supreme Court in Washington, D. C. The first message, only four words, ever sent over this new communication system which would revolutionize the world, was a verse from the Bible found in Numbers 23: 23:

"What hath God Wrought!"

Samuel F. B. Morse wrote to his wife during those anxious days between failure and success:

The only gleam of hope, and I can not underrate it, is from confidence in God. When I look upward it calms my apprehensions for the future, and I seem to hear a voice saying: 'If I clothe the lilies of the field, shall I not also clothe you?' Here is my strong confidence, and I will wait patiently for the direction of Providence.

Later in life, when informed of his wife's death, Samuel F. B. Morse wrote to his father:

Oh, is it possible? Is it possible? Shall I never see my wife again? But I can not trust myself to write on this subject. I need your prayers and those of Christian friends.

Samuel F. B. Morse graduated in 1810 from Yale College, having studied under the godly influence of its President, Timothy Dwight. Four years before his death, Samuel F. B. Morse gave this strong testimony of his faith:

The nearer I approach to the end of my pilgrimage, the clearer is the evidence of the divine origin of the Bible, the grandeur and sublimity of God's remedy for fallen man are more appreciated, and the future is illumined with hope and joy.

Faraday, Michael (September 22, 1791-August 25, 1867), was an English chemist and naturalist. In 1833, he was honored as professor of chemistry at the prestigious Royal Institute. He pioneered the liquefaction of gases and discovered benzene, which is used in aniline dyes, perfumes, and high explosives.

Michael Faraday's scientific contributions include the discovery of electrolysis, electromagnetic induction, the concept of magnetic lines of force, and the invention of the first electrical generator in 1831. Michael Faraday avowed:

It is permitted to the Christian to think of death; he is even represented as praying that God would teach him to number his days. Words are given him: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." And though the thought of death brings the thought of judgment, it also brings to the Christian the thought of Him who died, who rose again for the justification of those who believe in Him.

The Christian who is taught by God (by His Word and Holy Spirit) finds his guide in the Word of God, and commits the keeping of his soul in the hands of God. He looks for no assurance beyond what the Word of God can give him; and if his mind is troubled by the cares and fears which may assail him, he can go nowhere but to the throne of grace and to Scripture.

No outward manifestation can give either instruction or assurance to him, nor can any outward opposition or trouble diminish his confidence in Christ crucified, to the Jews a stumbling block and to the Greeks foolishness; but to them who are called, Christ the power of God and the wisdom of God. The Christian religion is a revelation, and that revelation is the Word of God.

Michael Faraday believed:

The Bible, and it alone, with nothing added to it nor taken away from it by man, is the sole and sufficient guide for each individual, at all times and in all circumstances. . . . Faith in the divinity and work of Christ is the gift of God, and evidence of this faith is obedience to the commandment of Christ.

In 1861, in writing to a scientist friend, Michael Faraday stated:

Since peace is alone the gift of God; and as it is He who gives it, why should we be afraid? His unspeakable gift in His beloved Son is the ground of no doubtful hope.

First Amendment (December 15, 1791), was added to the Constitution of the United States of America, along with nine other amendments, which together compose The Bill of Rights. The First Amendment reads:

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.

Herschel, Sir John Frederick William (March 7, 1792-May 11, 1871), was an English astronomer, the son of the great astronomer, Sir William Herschel. He discovered and catalogued over 500 new stars and nebulae of both northern and southern hemispheres. Concerning the Bible, Sir John Frederick Herschel asserted:

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the Sacred Writings.

Kentucky, State of (June 1, 1792), was the 15th State admitted to the Union. The Constitution of the State of Kentucky, adopted

1799, stated:

Article VI, Section 7. The manner of administering an oath or affirmation... shall be esteemed by the General Assembly the most solemn appeal to God.

The Constitution of the State of Kentucky, adopted 1891, stated:

Preamble. We, the people of the Commonwealth of Kentucky, grateful to Almighty God for the civil, political and religious liberties we enjoy and invoking the continuance of these blessings... establish this Constitution.

Bill of Rights, Section 1. The right of worshipping Almighty God according to the dictates of their consciences.

Finney, Charles Grandison (August 29, 1792-August 16, 1875), was an American revivalist, author and educator of the early 19th century. He was the president of Oberlin College, in Ohio, 1852. He believed that every human life was valuable and strongly supported giving freedom to the slaves. His college was a busy station on the Underground Railroad, which secretly brought slaves to freedom. Under Charles Finney's direction as president, Oberlin College was the first university in America to award college degrees to women and to blacks. His college graduated Mary Jane Patterson, the first black woman ever to receive a bachelor's degree in the United States. Charles Finney was the grandfather of artist Kenyon Cox (1856-1919), known for his murals on public buildings.

His Lectures on Revivals, 1835, had a powerful impact in England, profoundly affecting George Williams, who went on to found the Young Men's Christian Association (YMCA), 1844, and William and Catherine Booth, who founded The Salvation Army, 1865.

Charles G. Finney helped form the Benevolent Empire, a great network of volunteer societies organized to aid in solving social problems. Among them were the: American Board of Commissioners for Foreign Missions, 1810; American Bible Society, 1816; American Sunday School Union, 1817; American Tract Society, 1826; American Home Mission Society, 1826; and American Temperance Society, 1826. By 1834, the budget of these organizations was almost as large as the federal budget of that time. Charles Finney said concerning the Kingdom of God:

Every member must work or quit. No honorary members.

Charles Finney declared:

The church must take right ground in regards to politics... The time has come for Christians to vote for honest men, and take consistent ground in politics or the Lord will curse them...

God cannot sustain this free and blessed country, which we love and pray for, unless the Church will take right ground. Politics are a part of a religion in such a country as this, and Christians must do their duty to their country as a part of their duty to God...

God will bless or curse this nation according to

the course Christians take in politics.

Hemans, Felicia Dorothea Browne (September 25, 1793-May 16, 1835), was an English poet. She was noted for her naturalness and simplicity. Sir Walter Scott wrote the epilogue for her play, *The Vespers of Palermo*. Felicia Hemans is best known to American readers for her work, *The Landing of the Pilgrim Fathers*, in which she penned:

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where they first trod!
They have left unstained what there they found -
Freedom to worship God.

Perry, Matthew Calbraith (April 10, 1794-March 4, 1858), was the U. S. Navy Commodore who opened Japan to world trade through a dramatic show of force on July 8, 1853 and again in February 1854. His brother was Captain Oliver Hazard Perry, who won fame in the war of 1812.

Commodore Matthew Calbraith Perry stated:

I have just finished the Bible; I make it a point to read it through every cruise. It is certainly a wonderful Book - a most wonderful Book. . . . From boyhood I have taken a deep interest in Christianizing the heathen, and in imparting a knowledge of God's revealed truth everywhere.

On a Sunday in 1853, on his way to Japan to protect American seamen, Commodore Perry set his Bible on the capstan, read Psalm 100, then sang:

Before Jehovah's awful throne
Ye nations bow with sacred joy.

Everett, Edward (April 11, 1794-January 15, 1865), was an American diplomat, educator, orator and clergyman. He was Governor of Massachusetts, 1836-40; U. S. Minister to Britain, 1841-45; Secretary of State under President Fillmore, 1852-53; and U. S. Senator, 1853-54. He was the president of Harvard, 1846-49, and dedicated the national cemetery at Gettysburg, November 19, 1863, with President Abraham Lincoln. Edward Everett stated:

All the distinctive features and superiority of our republican institutions are derived from the teachings of Scripture.

In an address at the opening of the Dudley Observatory in Albany, New York, Edward Everett remarked:

I do not wonder at the superstition of the ancient magicians, who, in the morning of the world, went up to the hilltops of Central Asia, and, ignorant of the true God, adored the most glorious work of his hand.

But I am filled with amazement, when I am told,

that, in this enlightened age and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts, There is no God.

Bryant, William Cullen (November 3, 1794-June 12, 1878), was an American poet and editor. He known as the "Father of American Poets," and wrote such titles as: Thanatopsis; To a Waterfowl; The Death of the Flowers; and To the Fringed Gentian. He was the editor in chief of the New York Evening Post for 50 years, lending its support in the formation of the Republican Party and the fight against slavery. William Cullen Bryant wrote:

The sacredness of the Bible awes me, and I approach it with the same sort of reverential feeling that an ancient Hebrew might be supposed to feel who was about to touch the ark of God with unhallowed hands.

The very men who, in the pride of their investigations into the secrets of the internal world, turn a look of scorn upon the Christian system of belief, are not aware how much of the peace and order of society, how much the happiness of households, and the purest of those who are the dearest to them, are owing to the influence of that religion extending beyond their sphere....

In my view, the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep of which He is justly the object.

United States Congress (January 1, 1795), heard President George Washington give his National Thanksgiving Proclamation, declaring Thursday, the 19th of February, 1795, as a National Day of Thanksgiving and Prayer. In it he stated:

The happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the Divine Beneficence towards us. In such a state of things, it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experience.

Polk, James Knox (November 2, 1795-June 15, 1849), was the 11th President of the United States, 1845-49, won the Mexican War against Santa Anna, 1848, which resulted in California, Nevada, Utah, and parts of Texas, New Mexico, Arizona, Colorado, and Wyoming being added to the Union; resolved dispute with Great Britain, 1846, fixing the Oregon border at the 49th parallel; Governor of Tennessee, 1839-41; U.S. Representative, 1824-39, being Speaker of the House, 1835-39; married Sarah Childress, 1824; member of the Tennessee Legislature, 1823-25; admitted to the bar, 1820; and graduated from the University of North

Carolina, 1818.

On Tuesday, March 4, 1845, in his Inaugural Address, President James Knox Polk stated:

In assuming responsibilities so vast, I fervently invoke the aid of that Almighty Ruler of the Universe in whose hands are the destinies of nations and of men to guard this Heaven-favored land against the mischiefs which without His guidance might arise from an unwise public policy. With a firm reliance upon the wisdom of Omnipotence to sustain and direct me in the path of duty which I am appointed to pursue I stand in the presence of this assembled multitude of my countrymen to take upon myself the solemn obligation "to the best of my ability to preserve, protect, and defend the Constitution of the United States."...

The Government of the United States...leaves individuals, over whom it casts its protecting influence, entirely free to improve their own condition by the legitimate exercise of all their mental and physical powers. It is a common protector of each and all the States; of every man who lives upon our soil, whether of native or foreign birth; of every religious sect, in their worship of the Almighty according to the dictates of their own conscience....

If he say that error and wrong are committed in the administration of the Government, let him remember that nothing human can be perfect, and that no other system of government revealed by Heaven or devised by man has reason been allowed so free and broad a scope to combat error....

With these views of the nature, character, and objects of the Government and the value of the Union, I shall steadily oppose the creation of those institutions and systems which in their nature tend to pervert it from its legitimate purposes and make it the instrument of sections, classes, and individuals. We need no national banks or other extraneous institutions planted around the Government to control and strengthen it in opposition to the will of its authors. Experience has taught us how unnecessary they are as auxiliaries of the public authorities - impotent for good and how powerful for mischief....

The Republic of Texas has made known her desire to come into our Union, to form a part of our Confederacy and enjoy with us the blessings of liberty secured and guaranteed by our Constitution....

I enter upon the discharge of the high duties which have been assigned to me by the people, again humbly supplicating that Divine Being, who has watched over and protected our beloved country from its infancy to the present hour, to continue His gracious benedictions upon us, that we may continue to be prosperous and happy people.

On Monday, June 16, 1845, President James K. Polk directed George Bancroft, Acting Secretary of War and Secretary of the Navy, to issue General Order No. 27:

The President of the United States with heartfelt sorrow announces to the Army, the Navy, and the Marine Corps the death of Andrew Jackson. On the evening of Sunday, the 8th day of June, about 6 o'clock, he

resigned his spirit to his Heavenly Father. . . . Heaven gave him length of days and he filled them with deeds of greatness. . . . Thrice happy in death, for while he believed the liberties of his country imperishable and was cheered by visions of its constant advancement, he departed from this life in a full hope of a blessed immortality through the merits and atonement of the Redeemer. Officers of the Army, the Navy, and the Marine Corps will wear crape on the left arm and on their swords, and the colors of the several regiments will be put in mourning for the period of six months.

On Tuesday, December 2, 1845, in his First Annual Message to Congress, President James K. Polk stated:

Under the blessings of Divine Providence and the benign influence of our free institutions, it stands before the world a spectacle of national happiness. . . . It becomes us in humility to make our devout acknowledgements to the Supreme Ruler of the Universe for the inestimable civil and religious blessings with which we are favored. . . .

Our experience has shown that when banking corporations have been the keepers of the public money, and been thereby made in effect the Treasury, the Government can have no guaranty that it can command the use of its own money for public purposes. The late Bank of the United States proved to be faithless. But a few years ago, with millions of public money in their keeping, the Government was brought almost to bankruptcy and the public credit seriously impaired. . . .

The public money should not be mingled with the private funds of banks or individuals or to be used for private purposes. When it is placed in banks for safe-keeping, it is in effect loaned to them without interest, and is loaned by them upon interest to borrowers from them. The public money is converted into banking capital, and is used and loaned out for the private profit of bank stockholders. . . . The framers of the Constitution could never have intended that the money paid into the Treasury should be thus converted to private use and placed beyond the control of the Government. . . .

Banks which hold the public money are often tempted by a desire of gain to extend their loans, increase their circulation, and thus stimulate, if not produce, a spirit of speculation and extravagance which sooner or later must result in ruin to thousands. If the public money be not permitted to be thus used, but kept in the Treasury and paid out to the public creditors in gold and silver, the temptation afforded by its deposit with banks to an undue expansion of their business would be checked. . . .

The separation of the moneys of the Government from banking institutions is indispensable for the safety of the funds of the Government and the rights of the people. . . . To say that the people or their Government are incompetent or not to be trusted with the custody of their own money in their own Treasury, provided by themselves, but must rely on the presidents, cashiers, and stockholders of banking corporations, not appointed by them nor responsible to

them, would be to concede that they are incompetent for self-government. . . .

The enjoyment of contemplating, at the advanced age of near fourscore years, the happy condition of his country cheered the last hours of Andrew Jackson, who departed this life in the tranquil hope of a blessed immortality. . . . In his language on a similar occasion to the present, "I now commend you, fellow-citizens, to the guidance of Almighty God, with a full reliance on His merciful providence for the maintenance of our free institutions, and with an earnest supplication that whatever errors it may be my lot to commit in discharging the arduous duties which have devolved on me will find a remedy in the harmony and wisdom of your counsels."

On May 13, 1846, President James Knox Polk stated in a Proclamation of War with the Republic of Mexico:

I do, moreover, exhort all the good people of the United States, as they love their country, as they feel the wrongs which have forced on them the last resort of injured nations, and they consult the best means, under the blessing of Divine Providence, of abridging its calamities.

On December 8, 1846, in his Second Annual Message to Congress, President James K. Polk stated:

Our devout and sincere acknowledgments are due to the gracious Giver of All Good for the numberless blessings which our beloved country enjoys.

On Tuesday, December 7, 1847, in his Third Annual Message to Congress, President James K. Polk stated:

The success of our admirable system is a conclusive refutation of the theories of those in other countries who maintain that a "favored few" are born to rule and that the mass of mankind must be governed by force. Subject to no arbitrary or hereditary authority, the people are the only sovereigns recognized by our Constitution. . . .

No country has been so much favored, or should acknowledge with deeper reverence the manifestations of Divine protection. An all-wise Creator directed and guarded us in our infant struggle for freedom and has constantly watched over our surprising progress until we have become one of the great nations of the earth. . . . In the enjoyment of the bounties of Providence at home such as have rarely fallen to the lot of any people, it is the cause of congratulation. . . .

Invoking the blessing of the Almighty Ruler of the Universe upon your deliberations, it will be my highest duty, no less than my sincere pleasure, to cooperate with you in all measures which may tend to promote the honor and enduring welfare of our common country.

On February 24, 1848, President James K. Polk issued the Executive Order:

It has pleased Divine Providence to call hence a great and patriotic citizen. John Quincy Adams is no

more. At the advanced age of more than fourscore years, he was suddenly stricken from his seat in the House of Representatives.... He had for more than a half a century filled the most important public stations.

On Tuesday, December 5, 1848, in his Fourth Annual Message to Congress, President James K. Polk stated:

Under the benignant providence of Almighty God the representatives of the States and of the people are again brought together to deliberate for the public good. The gratitude of the nation to the Sovereign Arbiter of All Human Events should be commensurate with the boundless blessings which we enjoy. Peace, plenty, and contentment reign throughout our borders, and our beloved country presents a sublime moral spectacle to the world....

Invoking the blessing of the Almighty upon your deliberations at your present important session, my ardent hope is that in a spirit of harmony and concord you may be guided to wise results, and such as my redound to the happiness, the honor, and the glory of our beloved country.

On June 8, 1849, only a week before his death, James K. Polk commented to the Rev. Dr. Edgar, of Nashville, Tennessee:

Sir, if I had supposed, twenty years ago, that I should come to my death bed unprepared, it would have made me an unhappy man; and yet I am about to die, and have not made preparation. I have not been baptized. Tell me, sir, can there be any ground for a man thus situated to hope?

Shortly following, James Knox Polk was baptized into the Methodist Episcopal Church, South, and received the sacrament of the Lord's Supper.

Carlyle, Thomas (December 4, 1795-February 5, 1881), was a Scottish essayist and historian. His works were controversial yet highly praised. His books include: *The Life of Schiller*, 1826; *The French Revolution*, 1837; and *On Heros and Hero Worship*, 1840. He also translated Goethe's works from German into English. Thomas Carlyle wrote:

The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long-forgotten home.

I call the Book of Job, apart from all the theories about it, one of the grandest things ever written with the pen.

In his *Miscellaneous Papers*, Thomas Carlyle wrote:

The Hebrew Bible, is it not before all things true as no other book ever was or will be?

In his essays *Corn-Law Rhymes*, Carlyle wrote:

In the poorest cottage are books: in one Book wherein, for several thousand of years, the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him.

In his Critical and Miscellaneous Essays, 1827, Carlyle wrote:

The Bible itself has, in all changes of theory about it, this as its highest distinction: that it is the truest of all books. The Book springs, every word of it, from the intensest convictions, from the very heart's core, of those who penned it; and has not that been a successful Book? Did all the Paternoster Rows of the world ever hear of one so successful?

In 1827, Thomas Carlyle wrote in The State of German Literature:

The three great elements of modern civilization: gunpowder, printing, and the Protestant religion.

In Book III, Chapter III of his Sartor Resartus, 1833-34, Thomas Carlyle wrote:

If thou ask to what height man has carried it, look to our divinest symbol: Jesus of Nazareth, and His life, and His biography, and what followed therefrom. Higher has the human thought never reached; this is Christianity and Christendom - a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest.

In Book II, Chapter 9 of Sartor Resartus, he wrote:

Love not Pleasure; I love God.

Butler, Benjamin Franklin (December 14, 1795-November 8, 1858), was an American politician and Union General during the Civil War. He served as the U. S. Attorney General, 1833-38, under President Andrew Jackson; the U. S. Secretary of War, 1836-37; and U. S. attorney for the Southern District of New York, 1838-48. In addition to serving in the New York State Legislature, Benjamin Franklin Butler was the head of the electoral College of New York in 1845. In an address delivered in 1834 at Alexandria, D. C., Benjamin Franklin Butler stated:

He is truly happy, whatever may be his temporal condition, who can call God his Father in the full assurance of faith and hope. And amid all his trials, conflicts, and doubts, the feeblest Christian is still comparatively happy; because cheered by the hope... that the hour is coming when he shall be delivered from "this body of sin and death" and in the vision of his Redeemer... approximate to the... felicity of angels.

Not only does the Bible inculcate, with sanctions of the highest import, a system of the purest morality, but in the person and character of our Blessed Saviour it exhibits a tangible illustration of that system.

In Him we have set before us - what, till the publication of the Gospel, the world had never seen - a

model of feeling and action, adapted to all times, places, and circumstances; and combining so much of wisdom, benevolence, and holiness, that none can fathom its sublimity; and yet, presented in a form so simple, that even a child may be made to understand and taught to love it.

Wayland, Francis (March 11, 1796-September 30, 1865), was an American clergyman, author and educator. He was the president of Brown University, 1827-55, and the first president of the American Institute of Instruction, 1830. He was instrumental in devising the school system for Providence, Rhode Island. A graduate of Union College and Harvard University, Francis Wayland wrote: Elements of Moral Science, 1835; Elements of Political Economy, 1837; Thoughts on the Present Collegiate System in the United States, 1842; and A Memoir of the Life of the Rev. Adoniram Judson, D.D., 1842. As a well recognized American clergyman, Francis Wayland stated:

That the truths of the Bible have the power of awakening an intense moral feeling in every human being; that they make bad men good, and send a pulse of healthful feeling through all the domestic, civil, and social relations;
that they teach men to love right, and hate wrong, and seek each other's welfare as children of a common parent; that they control the baleful passions of the heart, and thus make men proficient in self government;
and finally that they teach man to aspire after conformity to a Being of infinite holiness, and fill him with hopes more purifying, exalted, and suited to his nature than any other book the world has ever known - these are facts as incontrovertible as the laws of philosophy, or the demonstrations of mathematics.

Briggs, George Nixon (April 12, 1796-September 12, 1861), was an American politician and philanthropist. He was the Governor of Massachusetts, and a U.S. Representative for six successive terms. In May of 1850, while President of the American Baptist Missionary Union, he addressed the missionaries in Buffalo:

You go to an embassy compared with which all the embassies of men dwindle into insignificance. You go forth as ambassadors of Christ. You go to crumble idols - to convey light to benighted minds - to kindle love to God in the souls of ungodly men.
Who can overestimate the qualifications necessary for such work? The fervent, effectual prayer shall ascend to the mercy seat for you.
You shall never see the day when your brethren who sent you out shall turn their backs on you; but look higher, the Saviour has told you, "Lo, I am with you always, even unto the end of the world." The Almighty Friend will always be at your side to sustain you.

Mann, Horace (May 4, 1796-August 2, 1859), was an American legislator and educator. He played a leading role establishing the public school system in the United States. As a lawyer, Horace Mann served in the Massachusetts legislature as a state representative, 1827-33, and as a state senator, 1833-37. In

1848, he became a U. S. Representative and strongly fought to end slavery in America.

Horace Mann was known for being the Secretary of the Massachusetts State Board of Education; founding the first state normal school in the United States in 1839; and being the president of Antioch College in Ohio. In 1900, he was elected to New York University's Hall of Fame. Horace Mann stated:

Moral education is a primal necessity of social existence. The unrestrained passions of men are not only homicidal, but suicidal; and a community without a conscience would soon extinguish itself. Even with a natural conscience, how often has evil triumphed over good.

In 1843, as Secretary of Education in Massachusetts, Mann studied the educational system of Prussia. Five years later, in 1848, at the Twelfth Annual Report of the Massachusetts Board of Education, Horace Mann made the following statement:

Now, it is the especial province and function of the statesman and the lawgiver - of all those, indeed, whose influence molds or modifies public opinion - to study out the eternal principles which conduce to the strength, wisdom, and righteousness of a community....

And he is not worthy to be called a statesman, he is not worthy to be a lawgiver or leader among men, who, either through the weakness of his head or the selfishness of his heart, is incapable of marshaling in his mind the great ideas of knowledge, justice, temperance, and obedience to the laws of God, - on which foundation alone the structure of human welfare can be erected; who is not capable of organizing these ideas into a system, and then of putting that system into operation.

Horace Mann, in the Twelfth Annual report to the Massachusetts Board of Education, recommended:

But to all doubters, disbelievers, or despairers in human progress, it may still be said, there is one experiment which has never yet been tried. It is an experiment, which even before its inception, offers the highest authority for its ultimate success.

Its formula is intelligible to all; and it is as legible as though written in starry letters on an azure sky. It is expressed in these few and simple words:

"Train up a child in the way he should go and when he is old he will not depart from it."

This declaration is positive. If the conditions are complied with, it makes no provision for a failure.... But it will be said that this grand result in practical morals is a consummation of blessedness that can never be attained without religion, and that no community will ever be religious without a religious education.

Both these propositions I regard as eternal and immutable truths. Devoid of religious principles and religious affections, the race can never fall so low but that it may sink still lower; animated and sanctified by them, it can never rise so high but that it may ascend still higher.

And is it not at least as presumptuous to expect

that mankind will attain to the knowledge of truth, without being instructed in truth, and without that general expansion and development of faculty which will enable them to recognize and comprehend truth in any other department of human interest as in the department of religion.

If I were able to give but one parting word of advise to my own children, or to the children of others; if I were sinking beneath the wave, and had time to utter but one articulate breath; or were wasting away upon the deathbed, and had strength to make but one exhortation more, - that dying legacy should be, "Remember thy Creator in the days of thy youth."

In the Twelfth Annual Report, Horace Mann continued:

So the religious education which a child receives at school is not imparted to him for the purposes of making him join this or that denomination when he arrives at years of discretion, but for the purpose of enabling him to judge for himself, according to the dictates of his own reason and conscience, what his religious obligations are, and whether they lead.

The Bible is in our common schools by common consent....In all my intercourse for twelve years, whether personal or by letter, with all the school officers in the state, and with tens of thousands of individuals in it, I have never heard an objection made to the use of the Bible in school, except in one or two instances; and, in those cases, the objection was put upon the ground that daily familiarity with the book in school would tend to impair a reverence for it.

In his report, Horace Mann emphasized:

That our public schools are not theological seminaries, is admitted. That they are debarred by law from inculcating the peculiar and distinctive doctrines of any one religious denomination amongst us, is claimed; and that they are also prohibited from ever teaching that what they teach is the whole of religion, or all that is essential to religion or to salvation, is equally certain.

But our system earnestly inculcated all Christian morals; it founds its morals on the basis of religion; it welcomes the religion of the Bible; and, in receiving the Bible, it allows it to do what it is allowed to do in other systems - to speak for itself....

I hold it, then, to be one of the excellences, one of the moral beauties, of the Massachusetts system, that there is one place in the land where the children of all the different denominations are brought together for instruction, where the Bible is allowed to speak for itself; one place where the children can kneel at a common altar, and feel that they have a common Father, and where the services of religion tend to create brothers, and not Ishmaelites.

In concluding his report to the Massachusetts Board of Education, Horace Mann offered the evidence:

It was in consequence of laws that invaded the direct and exclusive jurisdiction which our Father in Heaven exercises over his children upon earth, that the Pilgrims fled from their native land to that which is the land of our nativity. They sought a residence so remote and so inaccessible, in hopes that the prerogatives of the Divine Magistrate might no longer be set at nought by the usurpations of the civil power.

Was it not an irreligious and an impious act on the part of the British government to pursue our ancestors with such cruel penalties and privations as to drive them into banishment? Was it not a religious and pious act in the Pilgrim Fathers to seek a place of refuge where the arm of earthly power could neither restrain them from worshipping God in the manner believed to be most acceptable to him, nor command their worship in a manner believed to be unacceptable? And if it was irreligious for our forefathers two centuries ago, then it is more flagrantly irreligious to repeat the oppression in this more enlightened age of the world.

If it was a religious act in our forefathers to escape from ecclesiastical tyranny, then it must be in the strictest conformity to religion for us to abstain from all religious oppression over others, and to oppose it whenever it is threatened.

And this abstinence from religious oppression, this acknowledgement of the rights of others, this explicit recognition and avowal of the supreme and exclusive jurisdiction of Heaven, and this denial of the right of any earthly power to encroach upon that jurisdiction, is precisely what the Massachusetts school-system purports to do in theory and what it does actually in practice.

Hence I infer that our system is not an irreligious one, but is in the strictest accordance with religion and its obligations.

In his last public statement, Horace Mann exclaimed:

Be ashamed to die until you have won some victory for humanity.

Tennessee, State of (June 1, 1796), was the 16th State admitted to the Union. The Constitution of the State of Tennessee, adopted 1796, stated:

Article XI, Section III. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.

Article VIII, Section II. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State.

Article XI, Section IV. That no religious test shall ever be required as a qualification to any office or public trust under this State.

The Constitution of the State of Tennessee, adopted 1870, stated:

Article I, Section 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience.

Article IX, Section 2. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State.

Rhode Island, Seal of the State of (1797), reflected the sentiments of the state's 69,122 population. On the seal, over the picture of an anchor, is inscribed the motto:

IN GOD WE HOPE.

Truth, Sojourner (c.1797-November 26, 1883), was an American abolitionist. A slave herself, she was freed in 1827 and who moved with her family to New York. In 1843, she heard "a voice from Heaven," and began to travel the North preaching emancipation of the slaves. In the mid-1860's, she relocated in Washington, D.C., and helped resettle ex-slaves. A strong part of the abolitionist movement, Sojourner Truth stated:

When I left the house of bondage I left everything behind. I wanted to keep nothing of Egypt on me, and so I went to the Lord and asked him to give me a new name....

I set up my banner, and then I sing, and then folks always comes up 'round me, and then...I tells them about Jesus.

Sojourner Truth frequently began her messages by saying:

Children, I talk to God and God talks to me.

At an abolitionist meeting in Faneuil Hall, Boston, Frederick Douglass had spoken saying that the slaves had no hope except their own strength and desire to fight for themselves. Sojourner Truth quietly asked him:

Frederick, is God dead?

Hodge, Charles (December 27, 1797-June 19, 1878), was married to the great-grand daughter of Ben Franklin, received his doctorate from Rutgers University and was a professor for fifty years at Princeton University. A distinguished author, Charles Hodge wrote in 1871:

The proposition that the United States [is] a Christian...nation, is...the statement of a fact. That fact is not simply that the great majority of the people are Christians...but that the organic life, the institutions, laws, and official action of the government, whether that action be legislative, judicial, or executive, is...in accordance with the principles of...Christianity....

If a man goes to China, he expects to find the government there administered according to the religion of the country. If he goes to Turkey, he expects to find the Koran supreme and regulating all public

action. If he goes to a [Christian] country, he has no right to complain, should he find the Bible in the ascendancy and exerting its benign influence not only on the people, but also on the government....

In the process of time thousands have come among us, who are [not] Christians. Some are...Jews, some are infidels, and some atheists. All are welcomed; all are admitted to equal rights and privileges. All are allowed to acquire property, and to vote in every election...All are allowed to worship as they please, or not to worship at all....

No man is molested for his religion or for his want of religion. No man is required to profess any form of faith, or to join any religious association. More than this cannot reasonably be demanded.

More, however, is demanded. The infidel demands that the government should be conducted on the principle that Christianity is false, the atheist demands that it should be conducted on the assumption that there is no God...the sufficient answer to all this is that it cannot possibly be done

Smith, Jedediah Strong (June 24, 1798-May 27, 1831), was an American trader and explorer. His expeditions were exceeded in importance only by those of Lewis and Clark. He helped lead expeditions up the Missouri River, with characters such as keelboatmen Mike Fink, Talbot, and Carpenter. He led expeditions across the Rocky Mountains, 1822-26; from California to the Oregon coast; across the Mojave desert and the Sierra Nevadas; and along the Santa Fe Trail, 1826-29. Jedediah Strong Smith, along with two other partners, operated the successful fur-trading company of Smith, Jackson and Sublette, in Salt Lake City.

Jedediah Strong Smith, who discovered the South Pass through the Rockies and established the first land route to California, noted in his journal:

Then let us come forward with faith, nothing doubting, and He will most unquestionably hear us....

On December 24, 1829, from Wind River on the east side of the Rocky Mountains, Jedediah Smith wrote to his parents in Ohio:

It is a long time since I left home & many times I have been ready, to bring my business to a close & endeavor to come home; but have been hindered hitherto....

However I will endeavor, by the assistance of Divine Providence, to come home as soon as possible...but whether I shall ever be allowed the privilege, God only knows, I feel the need of the watch & care of a Christian Church.

You may well suppose that our Society is of the roughest kind. Men of good morals seldom enter into business of this kind - I hope you will remember me before the Throne of Grace....

May God in His infinite mercy allow me soon to join My Parents in the Prayer of your undutiful Son, Jedediah S. Smith.

Jedediah Smith confided:

I have passed through the Country from St. Louis, Missouri, to the North Pacific Ocean, in different ways - through countrys of Barrenness & seldom one of the reverse, many Hostile Tribes of Indians inhabit this Space, and we are under the necessity of keeping a constant watch; notwithstanding our vigilance, we sometimes suffer;

In Augt. 1827 ten Men, who were in company with me, lost their lives, by the Amuchabas Indians, on the Colorado River; & in July 1828 fifteen men, who were in Company with me lost their lives, by the Umpquah Indians, on the River of the Same name, it enters the North Pacific, one hundred miles South of the Mouth of the Columbia - many others have lost their lives in different parts of the Country.

My Brother believe me, we have Many dangers to face & many difficulties to encounter, but if I am Spared I am not anxious with regard to difficulties - for particulars you must await a meeting....

As it respects my Spiritual welfare, I hardly durst Speak, I find myself one of the most ungrateful; unthankful, Creatures imaginable. Oh when Shall I be under the care of a Christian Church? I have need of your Prayers, I wish our Society to bear me up before the Throne of Grace....I remain as ever your affectionate Brother, Jedediah Smith

Renowned for having escaped being killed by Indians numerous times, Jedediah was once mauled by a grizzly. While he was recovering apart from the camp, an Indian raid killed all the rest in his group. Arriving back at the camp, he found only a rifle, knife, flint, and his Bible. He let it fall open, and his eyes fell on a verse that would change his life:

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain....Yes, his soul draweth near to the grave, and his life to the destroyers. His flesh shall be fresher than a child's; he shall return to the days of his youth. He shall pray unto God, and He will be favorable unto him.

A friend, Hugh Campbell, had written to Smith informing him of his brother Robert's serious illness. On November 24, 1830, Jedediah Strong Smith replied:

With pain did I peruse that part of your Epistle, which Speaks of the ill health off My much valued Friend - Oh is it possible I Shall never again See him in the Land of the living?

My Prayer to Almighty God, is, that I may again be allowed the Privilege of passing some time in company with my Friend -

On January 26, 1831, from the frontier city of St. Louis, population pushing 6,500, Jedediah S. Smith wrote to his brother Ralph Smith, in Wayne County, Ohio:

...Some difficulty occurred with regard to conveying the Property to Mr. F. as the river froze and the Mail Stage was at this season irregular....This is the last place to which youngsters should be

sent... Austin had come by Water but the Ice stopped him at the mouth of Ohio, and he brought none of the letters....

Next My Brother comes the subject for which we live, are we ungrateful to that God in whom we live, and move, and have our being, how often ought we on our bended knees offer up our grateful acknowledgements for the gift of His Dear Son; is it possible that God "So loved the World that He gave His only begotten Son that whosoever believed on Him should not perish, but have everlasting life."

Then let us come forward with faith, nothing doubting and He will most unquestionably hear us - let us be often found in the means and take my word for it we Shall receive a blessing;

some, who have made a profession of Christianity & have by their own negligence caused the Spirit to depart think their day of grace is over; but where did they find Such doctrine?

I find our Saviour ever entreating & wooing us, using the most endearing language and endeavoring by every means without compelling, for that would at once destroy our free agency, to bring us to Him that we may have life. Are we doing our duty, do we regularly and without fail attend to Prayers & keep in mind that in due season we shall receive the Crown, if we faint not, oh! Let us be engaged & to that end let us take a view of what... another Poet Sings...

Lord, I believe a rest remains
To all Thy People known;
A rest, where pure enjoyment reigns,
And Thou art loved alone.

Well, My Brother, will it be for us if we have faith in those last lines and make use of it in Such a way that it may produce good works - Write soon my Brother, & give me any news which You may consider worth conveying, and believe me, as Ever your affectionate Brother, Jedediah S. Smith.

On May 27, 1831, Jedediah Smith, and his partner Sublette, were travelling towards Sante Fe' with 74 men and animals for 22 wagons. Starving and without water for four days, Jedediah left the party in search of water, when he encountered about 20 Comanche Indians. Seeing no way of escape, he boldly went up to them in hopes of conciliation. The Indians did not fire upon him as long as they were face to face, but when they succeeded in frightening his horse to turn, they shot Jedediah in the shoulder.

On September 24, 1831, his brother, Austin Smith, wrote from Walnut Creek on the Arkansas River relaying the report of Jedediah's death to their father in Ashtabula County, Ohio:

My Dear Father,

It is painful at all times to communicate the death of a friend, but when it falls to the lot of a son to communicate to a father the death of a Brother it is more so -

Your son Jedediah was killed on the Simerone River the 27th of May on his way to Sante Fe' by the Curmanch Indians, his party was in distress for water, and he had gone alone in search of the above river which he found, when he was attacked by fifteen of twenty of them -

They succeeded in alarming his animal not daring to fire on him so long as they kept face to face, so soon as his horse turned they fired, and wounded him in the shoulder. He then fired his gun, and killed their head Chief. It is supposed they then rushed upon him, and despatched him -

Such my father is the fate of him who you loved - I am convinced that this intelligence will grieve you much, but do not, my dear father, take it to heart too sorely, the Lord giveth and the Lord taketh away, blessed be His name.

He was kind who trusted, and confided, in the Giver of all good and may we not hope, that his religion, was true, and will be rewarded - Come unto Me all ye ends of the earth and ye shall be saved -

I am, dear father, your son forever, Austin Smith.

Kentucky Resolutions (November 16, 1798), stated:

III. Resolved, that it is true as a general principle, and is also expressly declared by one of the amendments of the Constitution that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people";

and that no power over the freedom of religion, freedom of speech, or freedom of the press being delegated to the United States by the Constitution, nor prohibited by it to the States, all lawful power respecting the same did of right remain, and were reserved to the States, or to the people:

That thus was manifested their determination to retain to themselves the right of judging how far the licentiousness of speech and of the press may be abridged without lessening their useful freedom, and how far those abuses which cannot be separated from their use should be tolerated rather than the use be destroyed;

and thus also they guarded against all abridgement by the United States of the freedom of religious opinions and exercises, and retained to themselves the right of protecting the same, as this State, by a law passed on the general demand of its citizens, has already protected them from all human restraint or interference. . . .

Maryland Supreme Court (1799), decided the case of M'Creery's Lessee v. Allender, a dispute over whether an Irish emigrant, Thomas M'Creery, had become a naturalized American citizen and was thereby able to leave an estate to a relative who still lived in Ireland. The court decided in M'Creery's favor, based on a certificate executed before Justice Samuel Chase. The certificate reads:

Thomas M'Creery, in order to become . . . naturalized according to the Act of Assembly . . . on the 30th of September, 1795, took the oath . . . before the Honorable Samuel Chase, Esquire, then being the Chief Judge of the State of Maryland . . . and did then and there receive from the said Chief Judge, a certificate thereof. . . .

Maryland; I, Samuel Chase, Chief Judge of the State of Maryland, do hereby certify all whom it may concern, that... personally appeared before me Thomas M'Creery, and did repeat and subscribe a declaration of his belief in the Christian Religion, and take the oath required by the Act of Assembly of this State, entitled, "An Act for Naturalization."

Maryland Supreme Court (1799), in the case of Runkel v. Winemiller, rendered its opinion:

Religion is of general and public concern, and on its support depend, in great measure, the peace and good order of government, the safety and happiness of the people. By our form of government, the Christian religion is the established religion; and all sects and denominations of Christians are placed upon the same equal footing, and are equally entitled to protection in their religious liberty.

Choate, Rufus (October 1, 1799-July 13, 1859), was a lawyer, U.S. Representative from Massachusetts, 1831-34, and U.S. Senator, 1841-45. Before he was six years old, he had become so familiar with John Bunyan's Pilgrim's Progress as to repeat from memory large portions of it. Famous for his definition of a lawyer's vacation being "the space between a question to a witness and his answer," Rufus Choate was extremely fond of the Bible. He declared:

No lawyer can afford to be ignorant of the Bible.

Library of Congress (1800), was set up primarily to assist Congressmen in preparing laws, although it is open to all scholars. Burned by the British during the War of 1812, it was subsequently rebuilt. In 1897, it was relocated into its present building, and, in 1938, an annex was added. Numerous quotations from Scripture can be found within the walls of the Library of Congress. President Eliot of Harvard selected the following verse to be inscribed on the walls:

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and love mercy and walk humbly with thy God. (Micah 6:8)

The lawmakers' library has engraved the quote from the Psalmist:

The heavens declare the glory of God, and the firmament showeth His handiwork. (Psalm 19:1)

Also inscribed is the verse:

The light shineth in darkness, and the darkness comprehendeth it not. (John 1:5)

Fillmore, Millard (January 7, 1800-March 8, 1874), was the 13th President of the United States, 1850-53; Vice-President under Zachary Taylor, 1848-50, assuming the Presidency upon Taylor's

death; sent Commodore Perry to Japan, opening the trade routes to the Far East; signed the Compromise Act of 1850; admitted California, which had just begun the Gold Rush, into the Union as a free state; when the Library of Congress caught fire, 1851, President Fillmore and his Cabinet formed a bucket brigade to extinguish the flames; president of the Buffalo Historical Society, 1862; married Caroline Carmichael McIntosh, 1858, after death of first wife; Comptroller of New York State, 1847; Chancellor of the University of Buffalo, 1846; U.S. Representative, 1833-35, 1837-45, becoming the Chairman of the House Ways and Means Committee, 1840; member of New York State Legislature, 1828-31; married Abigail Powers, 1826; and admitted to bar 1823.

On July 9, 1850, after an illness of only 5 days, President Zachary Taylor died. Millard Fillmore, who had been Vice-President under President Taylor, informed Congress, Wednesday, July 10, 1850:

I have to perform the melancholy duty of announcing to you that it has pleased Almighty God to remove from this life Zachary Taylor, late President of the United States. He deceased last evening at the hour of half-past 10 o'clock, in the midst of his family and surrounded by affectionate friends, calmly and in the full possession of all his faculties. Among his last words were these: - "I have always done my duty. I am ready to die. My only regret is for the friends I leave behind me."

Having announced to you, fellow-citizens, this most afflicting bereavement, and assuring you that it has penetrated no heart with deeper grief than mine, it remains for me to say that I propose this day at 12 o'clock, in the Hall of the House of Representatives, in the presence of both Houses of Congress, to take the oath prescribed by the Constitution, to enable me to enter on the execution of the office which this event has devolved on me.

On Wednesday, July 10, 1850, after being sworn into office, President Millard Fillmore addressed Congress:

A great man has fallen among us, and a whole country is called to an occasion of unexpected, deep, and general mourning.

To you, Senators and Representatives of a nation in tears, I can say nothing which can alleviate the sorrow with which you are oppressed. I appeal to you to aid me, under the trying circumstances which surround me, in the discharge of the duties from which, however much I may be oppressed by them, I dare not shrink; and I rely upon Him who holds in His hands the destinies of nations to endow me with the requisite strength for the task and to avert from our country the evils apprehended from the heavy calamity which has befallen us.

On August 6, 1850, in an address to Congress, President Millard Fillmore stated:

It is plain, therefore, on the face of these treaty stipulations that all Mexicans established in territories north or east of the line of demarcation already mentioned come within the protection of the

ninth article, and that the treaty, being a part of the supreme law of the land, does extend over all such Mexicans, and assures to them perfect security in the free enjoyment of their liberty and property, as well as in the free exercise of their religion.

On Monday, December 2, 1850, in his First Annual Message to Congress, President Millard Fillmore stated:

Being suddenly called in the midst of the last session of Congress by a painful dispensation of Divine Providence to the responsible station which I now hold, I contented myself with such communications to the Legislature as the exigency of the moment seemed to require....

Nations, like individuals in a state of nature, are equal and independent, possessing certain rights and owing certain duties to each other, arising from their necessary and unavoidable relations; which rights and duties there is no common human authority to protect and enforce. Still, there are rights and duties, binding in morals, in conscience, and in honor.... The great law of morality ought to have a national as well as a personal and individual application. We should act toward other nations as we wish them to act toward us....

And now, fellow-citizens, I can not bring this communication to a close without invoking you to join me in humble and devout thanks to the Great Ruler of Nations for the multiplied blessings which He has graciously bestowed upon us. His hand, so often visible in our preservation, has stayed the pestilence, saved us from foreign wars and domestic disturbances, and scattered plenty throughout the land.

Our liberties, religious and civil, have been maintained, the fountains of knowledge have all been kept open, and means of happiness widely spread and generally enjoyed greater than have fallen to the lot of any other nation. And while deeply penetrated with gratitude for the past let us hope that His all-wise providence will so guide our counsels as that they shall result in giving satisfaction to our constituents, securing the peace of the country, and adding new strength to the united Government under which we live.

On Tuesday, December 2, 1851, in his Second Annual Message to Congress, President Millard Fillmore stated:

None can look back to the dangers which are passed or forward to the bright prospect before us without feeling a thrill of gratification, at the same time that he must be impressed with a grateful sense of our profound obligations to a beneficent Providence, whose paternal care is so manifest in the happiness of this highly favored land.

On December 6, 1852, in his Third Annual Message to Congress, President Millard Fillmore stated:

Our grateful thanks are due to an all-merciful Providence, not only for staying the pestilence which in different forms has desolated some of our cities,

but for crowning the labors of the husbandman with an abundant harvest and the nation generally with the blessings of peace and prosperity....

Is it prudent or is it wise to involve ourselves in these foreign wars? Is it indeed true that we have heretofore refrained from doing so merely from the degrading motive of a conscious weakness? For the honor of the patriots who have gone before us, I can not admit it. Men of the Revolution, who drew the sword against the oppressions of the mother country and pledged to Heaven "their lives, their fortunes, and their sacred honor" to maintain their freedom, could never have been actuated by so unworthy a motive.... The truth is that the course which they pursued was dictated by a stern sense of international justice, by a statesmanlike prudence and a far-seeing wisdom, looking not merely to the present necessities but to the permanent safety and interest of the country....

Our own free institutions were not the offspring of our Revolution. They existed before. They were planted in the free charters of self-government under which the English colonies grew up, and our Revolution only freed us from the dominion of a foreign power whose government was at variance with those institutions. But European nations have had no such training for self-government, and every effort to establish it by bloody revolutions has been, and must without that preparation continue to be, a failure. Liberty unregulated by law degenerates into anarchy, which soon becomes the most horrid of all despotisms....

We owe these blessings, under Heaven, to the happy Constitution and Government which were bequeathed to us by our fathers, and which it is our sacred duty to transmit in all their integrity to our children.

President Millard Fillmore, who was a member of the Episcopalian Church, stated:

I owe my uninterrupted bodily vigor to an originally strong constitution, to an education of a farm, and to life-long habits of regularity and temperance. Throughout all my public life I maintained the same regular and systematic habits of living to which I had previously been accustomed. I never allowed my usual hours for sleep to be interrupted. The Sabbath day I always kept as a day of rest. Besides being a religious duty, it was essential to health. On commencing my Presidential career, I found that the Sabbath had frequently been employed by visitors for private interviews with the President. I determined to put an end to this custom, and ordered my doorkeeper to meet all Sunday visitors with an indiscriminate refusal.

May God save the country, for it is obvious the people will not.

Brown, John (May 9, 1800-December 2, 1859), was an abolitionist, reformer and northern martyr. In his efforts to free the slaves, he opened his barn in Pennsylvania as a station on the Underground Railroad, and even lived in a black community for a

time. He also took extreme steps, most notably the killing of settlers who believed individuals had the choice of enslaving a human life, and the seizing of the government arsenal at Harper's Ferry, Virginia. He was captured, sentenced, and on December 2, 1859, he was hanged. Labeled insane by some, he was called Saint John the Just by Louisa May Alcott, author of Little Women.

At the end of a church service, in which the murder of the abolitionist publisher Elijah Lovejoy was recounted, John Brown stood up in the back of the church and declared:

Here, before God, in the presence of these witnesses, I consecrate my life to the destruction of slavery.

In a letter John Brown wrote:

I commend you all to Him "whose mercy endureth forever," to the God of my fathers, "whose I am, and whom I serve." "He will never leave you nor forsake you." Finally, my dearly beloved, be of good comfort!

Be sure to remember and follow my advice, and my example, too, so far as it has been consistent with the holy religion of Jesus Christ, in which I remain a most firm and humble believer.

Never forget the poor, nor think anything in them is to be lost in you, even though they may be black as Ebedmelech, the Ethiopian eunuch, who cared for Jeremiah in the pit of the dungeon; or as black as the one to whom Philip preached Christ.

McGuffey, William Holmes (September 23, 1800-May 4, 1873), was an American educator. He was the president of Ohio University, professor at the University of Virginia and the department chairman at the Miami University of Ohio. He was responsible for forming the first teachers' association in that part of the nation.

Considered the "Schoolmaster of the Nation," McGuffey published the first edition of his McGuffey's Reader in 1836. This book was the mainstay in public education in America till 1920. As of 1963, 125 million copies had been sold, making it one of the most widely used and influential textbooks of all times. Millions of American children learned to read and write from it.

In the foreword of McGuffey's Reader, 1836, William H. McGuffey wrote:

The Christian religion is the religion of our country. From it are derived our prevalent notions of the character of God, the great moral governor of the universe. On its doctrines are founded the peculiarities of our free institutions.

The Ten Commandments and the teachings of Jesus are not only basic but plenary.

McGuffey's Eclectic First Reader included a lesson "Evening Prayer":

At the close of the day, before you go to sleep, you should not fail to pray to God to keep you from sin and from harm. . . . You should ask your God for those things which he can give you, and which no one else can give you. You should ask him for life, and health, and

strength; and you should pray to him to keep your feet from the ways of sin and shame. You should thank him for all his good gifts; and learn, while young, to put your trust in Him; and the kind care of God will be with you.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson XIII, "Respect for the Sabbath Rewarded":

In the city of Bath, not many years since, lived a barber who made a practice of following his ordinary occupation on the Lord's day. As he was on the way to his morning's employment, he happened to look into some place of worship just as the minister was giving out his text - "Remember the Sabbath day, to keep it holy." He listened long enough to be convinced that he was constantly breaking the laws of God and man by shaving and dressing his customers on the Lord's day. He became uneasy, and went with a heavy heart to his Sabbath task....

He discontinued his Sabbath work, went constantly and early to the public services of religion, and soon enjoyed that satisfaction of mind which is one of the rewards of doing our duty, and that peace which the world can neither give nor take away....

Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property. Thus was man's extremity God's opportunity.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson XXIII, "King Charles II and William Penn" by Mason L. Weems:

King Charles: How then will you get their lands?

William Penn: I mean to buy their lands of them.

King Charles: Buy their lands of them? Why, man, you have already bought them of me!...

William Penn: ...How can I, who call myself a Christian, do what I should abhor even in the heathen? No... I will buy the right of the proper owners, even of the Indians themselves. By doing this, I shall imitate God himself in his justice and mercy, and thereby insure His blessing on my colony, if I should ever live to plant one in North America.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson CII, "The Character of a Happy Life" by Sir Henry Wotton:

5. Who God doth late and early pray,
More of His grace than gifts to lend;
And entertains the harmless day
With a religious book or friend;
6. This man is freed from servile bands,
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson CI, "Little Victories," by Harriet Martineau:

1. O Mother, now I have lost my limb, I can never be a soldier or a sailor; I can never go round the world! And Hugh burst into tears, now more really afflicted than he had ever been yet. His mother sat on the bed beside him, and wiped away his tears as they flowed...

3. Hugh sighed, and his mother went on. "Did you ever hear of Beethoven? He was one of the greatest musical composers that ever lived. His great, his sole delight was in music. It was the passion of his life. When all his time and all his mind were given to music, he suddenly became deaf, perfectly deaf; so that he never more heard one single note from the loudest orchestra. While crowds were moved and delighted with his compositions, it was all silence to him."

6. "The pleasure of rousing the soul to bear pain, and of agreeing with God silently, when nobody knows what is in the breast. There is no pleasure like that of exercising one's soul in bearing pain, and of finding one's heart glow with the hope that one is pleasing God... Every time you can willingly give up your wish to be a soldier or a sailor, or any thing else you have set your mind upon, you will feel that pleasure"

17. "You will be a better scholar for your lameness, I have no doubt. You will read more books, and have a mind richer in thoughts. You will be more beloved by us all, and you yourself will love God more for having given you something to bear for his sake. God himself will help you to bear your trials. You will conquer your troubles one by one, and by a succession of LITTLE VICTORIES will at last completely triumph over all."

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson LXVI, "Control Your Temper" by John Todd:

No one has a temper naturally so good, that it does not need attention and cultivation, and no one has a temper so bad, but that, by proper culture, it may become pleasant...

3. Look at Roger Sherman, who rose from a humble occupation to a seat in the first Congress of the United States, and whose judgment was received with great deference by that body of distinguished men. He made himself master of his temper, and cultivated it as a great business in life...

4. One day, after having received his highest honors, he was sitting and reading in his parlor. A roguish student, in a room close by, held a looking-glass in such a position as to pour the reflected rays of the sun directly in Mr. Sherman's face. He moved his chair, and the thing was repeated. A third time the chair was moved, but the looking-glass still reflected the sun in his eyes. He laid aside his book, went to

the window, and many witnesses of the impudence expected to hear the ungentlemanly student severely reprimanded. He raised the window gently, and then - shut the window-blind!

5. I can not forbear adducing another instance of the power he had acquired over himself....Mr. Sherman was one of those men who are not ashamed to maintain the forms of religion in their families.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson XCIII, "Religion The Only Basis of Society" by William Ellery Channing:

1. Religion is a social concern; for it operates powerfully, contributing in various ways to its stability and prosperity. Religion is not merely a private affair; the community is deeply interested in its diffusion; for it is the best support of the virtues and principles, on which the social order rests. Pure and undefiled religion is, to do good; and it follows, very plainly, that if God be the Author and Friend of Society, then, the recognition of him must enforce all social duty, and enlightened piety must give its whole strength to public order....

2...How powerless conscience would become without the belief of a God...

5. Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every feeling; and man would become, in fact, what the theory in atheism declares him to be, - a companion for brutes.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson CXIII, "A Picture of Human Life" by Samuel Johnson:

14. "But temptation succeeds temptation, and one compliance prepares us for another; we, in time, lose the happiness of innocence, and solace our disquiet with sensual gratifications. By degrees we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerse ourselves in luxury, and rove through the labyrinths of inconstancy till darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, and with repentance; and wish, but too often vainly wish, that we had not forsaken the paths of virtue."

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included Lesson CXVI, "The Bible The Best of Classics" by Thomas S. Grimke':

1. There is a classic, the best the world has ever

seen, the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration unrivaled in the history of literature. If we have respect to its evidences, they are found in the testimony of miracle and prophecy; in the ministry of man, of nature, and of angels, yea, even of "God, manifest in the flesh," of "God blessed forever."

2. If we consider its authenticity, no other pages have survived the lapse of time that can be compared with it. If we examine its authority, for it speaks as never man spake, we discover that it came from heaven in vision and prophecy under the sanction of Him who is Creator of all things, and the Giver of every good and perfect gift.

3. If we reflect on its truth, they are lovely and spotless, sublime and holy as God himself, unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them, not like the relics of classic antiquity, by the perishable glory and beauty, virtue and happiness, of this world, but by the enduring perfection and supreme felicity of an eternal kingdom.

4. If we inquire who are the men that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme, from the depth of ages and from the living world, from the populous continent and the isles of the sea, comes forth the answer: "The patriarch and the prophet, the evangelist and the martyr."

5. If we look abroad through the world of men, the victims of folly or vice, the prey of cruelty, of injustice, and inquire what benefits, even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant reply, as with one voice, that humility and resignation, purity, order, and peace, faith, hope, and charity are its blessings upon earth.

6. And if, raising our eyes from time to eternity; from the world of mortals to the world of just men made perfect; from the visible creation, marvelous, beautiful, and glorious as it is, to the invisible creation of angels and seraphs; from the footstool of God to the throne of God himself, we ask, what are the blessings that flow from this single volume, let the question be answered by the pen of the evangelist, the harp of the prophet, and the records of the Book of Life.

7. Such is the best of classics the world has ever admired; such, the noblest that man has ever adopted as a guide.

William Holmes McGuffey, in McGuffey's Fifth Eclectic Reader (Cincinnati and New York: Van Antwerp, Bragg & Co., revised edition, 1879), included lesson CXVII, "My Mother's Bible" by George P. Morris:

1. This Book is all that's left me now,
Tears will unbidden start,
With faltering lip and throbbing brow
I press it to my heart.
For many generations past

American Quotations.txt

Here is our family tree;
My mother's hand this Bible clasped,
She, dying, gave it me.

2. Ah! Well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close,
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

3. My father read this Holy Book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face, -I see it yet!
What thronging memories come!
Again that little group is met
Within the walls of home!

4. Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

In 1837, In the preface of his Eclectic Third Reader, McGuffey wrote:

Selections, [have been] drawn from the purest fountains of English literature.... Copious extracts made from the Sacred Scripture.

Upon a review of the work... an apology may be due for not having still more liberally transferred to pages the chaste simplicity, the thrilling pathos, the living descriptions, and the matchless sublimity of the Sacred Writings.

From no source has the author drawn more copiously than from the Sacred Scriptures.... This certainly apprehends no censure. In a Christian country, that man is to be pitied, who, at this day, can honestly object to imbuing the minds of youth with the language and spirit of the Word of God.

McGuffey's Eclectic Third Reader, in Lesson 21, stated:

The morality of Jesus Christ was purer, sounder, sublimer and more perfect than had ever before entered into the imagination, or preceded from the lips of man.

In McGuffey's Newly Revised Rhetorical Guide, 1853, William Holmes McGuffey wrote:

If you can induce a community to doubt the genuineness and authenticity of the Scriptures; to

question the reality, and obligations of religion; to hesitate, undeciding, whether there be any thing as virtue and vice; whether there be an eternal state of retribution beyond the grave; or whether there exists any such being as God, you have broken down the barriers of moral virtue, and hoisted the flood-gates of immorality and crime.

On August 7, 1873, upon William Holmes McGuffey's death, the National Education Association, Elmira, New York, stated:

In the death of William H. McGuffey, late Professor of Moral Philosophy in the University of Virginia, the Association feels that they have lost one of the great lights of the profession... in offices as teacher of common schools, college professor and college president, and as author of text books; his almost unequalled industry; his power in the lecture room; his influence upon his pupils and community; his care for the public interests of education; his lofty devotion to duty; his conscientious Christian character - all these have made him one of the noblest ornaments of our profession in this age, and entitled to the grateful remembrance of this Association and of the teachers of America.

Bancroft, George (October 3, 1800-January 17, 1891), was a historian, diplomat and educator. He served as Secretary of Navy under President Polk, 1845-46, directing the establishment of the U. S. Naval Academy at Annapolis, as well as the Naval Observatory at Washington, D. C. He served as U. S. Minister to Great Britain, 1846-49; and later Germany.

In 1834, he published the first volume of his ten-volume History of the United States, (1834-1876). This was the first comprehensive history of America written from its beginnings to the ratification of the Constitution. For more than 50 years it was the best-known and most widely read history of America. In 1882, he published the History of the Formation of the Constitution of the United States; and in 1885 he published History of the United States from the Discovery of America to the Inauguration of Washington.

In his History of the United States, Volume I, 1834, George Bancroft explained:

Puritanism had exalted the laity.... For him the wonderful counsels of the Almighty had appointed a Saviour; for him the laws of nature had been compelled and consulted, the heavens had opened, the earth had quaked, the Sun had veiled his face, and Christ had died and risen again.

From his address entitled, "The Progress of Mankind," published in his work Literary and Historical Miscellanies, George Bancroft declared:

For the regeneration of the world it was requisite that the Divine Being should enter the abodes and hearts of men and dwell there; that a belief in Him should be received which would include all truth respecting His essence; that He should be known, not as a distant Providence of boundless power and uncertain and inactive will, but as God present in the flesh....

Amid the deep sorrows of humanity during the sad conflict which was protracted during centuries for the overthrow of the past and the reconstruction of society, the consciousness of an incarnate God carried peace into the bosom of humanity....

This doctrine once communicated to man, was not to be eradicated. It spread as widely, as swiftly, and as silently as the light, and the idea of GOD WITH US dwelt and dwells in every system of thought that can pretend to vitality; in every oppressed people, whose struggles to be free have the promise of success; in every soul that sighs for redemption.

At the time of the Revolution, a full two-thirds of the population of America, estimated at 3,000,000 people, had been trained in the teachings of John Calvin: 900,000 were of Scotch or Scotch-Irish origin, 600,000 were Puritan English, 400,000 were German or Dutch Reformed, the Episcopalians had a Calvinistic confession in their Thirty-nine Articles, in addition to the numerous French Huguenots who had come to the western world. George Bancroft expressed:

He who will not honor the memory and respect the influence of Calvin knows little of the origin of American liberty.

Macaulay, Thomas Babington, Lord (October 25, 1800-December 28, 1859), was an English statesman, essayist, historian and poet. He was a member of Parliament, 1830-56, an eloquent debater, and he served on the Supreme Council in India. His writings were highly popular, as he made historical figures come alive with a vivid style. His works include the Lays of Ancient Rome and The History of England from the Accession of James II, 5 vols., 1849-61.

In his piece entitled, On John Dryden, 1828, Lord Macaulay stated:

The English Bible - a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.

In 1830, while commenting on Southey's edition of John Bunyan's classic book, Pilgrim's Progress, Lord Macaulay said:

That wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it.

In On Lord Bacon, 1837, Lord Macaulay concluded:

To sum up the whole, we should say that the aim of the Platonic philosophy was to exalt man into a god.

Seward, William Henry (May 16, 1801-October 10, 1872), was Governor of the State of New York, 1839-43; U.S. Senator 1849-61; and Secretary of State under President Lincoln during the War between the States, 1861-65. Lincoln's assassins also attempted to kill him; one of John Wilkes Booth's accomplices broke into Seward's home and wounded him. He later served as Secretary of State under President Andrew Johnson, 1865-69, working to implement the "reconstruction" in the South.

Among his accomplishments was the negotiation of the

purchase of Alaska from Russia, 1867. At the time it was mockingly called "Seward's Folly," as the land was thought to be of no use, but it later proved to be of tremendous worth.

William Henry Seward stated:

I do not believe human society, including not merely a few persons in any state, but whole masses of men, ever have attained, or ever can attain, a high state of intelligence, virtue, security, liberty, or happiness without the Holy Scriptures; even the whole hope of human progress is suspended on the ever-growing influence of the Bible.

William Henry Seward gave an oration entitled, The Destiny of America, in which he stated:

Shall we look to the sacred desk? Yes, indeed; for it is of Divine institution, and is approved by human experience. The ministers of Christ, inculcating Divine morals, under Divine authority, with Divine sanction, and sustained and aided by special cooperating influences of the Divine Spirit, are now carrying further and broadly onward the great work of the renewal of the civilization of the world, and its emancipation from superstition and despotism.

In 1836, as vice-president of the American Bible Society, William Henry Seward expressed:

I know not how long a republican government can flourish among a great people who have not the Bible; the experiment has never been tried; but this I do know: that the existing government of this country never could have had existence but for the Bible. And, further, I do, in my conscience, believe that if at every decade of years a copy of the Bible could be found in every family in the land its republican institutions would be perpetuated.

Farragut, David Glasgow (July 5, 1801-August 14, 1870), was an Admiral in the U.S. Navy, 1866. He had served as the Navy's first Rear Admiral, a rank he earned in 1862 by capturing New Orleans during the Civil War. He helped General Ulysses S. Grant capture Vicksburg in 1863, and then took command of a fleet to capture Mobile, Alabama, in 1864. Through tremendous fire, Farragut bravely forced his way into Mobile Bay, which was filled with mines (torpedoes), roaring his phrase, "Damn the torpedoes. Full steam ahead!"

In the Life and Letters of Admiral D.G. Farragut, written by his son, Loyall Farragut, Admiral David Glasgow Farragut declared that:

He never felt so near his Master as he did when in a storm, knowing that on his skill depended the safety of so many lives.

When David Glasgow Farragut was dangerously ill in Chicago he called for a clergyman to come and pray to the Lord with him, saying:

American Quotations.txt
He must be my pilot now!

Massachusetts Grand Jury (1802), appointed by Judge Nathaniel Freeman, defined:

The laws of the Christian system, as embraced by the Bible, must be respected as of high authority in all our courts and it cannot be thought improper for the officers of such government to acknowledge their obligation to be governed by its rule...

[Our government] originating in the voluntary compact of a people who in that very instrument profess the Christian religion, it may be considered, not as republic Rome was, a Pagan, but a Christian republic.

The State of Massachusetts paid the salaries of the Congregational ministers in that state until 1833.

Hugo, Victor Marie (February 26, 1802-May 22, 1885), was a French author. He wrote: *The Hunchback of Notre Dame*, 1831; *Les Contemplations*, 1856; *Les Misérables*, 1862; *Legend of the Centuries*, 1859-83; and numerous other great works, was deeply involved in politics, and was exiled from France a number of times. Victor Marie Hugo avouched:

England has two books, the Bible and Shakespeare. England made Shakespeare, but the Bible made England.

Victor Hugo remarked:

Courage for the great sorrows of life, and patience for the small ones, and when you have laboriously accomplished your daily task, go to sleep in peace. God is awake.

Baxter, George (March 1802), was a professor at Washington Academy in Virginia. He published an account of his travels throughout Kentucky the previous November, giving particular attention to the religious revivals where taking place. With academic skepticism he researched the reports of what was later to be known as "The Second Great Awakening." Dr. Baxter's report, printed in the *Connecticut Evangelical Magazine*, March of 1802, recounted:

The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive, and more so for me to describe...

I found Kentucky, to appearance, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country. Never in my life have I seen more genuine marks of that humility which... looks to the Lord Jesus Christ as the only way of acceptance with God.

I was indeed highly pleased to find that Christ was all and in all in their religion... and it was truly affecting to hear with what agonizing anxiety awakened sinners inquired for Christ, as the only physician who could give them any help.

Those who call these things "enthusiasm," ought to tell us what they understand by the Spirit of Christianity....

Upon the whole, sir, I think the revival in Kentucky among the most extraordinary that have ever visited the Church of Christ, and all things considered, peculiarly adapted to the circumstances of that country....

Something of an extraordinary nature seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable, and futurity a dream.

This revival has done it; it has confounded infidelity, awed vice to silence, and brought numbers beyond calculation under serious impressions.

Whitman, Marcus (September 4, 1802-November 29, 1847), was an American pioneer, doctor and missionary to the Indians in the Pacific Northwest. Dr. Marcus Whitman had practiced medicine for eight years in Rushville, New York, and in Canada before being appointed, in 1836, as a missionary-physician to Oregon, with his wife Narcissa, by the American Board of Foreign Missions. They set up missions at Waiilatpu near Walla Walla, Washington, and at Laowai.

In 1842-43, responding to a potential threat of closure, Dr. Marcus Whitman made a 4,000-mile trek east to persuade the Mission Board not to disband the mission. He also endeavored to interest the Government in settling the Oregon country and, in 1843, saw the first large wagon train head west on the Oregon Trail.

On July 3, 1923, just one month before his death, President Warren G. Harding delivered a speech in Meacham, Oregon, in remembrance of the Oregon Trail and the courageous missionaries to the Oregon and Washington territories. He unveiled a monument at Immigration Springs, and gave special recognition to the medical missionary Dr. Marcus Whitman, who, along with his wife, Narcissa, journeyed in 1836 to the Oregon territory. Dr. Marcus Whitman was also honored by the United States government with a statue in the U.S. Capitol Hall of Statuary for his key role in populating Oregon, which was vital in winning the boundary dispute with Great Britain, thereby bringing the territory under United States jurisdiction. President Warren G. Harding stated:

Of the many rooms in the White Houses, which possess the peculiar charm of association with epochal happenings, the one most fascinating to me is that which formerly comprised the Cabinet Room and the President's Study. Through its high windows one's gaze is drawn irresistibly to the towering granite shaft whose very grandeur, exceeded by no other moment in the world, admirably symbolizes the matchless character of George Washington. The beautifully carved mahogany bedposts are those upon which fell the eyes of Andrew Jackson when opened from the troubled slumber which even to this day occasionally falls to lot of an over-weary President. Sunk into the marble mantel piece is a bronze tablet recording the circumstance that it was in this room that Abraham Lincoln signed the great emancipation proclamation, which struck the shackles of slavery from millions of human beings.

Yet another episode of hardly less importance in the building of our mighty nation took place within

these walls. Before my mind's eye as I stood in that heroic chamber a few days ago appeared the vivid picture. I beheld seated at his desk, immaculately attired, the embodiment of dignity and courtliness, John Tyler, tenth President of the United States. Facing him, from a chair constructed for a massive frame, his powerful spirit gleaming through his cavernous eyes, was the lion-visaged Daniel Webster, Secretary of State.

The door opened and there appeared before the amazed statesmen a strange and astonishing figure. It was that of a man of medium height and sturdy build, deep chested, broad shouldered, yet lithe in movement and soft in step. He was clad in a coarse fur coat, buckskin breeches, fur leggings, and boot moccasins, looking much worse for the wear. But it was the countenance of the visitor, as he stood for an instant in the doorway, that riveted the perception of the two Chiefs of State.

It was that of a religious enthusiast, tenaciously earnest yet revealing no suggestion of fanaticism, bronzed from exposure to pitiless elements and seamed with deep lines of physical suffering, a rare combination of determination and gentleness - obviously a man of God, but no less a man among men.

Such was Marcus Whitman, the missionary hero of the vast, unsettled, unexplored Oregon country, who had come out of the West to plead that the state should acquire for civilization the empire that the churches were gaining for Christianity.

Many of the exploits of America's resolute sons are recounted in prose and verse. How often in our youth, and even in later years, have we been thrilled by the story of how "on through the night rode Paul Revere, through every Middlesex village and farm" to call the Minute Men to embattle at Lexington and fire "the shot heard 'round the world!" How many times we have shuddered at the impending fate of the Shenandoah Valley with "Sheridan twenty miles away!" I loved the martial notes of those stirring verses as a boy. I still love them.

But, when I stood in that historic room in the White House and my imagination depicted the simple scene, I could not but feel that the magnificence of Marcus Whitman's glorious deed has yet to find adequate recognition in any form. Here was a man who, with a single companion, in the dead of winter [1842], struggled through pathless drifts and blinding storms, four thousand miles, with the sole aim to serve his country and his God. Eighty years and eight months ago he was pushing grimly and painfully through this very pass on his way from Walla Walla to Fort Hall, thence, abandoning the established northern route as impassable, off to the South through unknown, untrodden lands, past the Great Salt Lake, to Santa Fe, then hurriedly on to St. Louis and finally, after a few days, again on the home-stretch to his destination, taking as many months as it now takes days to go from Walla Walla to Washington.

It was more than a desperate and perilous trip that Marcus Whitman undertook. It was a race against time. Public opinion was rapidly crystallizing into a judgment that the Oregon country was not worth claiming, much less worth fighting for; that, even though it could be acquired against the insistence of

Great Britain, it would prove to be a liability rather than an asset.

It is with sheer amazement that we now read the declarations of leading men of that period. So good an American, so sturdy a frontiersman, so willing a fighter, as General Jackson, shook his head ominously in fear lest the national domain should get too far outspread, and warned the country that its safety "lay in a compact government." Senator McDuffie, of South Carolina, declared he "would not give a pinch of snuff for the whole territory," and expressed the wish that the Rocky Mountains were "an impassable barrier." Senator Dayton, of New Jersey, said that, with very limited exceptions, "the whole country was as irreclaimable and barren a waste as the Sahara desert," and that malaria had carried away most of its native population. Even so far-seeing and staunch an advocate of western interests as Thomas Benton protested that the ridge of the Rockies should be made our western boundary, and avowed that "on the highest peak the statue of the fabled god, Terminus, should be erected, never to be thrown down."

Webster, although not definitely antagonistic, was uninterested and lukewarm. Years before he had pronounced Oregon "a barren, worthless country, fit only for wild beasts and wild men," and he was not one who changed opinions readily. But neither was Whittman one easily dismayed. Encouraged by the manifest friendliness of President Tyler, he portrayed with vivid eloquence the salubrity of the climate, the fertility of the soil, the magnitude of the forests, the evidences of ore in the mountains, and the splendor of the wide valleys drained by the great rivers. And he did not hesitate to speak plainly, as one who knew, even like the prophet Daniel.

"Mr. Secretary," he declared, "you would better give all New England for the cod and mackerel fisheries of Newfoundland than to barter away Oregon."

Then turning to the President, he added quietly but beseechingly:

"All I ask is that you will not barter away Oregon or allow English interference until I can lead a band of stalwart American settlers across the plains. For this I shall try to do!"

The manly appeal was irresistible. He sought only for the privilege of proving his faith. The just and considerate Tyler could not refuse.

"Doctor Whittman," he rejoined sympathetically, "your long ride and frozen limbs testify to your courage and your patriotism. Your credentials establish your character. Your request is granted!"

Whittman's strategy was true statesmanship. Substantial occupation would make good the claim of the United States, and that was what he had initiated during his few days in St. Louis. A few months later [1843] he had completed an organization of eager souls, and led the first movement by wagon train across plains and mountains along this unblazed trail.

What a sight that caravan must have appeared to the roaming savages! And what an experience for the intrepid pioneers!

More than two hundred wagons, bearing well-nigh a thousand emigrants, made up the party. They traveled by

substantially the same route that Whitman had taken when he first went out to Oregon; from a rendezvous near what is now Kansas City they moved due northwest across northeast Kansas and southeast Nebraska to the Platte River; followed the Platte to the middle of what is now Wyoming, thence crossing the mountains by way of the Sweetwater Valley and the South Platte; and from Fort Hall, following the well-known route, roughly paralleling the Snake River, into Oregon. The difficulties of the trip, involving beside the two hundred wagons, the care of women and children, and of considerable herds of live stock, were such that its successful accomplishment seems almost miraculous.

But stern determination triumphed and the result was conclusive. Americans had settled the country. The country belonged to them because they had taken it; and in the end the boundary settlement was made on the line of the forty-ninth parallel, your great Northwest was saved, and a veritable Empire was merged in the young Republic.

Never in the history of the world has there been a finer example of civilization following Christianity. The missionaries led under the banner of the cross, and the settlers moved close behind under the star-spangled symbol of the nation.

Among all the records of the evangelizing efforts as the forerunner of human advancement, there is none so impressive as this of the early Oregon mission and its marvelous consequences.

To the men and women of that early day whose first thought was to carry the gospel to the Indians - to the Lees, the Spauldings, the Grays, the Walkers, the Leslies, to Fathers DeSmet and Blanchet and DeMars, and to all the others of that glorious company who found that in serving God they were also serving their country and their fellowmen - to them we pay today our tribute; to them we owe a debt of gratitude, which we can never pay, save partially through recognition such as you and I have accorded today....

I thank you from my heart for permitting me to participate in doing homage to those brave souls. I rejoice particularly in the opportunity afforded me of voicing my appreciation both as President of the United States and as one who honestly tries to be a Christian soldier, of the signal service of the martyred Whitman.

Ohio, State of (March 1, 1803), was the 17th State admitted to the Union. On August 7, 1789, President George Washington signed into law an Act of Congress which prohibited slavery from entering the territory, entitled "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," Article VI. On April 30, 1802, President Thomas Jefferson signed The Enabling Act for Ohio, which required the government being formed in that territory to be:

...not repugnant to the [Northwest Ordinance].

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form

the basis whereon these republics, their laws and constitutions are erected: to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

The Constitution of the State of Ohio, adopted November 1, 1802, stated:

Article VIII, Section 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their conscience;

that no human authority can, in any case whatever, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; and that no preference shall ever be given by law to any religious society or mode of worship, and no religious test shall be required, as a qualification to any office of trust or profit.

But religion, morality, and knowledge being essentially necessary to the good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision.

The Constitution of the State of Ohio, adopted 1852, stated:

Preamble. We the people of the state of Ohio, grateful to Almighty God for our freedom, to secure its blessings and to promote our common welfare, do establish our Constitution.

Bill of Rights, Article I, Section 7. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience.

Emerson, Ralph Waldo (May 25, 1803-April 27, 1882), was the American poet who wrote the Concord Hymn, 1836. This poem made famous the Revolutionary War battle at Concord, Massachusetts, with the phrase "the shot heard around the world." Ralph Waldo

Emerson acknowledged:

All I have seen has taught me to trust the Creator
for all I have not seen.

America is another name for opportunity. Our whole
history appears like a last effort of divine Providence
in behalf of the human race.

United States Congress (December 3, 1803), ratified A Treaty
Between the United States and the Kaskaskia Tribe of Indians.
This treaty, which had been recommended by President Thomas
Jefferson, included the annual support of a Catholic missionary
priest of \$100, to be paid out of the Federal treasury. At a
later date two other treaties with similar provisions were made:
the Treaty with the Wyandots etc., in 1805 and the Treaty with
the Cherokees in 1806. The treaty provided:

And 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.

Hawthorne, Nathaniel (July 4, 1804-May 19, 1864), was an American
author and poet. He became famous through his novel, *The Scarlet
Letter*, published in 1850. He was a friend of Henry Wadsworth
Longfellow and Franklin Pierce, the 14th President of the United
States. Other well-known works of his include: *The House of Seven
Gables*, *Twice-Told Tales*, *Blithedale Romance* and *Mosses from an
Old Manse*. In his poem, *The Star of Calvary*, Nathaniel Hawthorne
wrote:

It is the same infrequent star,
 The all mysterious light,
That, like a watcher gazing on
 The changes of the night,
Toward the hill of Bethlehem, took
 Its solitary flight.

It is the same infrequent star;
 Its sameness startleth me;
Although the disk is red a-blood
 And downward silently
It looketh on another hill,
 The hill of Calvary.

Behold, O Israel! behold!
 It is no human One
That ye have dared to crucify.
 What evil hath he done?
It is your King, O Israel,
 The God-begotten Son!

In *Ethan Brand*, written in 1850, Nathaniel Hawthorne wrote:

"What is the Unpardonable Sin?" asked the Lime-burner....

"It is a sin that grew within my own breast," replied Ethan Brand.... "The sin of an intellect that triumphed over the sense of brotherhood with man and reverence for God."

Pierce, Franklin (November 23, 1804-October 8, 1869), was the 14th President of the United States, 1853-57; president of New Hampshire Constitutional Convention, 1850; Brigadier General in Mexican War, 1846-48; U.S. Senator, 1837-42; U.S. Representative, 1833-37; married Jane Means Appleton, 1834; member of the New Hampshire Legislature, 1829-33, being State Speaker of the House, 1831-33; admitted to bar, 1827; and graduated from Bowdoin College, 1824, being friends with Nathaniel Hawthorne and Henry Wadsworth Longfellow.

In 1839, while serving in the U.S. Senate, Franklin Pierce wrote to his law partner:

I have dwelt somewhat more this winter upon the truths of divine revelation than usual and perhaps have struggled somewhat harder to think and act in conformity with the precepts and commands of the New Testament than ever before - but with indifferent success as every man must who is not a humble and devoted Christian, to which character I can, I regret to say, make no pretension.

On Friday, March 4, 1853, only two months after his eleven year only son, Bennie, was killed as the campaign train they were riding rolled off the tracks, President Franklin Pierce delivered his Inaugural Address on the steps of the Capitol:

Our fathers decided for themselves, both upon the hour to declare and the hour to strike. They were their own judges of the circumstances under which it became them to pledge to each other "their lives, their fortunes, and their sacred honor" for the acquisition of the priceless inheritance transmitted to us. The energy with which that great conflict was opened was under the guidance of a manifest and beneficent Providence....

The dangers of a concentration of all power in the General government of a confederacy so vast as ours are too obvious to be disregarded. You have a right, therefore, to expect your agents in every department to regard strictly the limits imposed upon them by the Constitution of the United States. The great scheme of our constitutional liberty rests upon a proper distribution of power between the State and Federal authorities....

With the Union my best and dearest earthly hopes are entwined. Without it what are we individually or collectively? What becomes of the noblest field ever opened for the advancement of our race in religion, in government, in the arts, and in all that dignifies and adorns mankind....

It is with me an earnest and vital belief that as the Union has been the source, under Providence, of our prosperity to this time, so it is the surest pledge of a continuance of the blessings we have enjoyed, and

which we are sacredly bound to transmit undiminished to our children....

But let not the foundation of our hope rest upon man's wisdom.... It must be felt that there is no national security but in the nation's humble, acknowledged dependence upon God and His overruling providence....

With all the cherished memories of the past gathering around me like so many eloquent voices of exhortation from Heaven, I can express no better hope for my country than that the kind Providence which smiled upon our fathers may enable their children to preserve the blessings they have inherited.

On Monday, December 5, 1853, in his First Annual Message to Congress, President Franklin Pierce stated:

While the different branches of the Government are to a certain extent independent of each other, the duties of all alike have direct reference to the source of power. Fortunately, under this system no man is so high and none so humble in the scale of public station as to escape from the scrutiny or to be exempt the responsibility which all official functions imply....

Although disease, assuming at one time the characteristics of a widespread and devastating pestilence, has left its sad traces upon some portions of our country, we have still the most abundant cause for reverent thankfulness to God for an accumulation of signal mercies showered upon us as a nation. It is well that a consciousness of rapid advancement and increasing strength be habitually associated with an abiding sense of dependence upon Him who holds in His hands the destiny of men and of nations.

Recognizing the wisdom of the broad principles of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty if I failed to express my deepest conviction that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by Divine Revelation....

The Federal Government has its appropriate line of action in the specific and limited powers conferred on it by the Constitution, chiefly as to those things in which the States have a common interest in their relations to one another and to foreign governments, while the great mass of interests which belong to cultivated men - the ordinary business of life, the springs of industry, all the diversified personal and domestic affairs of society - rest securely upon the general reserved powers of the people of the several States....

Happily, I have no occasion to suggest any radical changes in the financial policy of the Government. Ours is almost, if not absolutely, the solitary power of Christendom having a surplus revenue drawn immediately from imposts on commerce.

On Monday, December 4, 1854, in his Second Annual Message, President Franklin Pierce stated:

American Quotations.txt

In the present, therefore, as in the past, we find ample grounds for reverent thankfulness to the God of grace and providence for His protecting care and merciful dealings with us as a people. . . .

As individuals we can not repress sympathy with human suffering nor regret for the causes which produce it; as a nation we are reminded that whatever interrupts the peace or checks the prosperity of any part of Christendom tends more or less to involve our own. . . .

We have to maintain inviolate the great doctrine of the inherent right of popular self-government; to reconcile the largest liberty of the individual citizen with complete security of the public order; to render cheerful obedience to the laws of the land, to unite in enforcing their execution, and to frown indignantly on all combinations to resist them; to harmonize a sincere and ardent devotion to the institutions of religious faith with the most universal religious toleration. . . . whilst exalting the condition of the Republic, to assure to it the legitimate influence and the benign authority of a great example amongst all the powers of Christendom.

Under the solemnity of these convictions the blessings of Almighty God is earnestly invoked to attend upon your deliberations and upon all the counsels and acts of the Government, to the end that, with common zeal and common efforts, we may, in humble submission to the divine will, cooperate for the promotion of the supreme good of these United States.

On December 31, 1855, in his Third Annual Message to Congress, President Franklin Pierce stated:

I rely confidently on the patriotism of the people, on the dignity and self-respect of the States, on the wisdom of Congress, and, above all, on the continued gracious favor of Almighty God to maintain against all enemies, whether at home or abroad, the sanctity of the Constitution and the integrity of the Union.

On December 2, 1856, in his Fourth Annual Message to Congress, President Franklin Pierce stated:

I shall prepare to surrender the Executive trust to my successor and retire to private life with sentiments of profound gratitude to the good Providence which during the period of my Administration has vouchsafed to carry the country through many difficulties.

On Friday, January 16, 1857, President Franklin Pierce communicated to the Senate:

I communicate to the Senate herewith, for its constitutional action, a treaty made and concluded at Fort Leavenworth, Kansas Territory, on the 16th day of December, 1856, between Indian Agent Benjamin F. Robinson, commissioner on the part of the United States, the principal men of the Christian Indians, and

Gottlieb F. Oehler, on behalf of the board of elders of the northern diocese of the Church of the United Brethren in the United States of America. Among the papers which accompany the treaty is a communication from the Commissioner of Indian Affairs, containing a recommendation, concurred in by the Secretary of the Interior, that the treaty be ratified.

Franklin Pierce was baptized on December 3, 1865. Shortly afterwards, he wrote to a friend:

I can repeat with more or less comfort, Thou art my God. My time is in Thy hand.

Disraeli, Benjamin (December 21, 1804-April 19, 1881), the 1st Earl of Beaconsfield, was Prime Minister of Britain, 1868, 1874-80. An accomplished author and diplomat, Benjamin Disraeli wrote:

The time will come when countless myriads will find music in the songs of Zion and solace in the parables of Galilee. . . . The pupil of Moses may ask himself whether all the princes of the House of David have done so much for the Jews as the Prince who was crucified?

Andersen, Hans Christian (April 2, 1805-August 4, 1875), was a Danish novelist and story-writer. He authored many fairy tales, including The Ugly Duckling, The Emperor's New Clothes and The Tinder Box. In his autobiography, entitled The Fairy Tale of My Life, 1855, Hans Christian Andersen wrote:

Depressed in spirit, I took up my Bible, which I lay before me, for an oracle; opened it, pointed blindly at a place, and read: "O Israel, thou hast destroyed thyself; but in Me is thine help." (Hosea.) Yes, Father, I am weak, but Thou lookest into my heart and wilt be my help.

Here also (Copenhagen) I obtained a place, after I had given seven pieces. The different periods of my life passed before me. I knelt down upon the stage and repeated our Lord's Prayer, just at the spot where I now sit amongst the first and distinguished men. Humility and prayer unto God for strength to deserve happiness, filled my heart. May He always enable me to preserve these feelings.

Hans Christian Andersen wrote what has become one of Denmark's best-known carols, entitled "Barn (Child) Jesus":

Child Jesus came to earth this day,
To save us sinners dying
And cradled in the straw and hay
The Holy One is lying.
The star shines down the child to greet,
The lowing oxen kiss his feet.
Hal l e l u j a h, Hal l e l u j a h, Chi l d Je s u s!

Take courage, Soul so weak and worn,
Thy sorrows have departed.
A Child in David's town is born,
To heal the broken hearted.

American Quotations.txt

Then let us haste this child to find
And children be in heart and mind.
Hallelujah, Hallelujah, Child Jesus!

United States Congress (June 4, 1805), during Thomas Jefferson's presidency, drafted a Treaty of Peace and Amity with Tripoli, ratified April 12, 1806, in order to prevent the pirates of the North African Barbary Coast from seizing American ships, confiscating their cargo, and selling the crews and passengers as slaves. The United States had made a previous treaty with Tripoli and paid large sums of extortion money, but it failed when war broke out in 1801. Lieutenant Stephen Decatur (1779-1820) won fame by stealing into the Tripoli harbor on the small vessel Intrepid, February 16, 1804, burning a captured ship and escaping unharmed amidst fierce enemy fire. British Admiral Horatio Nelson called it the "most bold and daring act of the age." In April of 1805, the U.S. Marines seized the Barbary harbor of Derne, Tripoli, the daring act of which is remembered in the Marine Hymn "From the Halls of Montezuma to the Shores of Tripoli."

The June 4, 1805, Treaty of Tripoli, did not include a phrase that had been questionably inserted into the previous Treaty with Tripoli, June 7, 1797, that the United States "is not, in any sense founded on the Christian Religion..." (an insertion intended to clarify that the American government was not like the Mohammedan, Buddhist, or Hindu governments which controlled the religious life of its citizens and "that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.") This phrase was not in the Arabic version of the 1797 treaty, and appears to have been an insertion by Joel Barlow (1754-1812), the American consul at Algiers who oversaw the translation process from Arabic to English. (Joel Barlow's position as American consul to Algiers was originally intended for the naval hero John Paul Jones, but he died before he could fill the appointment.)

The original Arabic translation of the 1797 treaty stated:

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 Pashna of Tripoli, may God strengthen him, and the Americans, until Lord Hassan Pashna, 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!

1805-April 16, 1859), was a French statesman, historian and social philosopher. He arrived in New York, May 11, 1831, with Gustave de Beaumont, and began a nine month tour of the country for the purpose of observing the American prison system, the people and American institutions. His two-part work, which was published in 1835 and 1840, was entitled Democracy in America. It has been described as "the most comprehensive and penetrating analysis of the relationship between character and society in America that has ever been written." In it, Alexis de Tocqueville related:

Upon my arrival in the United States the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences resulting from this new state of things, to which I was unaccustomed.

In France I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But in America I found they were intimately united and that they reigned in common over the same country.

Religion in America... must be regarded as the foremost of the political institutions of that country; for if it does not impart a taste for freedom, it facilitates the use of it. Indeed, it is in this same point of view that the inhabitants of the United States themselves look upon religious belief.

I do not know whether all Americans have a sincere faith in their religion - for who can search the human heart? - But I am certain that they hold it to be indispensable to the maintenance of republican institutions. This opinion is not peculiar to a class of citizens or a party, but it belongs to the whole nation and to every rank of society.

The sects that exist in the United States are innumerable. They all differ in respect to the worship which is due to the Creator; but they all agree in respect to the duties which are due from man to man.

Each sect adores the Deity in its own peculiar manner, but all sects preach the same moral law in the name of God....

Moreover, all the sects of the United States are comprised within the great unity of Christianity, and Christian morality is everywhere the same.

In the United States, if a political character attacks a sect, this may not prevent even the partisans of that very sect, from supporting him; but if he attacks all the sects together [Christianity], every one abandons him and he remains alone.

In the United States the sovereign authority is religious.... There is no country in the whole world where the Christian religion retains a greater influence over the souls of men than in America, and there can be no greater proof of its utility and of its conformity to human nature than that its influence is powerfully felt over the most enlightened and free nation of the earth.

America is still the place where the Christian religion has kept the greatest real power over men's souls; and nothing better demonstrates how useful and natural it is to man, since the country where it now has the widest sway is both the most enlightened and the freest.

The Americans show by their practice that they feel the high necessity of imparting morality to democratic communities by means of religion. What they think of themselves in this respect is a truth of which every democratic nation ought to be thoroughly persuaded.

I do not question that the great austerity of manners that is observable in the United States arises, in the first instance, from religious faith... its influence over the mind of woman is supreme, and women are the protectors of morals. There is certainly no country in the world where the tie of marriage is more respected than in America or where conjugal happiness is more highly or worthily appreciated...

In the United States the influence of religion is not confined to the manners, but it extends to the intelligence of the people...

Christianity, therefore reigns without obstacle, by universal consent; the consequence is, as I have before observed, that every principle of the moral world is fixed and determinate.

The safeguard of morality is religion, and morality is the best security of law as well as the surest pledge of freedom.

The Americans combine the notions of Christianity and of liberty so intimately in their minds, that it is impossible to make them conceive the one without the other; and with them this conviction does not spring from that barren traditional faith which seems to vegetate in the soul rather than to live.

They brought with them... a form of Christianity, which I cannot better describe, than by styling it a democratic and republican religion... From the earliest settlement of the emigrants, politics and religion contracted an alliance which has never been dissolved.

The Christian nations of our age seem to me to present a most alarming spectacle; the impulse which is bearing them along is so strong that it cannot be stopped, but it is not yet so rapid that it cannot be guided: their fate is in their hands; yet a little while and it may be no longer.

Alexis de Tocqueville wrote that there existed in America:

An ostensible respect for Christian morality and virtue. ... [and] almost all education is intrusted to the clergy.

In August of 1831, while traveling through Chester County in

New York, Alexis de Tocqueville had the opportunity to observe a court case. He wrote:

While I was in America, a witness, who happened to be called at the assizes of the county of Chester (state of New York), declared that he did not believe in the existence of God or in the immortality of the soul. The judge refused to admit his evidence, on the ground that the witness had destroyed beforehand all confidence of the court in what he was about to say. The newspapers related the fact without any further comment. The New York Spectator of August 23d, 1831, relates the fact in the following terms:

"The court of common pleas of Chester county (New York), a few days since rejected a witness who declared his disbelief in the existence of God. The presiding judge remarked, that he had not before been aware that there was a man living who did not believe in the existence of God; that this belief constituted the sanction of all testimony in a court of justice: and that he knew of no case in a Christian country, where a witness had been permitted to testify without such belief."

Alexis de Tocqueville is attributed with the observations:

I think that the state of religion in America is one of the things that most powerfully helps us to maintain our republican institutions. The religious spirit exercises a direct power over political passions, and also an indirect power by sustaining morals... The destruction of the Christian religion... would be an irreparable ill for humanity.

Christianity is the companion of liberty in all its conflicts - the cradle of its infancy, and the divine source of its claims.

I sought for the key to the greatness and genius of America in her harbors and her ample rivers...; in her fertile fields and boundless forests...; in her rich mines and vast world commerce...; in her public school system and institutions of learning. I sought for it in her democratic Congress and in her matchless Constitution.

Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power.

America is great because America is good, and if America ever ceases to be good, America will cease to be great.

Francis J. Grund, a publicist who was a contemporary of Alexis de Tocqueville, wrote in his work *The Americans in Their Moral, Social and Political Relations*, 1837:

Although the most perfect tolerance exists with regard to particular creeds, yet it is absolutely necessary that a man should belong to some persuasion of other, lest his fellow-citizens should consider him an outcast from society. The Jews are tolerated in America with the same liberality as any denomination of

Christians; but if a person were to call himself a Deist or an Atheist, it would excite universal execration. Yet there are religious denominations in the United States whose creeds are very nearly verging on Deism; but taking their arguments from the Bible, and calling themselves followers of Christ, they and their doctrines are tolerated, together with their form of worship.

Garrison, William Lloyd (December 10, 1805-May 24, 1879), was an abolitionist leader and the publisher of *The Liberator*, an anti-slavery paper in Boston. He founded the American Anti-Slavery Society in 1833 and suffered hundreds of threats upon his life for his politically incorrect stand that a human being was not property. In the face of pro-slavery government, laws, court decisions, public opinion, and even pseudo "scientific theories" that Negroes were "biologically inferior" and therefore denied the right to life and freedom, William Lloyd Garrison printed the first issue of *The Liberator* on January 1, 1831:

It is pretended, that I am retarding the cause of emancipation by the coarseness of my invective and the precipitancy of my measures. The charge is not true. On this question my influence, - humble as it is, - is felt at this moment to a considerable extent, and shall be felt in coming years - not perniciously, but beneficially - not as a curse, but as a blessing; and posterity will bear testimony that I was right.

I desire to thank God, that he enables me to disregard "the fear of man which bringeth a snare," and to speak his truth in its simplicity and power. And here I close with this fresh dedication:

veins,
"...I swear, while life-blood warms my throbbing
Still to oppose and thwart, with heart and hand,
Thy brutalizing sway - till Afric's chains
Are burst, and Freedom rules the rescued land,
Trampling Oppression and his iron rod:
Such is the vow I take - SO HELP ME GOD!"

In his writings, W. P. and F. J. T. Garrison, published 1885-89, William Lloyd Garrison explained:

Wherever there is a human being, I see God-given rights inherent in that being, whatever may be the sex or complexion.

Maury, Matthew Fontaine (January 14, 1806-February 1, 1873), was a scientist and pioneer hydrographer. He was known as the "Pathfinder of the Seas" for having charted the sea and wind currents while serving in the U. S. Navy. Considered the founder of modern hydrography and oceanography, he was Professor of Meteorology at Virginia Military Institute. In his book *Physical Geography of the Sea*, 1855, Matthew Maury wrote:

I have always found in my scientific studies, that, when I could get the Bible to say anything on the subject it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend.

As our knowledge of nature and her laws has increased, so has our knowledge of many passages of the Bible improved.

The Bible called the earth "the round world," yet for ages it was the most damnable heresy for Christian men to say that the world is round; and, finally, sailors circumnavigated the globe, and proved the Bible to be right, and saved Christian men of science from the stake.

And as for the general system of circulation which I have been so long endeavoring to describe, the Bible tells it all in a single sentence: "The wind goeth toward the South and returneth again to his circuits."

Engraved on his tombstone at the U.S. Naval Academy is the verse from Psalm 8 which had inspired him all his life:

Whatsoever passeth through the paths of the seas.

Lee, Robert Edward (January 19, 1807-October 12, 1870), was a Confederate General during the Civil War. He was the son of the Revolutionary leader, "Light-Horse Harry" Lee, and the son-in-law of George Washington's adopted son, George Washington Parke Custis. Robert E. Lee and his wife, Mary Ann Randolph, inherited the 1,100 acre Washington estate directly across the Potomac from Washington, D.C. Tutored and home-schooled as a child, Robert E. Lee excelled at West Point, and distinguished himself in the Mexican-American War. From San Antonio, Texas, he engineered the American troops' passage across the difficult Mexican mountains so they could quickly take Mexico City.

Lee was against slavery and a number of years before the war he freed his own slaves. He was so highly respected, that when war looked imminent, President Abraham Lincoln offered him the Field Command of the U.S. Army. He struggled all night with his decision, finally resolving to the obligation of loyalty to his home state and the South. He resigned from the U.S. Army and in a letter to his sister, explained:

With all my devotion to the union and the feelings of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hand against my relatives, my children, my home.

On December 27, 1856, Robert E. Lee wrote to his wife:

Slavery as an institution is a moral and political evil in any country...I think, however, a greater evil to the white than to the black race...

The doctrines and miracles of our Saviour have required nearly two thousand years to convert but a small part of the human race, and even among the Christian nations what gross errors still exist!

General Robert E. Lee's His military expertise was so formidable that, for the first two years of the Civil War, it looked as if the South had won. General Stonewall Jackson's repeated victories kept pushing the North back until Lee's troops were dangerously close to attacking Washington, D.C., itself. On December 25, 1862, General Robert E. Lee wrote to his wife from Fredericksburg, Virginia:

My heart is filled with gratitude to Almighty God for his unspeakable mercies with which He has blessed us in this day. For those He granted us from the beginning of life, and particularly for those He has vouchsafed us during the past year. What should have become of us without His crowning help and protection?

Oh, if our people would only recognize it and cease from self-boasting and adulation, how strong would be my belief in the final success and happiness to our country! But what a cruel thing is war; to separate and destroy families and friends, and mar the purest joys and happiness God has granted us in this world; to fill our hearts with hatred instead of love for our neighbors, to devastate the fair face of this beautiful world!

I pray that on this day when only peace and goodwill are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace.

On May 31, 1863, General Robert E. Lee wrote to his wife as he prepared the Confederate Army of Northern Virginia for its next major northern thrust:

I pray that our merciful Father in heaven may protect and direct us. In that case I fear no odds and no numbers.

On April 8, 1864, General Robert E. Lee issued orders for his troops to observe the Day of Fasting, Humiliation and Prayer that had been proclaimed:

Soldiers! Let us humble ourselves before the Lord, our God, asking through Christ, the forgiveness of our sins, beseeching the aid of the God of our forefathers in the defense of our homes and our liberties, thanking Him for His past blessings, and imploring their continuance upon our cause and our people.

General Robert E. Lee wrote:

Knowing that intercessory prayer is our mightiest weapon and the supreme call for all Christians today, I pleadingly urge our people everywhere to pray. Believing that prayer is the greatest contribution that our people can make in this critical hour, I humbly urge that we take time to pray - to really pray.

Let there be prayer at sunup, at noonday, at sundown, at midnight - all through the day. Let us pray for our children, our youth, our aged, our pastors, our homes. Let us pray for our churches.

Let us pray for ourselves, that we may not lose the word "concern" out of our Christian vocabulary. Let us pray for our nation. Let us pray for those who have never known Jesus Christ and redeeming love, for moral forces everywhere, for our national leaders. Let prayer be our passion. Let prayer be our practice.

General Lee once remarked to Chaplain John William Jones regarding the Bible:

There are things in the old Book which I may not be able to explain, but I fully accept it as the

infallible Word of God, and receive its teachings as inspired by the Holy Spirit.

General Robert E. Lee was visited in his tent by Chaplain J. William Jones and General Stonewall Jackson's Chaplain, B. T. Lacey. They told the General that all the chaplains were praying for him. As Jones recorded, tears came to General Lee's eyes as he said:

Please thank them for that, sir - I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all of the prayers they can offer me.

One night around the campfire, Chaplain Jones overheard some soldiers discussing the recent invention of the theory of evolution, when one soldier replied:

Well, boys, the rest of us may have developed from monkeys; but I tell you, none the less than God could have made such a man as Marse Robert.

Near the final end of the War, after such a tremendous loss of life, one of Lee's generals suggested rallying more recruits to the Confederate cause. General Lee responded:

General, you and I as Christian men... must consider its effects on the country as a whole. Already it is demoralized by four years of war. If I took your advice, the men... would become mere bands of marauders, and the enemy's cavalry would pursue them and overrun many wide sections... We would bring on a state of affairs it would take the country years to recover from.

General Robert E. Lee surrendered to General Ulysses S. Grant on April 9, 1865 at Appomattox, Virginia. Lee took off his sword and handed it to Grant, and Grant handed it back.

The next day, April 10, 1865, General Robert E. Lee issued his final order from his headquarters to the Army of Northern Virginia:

After four years of arduous service, marked by unsurpassed courage and fortitude, the Army of Northern Virginia has been compelled to yield to overwhelming numbers and resources... I have determined to avoid the useless sacrifice of those whose past services have endeared them to their countrymen. By the terms of the agreement, officers and men can return to their homes... I earnestly pray that a merciful God will extend to you His blessing and protection.

Robert E. Lee confided:

In all my perplexities and distresses, the Bible has never failed to give me light and strength.

In a church service on June 4, 1865, as reported by Colonel T. L. Broun, there was a shock when a Negro advanced to the communion table. But then:

[General Robert E. Lee] arose in his usual dignified and self-possessed manner... and reverently

knelt down to partake of the communion, not far from the Negro.

In June of 1865, Robert E. Lee was indicted for treason by the U.S. Grand Jury in Norfolk, Virginia. When some friends voiced their indignation, Lee calmly responded:

I have fought against the people of the North because I believed they were seeking to wrest from the South dearest rights. But I have never cherished toward them bitter or vindictive feelings, and have never seen the day when I did not pray for them.

After the war, a southern clergyman spoke critically of the recent actions of the federal government. Following a pause, Robert E. Lee asked:

Doctor, there is a good old book which... says "Love your enemies." Do you think your remarks this evening were quite in the spirit of that teaching?

In August of 1865, Robert E. Lee accepted the invitation to become the President of Washington College at Lexington, Virginia, (later changed to Washington and Lee University, in his honor). In 1869, Robert E. Lee invited his former chaplain, John William Jones to speak. In thanking him, Lee remarked:

Oh, doctor, if I could only know that all the young men in this College were good Christians I should have nothing more to desire.

I wish, sir, to thank you for your address. It was just what we needed. Our great want is a revival which shall bring these young men to Christ.

I should be disappointed, sir, and shall fail in the leading object that brought me here, unless these young men all become Christians; and I wish you and others of your sacred profession to do all you can to accomplish it.

We poor sinners need to come back from our wanderings to seek pardon through the all-sufficient merits of our Redeemer. And we need to pray earnestly for the power of the Holy Spirit to give us a precious revival in our hearts and among the unconverted.

Longfellow, Henry Wadsworth (February 27, 1807-March 24, 1882), was an American poet. He served for 20 years as Professor of Belles-Lettres at Harvard University, 1834-54. He wrote such poems as: Evangeline, 1847; The Song of Hiawatha, 1855; The Courtship of Miles Standish, 1858; and Paul Revere's Ride, 1861. In his brother's Ordination Hymn, Longfellow wrote:

Christ to the young man said:
"Yet one thing more:
If thou wouldst perfect be,
Sell all thou hast, and give it to the poor,
And come and follow me!"

Within this temple Christ again, unseen,
Those sacred words hath said,
And His invisible hands to-day have been
Laid upon a young man's head.

And evermore beside him on his way
The unseen Christ shall move,
That he may lean upon His arm and say,
"Dost Thou, dear Lord, approve?"

Beside him at the marriage feast shall be
To make the scene more fair:
Beside him in the dark Gethsemane
Of pain and midnight prayer.

O holy trust! O endless sense of rest!
Like the beloved John
To lay his head upon our Saviour's breast,
And thus to journey on.

Henry Wadsworth Longfellow remarked:

Man is unjust, but God is just; and finally
justice triumphs.

Nothing with God can be accidental.

For me, a line from mother is more efficacious
than all the homilies preached in Lent.

Gari bal di, Gi useppe (July 4, 1807-June 2, 1882), was an Italian
general and nationalist leader. He freed Italy from foreign rule
and saw Rome once again become it capital. Of the Bible, General
Gari bal di said:

This is the cannon that will make Italy free.

In his Autobiography, General Gi useppe Gari bal di wrote:

I am a Christian, and I speak to Christians - I am
a true Christian, and I speak to true Christians. I
love and venerate the religion of Christ, because
Christ came into the world to deliver humanity from
slavery, for which God had not created it... You who
are here - you, the educated and cultivated portion of
the citizenship - you have the duty to educate the
people - educate the people - educate them to be
Christians - educate them to be Italians... Viva
Italia! Viva Christianity!

Whittier, John Greenleaf (December 17, 1807-September 7, 1892),
was an American poet. He was known as the "Quaker Poet," as his
faith was exhibited in his life and poetry. He wrote Panorama, in
1856, which included the favorites "Barefoot Boy," and "Maud
Muller." His other renowned works include: Song of the
Vermonters, 1779; Lays of My Home and other poems, 1843; Voices
of Freedom, 1846; Snowbound, 1866; Justice and Expediency; Dear
Lord and Father of Mankind.

He was the editor of the American Manufacturer, the Essex
Gazette, The Pennsylvania Freeman, and the National Era. He
bitterly opposed slavery, to the extent that once he was mobbed
and severely beaten during a speaking tour. Later his office in
Philadelphia was burned. John Greenleaf Whittier, one of the
first to suggest the creation of a Republican Party, wrote:

I believe in the Scriptures because they repeat

the warnings and promises of the indwelling Light and Truth; I find in them the eternal precepts of the Divine Spirit declared and repeated. They testify of Christ within. . . .

My ground of hope for myself and for humanity is in that Divine fullness which was manifested in the life, teachings, and self-sacrifice of Christ. In the infinite mercy of God so revealed, and not in any work or merit of my own nature, I humbly, yet very hopefully, trust.

In 1876, one hundred years after the signing of the Declaration of Independence and shortly after the Civil War had ended, John Greenleaf Whittier wrote his Centennial Hymn:

We meet today, united free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

O make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law:
And, cast in some diviner mould,
Let the new cycle shame the old!

In poetic verse, John Greenleaf Whittier expressed:

The Word of God

Voice of the Holy Spirit, making known
Man to himself, a witness swift and sure,
Warning, approving, true and wise and pure,
Counsel and guidance that misleadeth none!
By Thee the mystery of Life is read;
The picture writing of the world's gray seers,
The myths and parables of the primal years,
Whose letter kills, by thee interpreted
Take healthful meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human creeds
May well be felt the unpardonable sin
Is to deny the Word of God within!

Our Master

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

Deep strike Thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most Divine,
The flower of Man and God!

American Quotations.txt

Chase, Salmon Portland (January 13, 1808-May 7, 1873), was the U.S. Secretary of the Treasury under President Lincoln. He served as the Governor of Ohio, a U.S. Senator and was appointed by President Abraham Lincoln as Chief Justice of the Supreme Court. He was a strong opponent of slavery, defending so many escaped slaves when he first started practicing law that he was given the nickname "Attorney-General of Fugitive Slaves."

On November 20, 1861, Secretary of the Treasury Salmon Portland Chase wrote to the Director of the Mint in Philadelphia:

Dear Sir,

No nation can be strong except in the strength of God or safe except in His defense. The trust of our people in God should be declared on our national coins.

You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition.

Yours truly,

(Sgd). S. P. Chase

On December 9, 1863, Secretary of the Treasury Salmon Portland Chase, wrote to the Director of the Mint, James Pollock:

I approve your mottos, only suggesting that on that with the Washington obverse, the motto should begin with the word "Our," so as to read:

"Our God and our Country." And on that with the shield, it should be changed so as to read: "In God We Trust."

On March 3, 1865, the Congress of the United States of America approved the Treasury Secretary Salmon Portland Chase's instruction to the U.S. mint to prepare a "device" to inscribe U.S. coins with the motto:

In God We Trust.

Salmon Portland Chase declared:

Give me solid and substantial religion; give me an humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the works of faith, the patience of hope, the labor of love. Let my soul be with those Christians, wheresoever they are, and whatsoever opinion they are of.

When shall I be thoroughly imbued with a humble, self-denying, holy spirit? O Lord, my Saviour, do Thou assist and teach me!...

Today I rose too late; attended private and family prayers; afterwards read several chapters in Leviticus, having again began to read the Scriptures in course, intending to read the Old Testament in private, and the New with the family. It is my deliberate opinion that all the writings of all moral and political writers do not contain so much practical wisdom, whether applicable to state or persons.

Strong, William (May 6, 1808-August 19, 1895), was an Associate Justice of U.S. Supreme Court, 1870-80. He had previously served

his country as a U. S. Representative, 1847-51, and as a justice on the Supreme Court of Pennsylvania, 1857-68. He was president of the American Sunday School Union, 1883-95, and president of the American Tract Society, 1873-95. Justice William Strong stated:

You ask me what I think of Christ? He is the Chiefest among ten thousand, and altogether lovely - my Lord, my Saviour, and my God.

What do I think of the Bible? It is the infallible Word of God, a light erected all along the shores of time to warn against the rocks and breakers, and to show the only way to the harbor of eternal rest.

Smith, Samuel Francis (October 21, 1808-November 16, 1895), was an American poet and clergyman. In 1832, he wrote the patriotic hymn, My Country 'Tis Of Thee. He graduated from Harvard University in the same class as the poet Oliver Wendell Holmes, and continued through seminary, becoming a Baptist minister and professor of modern languages at Waterville College.

He edited The Christian Review and devoted much time to helping the American Baptist Missionary Union. As a 23 year old seminary student, Samuel was inspired after hearing the national anthems for England, Sweden and Russia, and within a half hour wrote:

My Country 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrim's pride,
From every mountainside,
Let freedom ring.

The fourth verse proclaims:

Our fathers' God, to thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light:
Protect us by Thy might,
Great God, our King.

Johnson, Andrew (December 29, 1808-July 31, 1875), was the 17th President of the United States, 1865-69; Vice-President under Abraham Lincoln, assuming the Presidency upon Lincoln's assassination; continued Lincoln's plan of Reconstruction for the South, pardoned those who had seceded, granted voting rights for all Blacks; acquitted of impeachment accusations, 1868; U. S. Senator, 1874-75; Military Governor of Tennessee, 1862-65; U. S. Senator, 1857-62; Governor of Tennessee, 1853-57; U. S. Representative, 1843-53; Tennessee State Senator, 1841-43; Tennessee State Representative, 1839-41, 1835-37; Mayor of Greenville, 1830-33; Alderman, 1828-30; married Eliza McCordle, 1827; and opened a tailor shop in Greenville, Tennessee, 1826.

In an address upon assuming the Presidency, April 15, 1865, President Andrew Johnson stated:

Duties have been mine; consequences are God's.

On Tuesday, April 25, 1865, President Andrew Johnson issued a Proclamation of a National Day of Humiliation and Mourning:

Whereas, by my direction, the Acting Secretary of State, in a notice to the public of the 17th, requested the various religious denominations to assemble on the 19th instant, on the occasion of the obsequies of Abraham Lincoln, late President of the United States, and to observe the same with appropriate ceremonies; but

Whereas our country has become one great house of mourning, where the head of the family has been taken away, and believing that a special period should be assigned for again humbling ourselves before Almighty God, in order that the bereavement may be sanctified to the nation:

Now, therefore, in order to mitigate that grief on earth which can only be assuaged by communion with the Father in heaven, and in compliance with the wishes of Senators and Representatives in Congress, communicated to me by resolutions adopted at the National Capitol, I, Andrew Johnson, President of the United States, do hereby appoint Thursday, the 25th day of May next, to be observed, wherever in the United States the flag of the country may be respected, as a day of humiliation and mourning, and I recommend my fellow-citizens then to assemble in their respective places of worship, there to unite in solemn service to Almighty God in memory of the good man who has been removed, so that all shall be occupied at the same time in contemplation of his virtues and in sorrow for his sudden and violent end.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, the 25th day of April, A. D. 1865, and of the Independence of the United States of America the eighty-ninth. Andrew Johnson.

By the President: W. Hunter, Acting Secretary of State.

On April 29, 1865, President Andrew Johnson issued recommendations regarding the Proclamation of a National Day of Humiliation and Prayer:

Whereas by my proclamation of the 25th instant Thursday, the 25th day of next month, was recommended as a day for special humiliation and prayer in consequence of the assassination of Abraham Lincoln, late President of the United States; but

Whereas my attention has since been called to the fact that the day aforesaid is sacred to large numbers of Christians as one of rejoicing for the ascension of the Savior:

Now, therefore, be it known that I, Andrew Johnson, President of the United States, do hereby suggest that the religious services recommended as aforesaid should be postponed until Thursday, the 1st day of June next.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 29th day of April, A. D. 1865, and of the Independence of the United States of America the eighty-ninth. Andrew Johnson.

By the President: W. Hunter, Acting Secretary of State.

On May 31, 1865, from his Executive Office in Washington, D. C., President Andrew Johnson wrote:

To-morrow, the 1st of June, being the day appointed for special humiliation and prayer in consequence of the assassination of Abraham Lincoln, late President of the United States, the Executive Office and the various Departments will be closed during the day.

On October 28, 1865, President Andrew Johnson issued a Proclamation of a National Day of Thanksgiving:

Whereas it has pleased Almighty God during the year which is now coming to an end to relieve our beloved country from the fearful scourge of civil war and to permit us to secure the blessings of peace, unity, and harmony, with a great enlargement of civil liberty; and

Whereas our Heavenly Father has also during the year graciously averted from us the calamities of foreign war, pestilence, and famine, while our granaries are full of the fruits of an abundant season; and

Whereas righteousness exalteth a nation, while sin is a reproach to any people:

Now, therefore, be it known that I, Andrew Johnson, President of the United States, do hereby recommend to the people thereof that they do set apart and observe the first Thursday of December next as a day of national thanksgiving to the Creator of the Universe for these great deliverances and blessings.

And I do further recommend that on that occasion the whole people make confession of our national sins against His infinite goodness, and with one heart and one mind implore the divine guidance in the ways of national virtue and holiness.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 28th day of October, A. D. 1865, and of the Independence of the United States of America the ninetieth. Andrew Johnson.

By the President: William H. Seward, Secretary of State.

On December 4, 1865, in commencing the 1865-66 session, President Andrew Johnson delivered his First Annual Message to Congress:

To express gratitude to God in the name of the people for the preservation of the United States is my first duty in addressing you. Our thoughts next revert to the death of the late President by an act of parricidal treason. The grief of the nation is still fresh. It finds some solace in the consideration that he lived to enjoy the highest proof of its confidence by entering on the renewed term of the Chief Magistracy to which he had been elected; that he brought the civil war substantially to a close; that his loss was deplored in all parts of the Union, and that foreign

nations have rendered justice to his memory....

When, on the organization of our Government under the Constitution, the President of the United States delivered his Inaugural Address to the two Houses of Congress, he said to them, and through them to the country and to mankind, that:

"The preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as deeply, as finally, staked on the experiment intrusted to the hands of the American people."

And the House of Representatives answered Washington by the voice of Madison:

"We adore the Invisible Hand which has led the American people, through so many difficulties, to cherish a conscious responsibility for the destiny of republican liberty."...

Who of them will not acknowledge, in the words of Washington, that "every step by which the people of the United States have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency"? Who will not join with me in the prayer that the Invisible Hand which has led us through the clouds that gloomed around our path will not so guide us onward to a perfect restoration of fraternal affection that we of this day may be able to transmit our great inheritance of State governments in all their rights, of General Government in its whole constitutional vigor, to our posterity, and they to theirs through countless generations?

On Monday, October 8, 1866, President Andrew Johnson issued a Proclamation of a National Day of Thanksgiving and Praise:

Almighty God, our Heavenly Father, has been pleased to vouchsafe to us as a people another year of that national life which is an indispensable condition of peace, security, and progress. That year has, moreover, been crowned with many peculiar blessings.

The civil war that so recently closed among us has not been anywhere reopened; foreign intervention has ceased to excite alarm or apprehension; intrusive pestilence has been benignly mitigated; domestic tranquility has improved, sentiments of conciliation have largely prevailed, and affections of loyalty and patriotism have been widely renewed; our fields have yielded quite abundantly, our mining industry has been richly rewarded, and we have been allowed to extend our railroad system far into the interior recesses of the country, while our commerce has resumed its customary activity in foreign seas.

These great national blessings demand a national acknowledgement.

Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend that Thursday, the 29th day of November next, be set apart and be observed everywhere in the several States and Territories of the United States by the people thereof as a day of thanksgiving and praise to Almighty God, with due remembrance that "in His temple doth every man speak of His honor."

I recommend also that on the same solemn occasion they do humbly and devoutly implore Him to grant to our

national councils and to our whole people that divine wisdom which alone can lead any nation into the ways of good.

In offering these national thanksgivings, praises, and supplications we have the divine assurance that "the Lord remaineth a king forever; them that are meek shall He guide in judgement and such as are gentle shall He learn His way; the Lord shall give strength to His people, and the Lord shall give to His people the blessing of peace."

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 8th day of October, A.D. 1866, and of the Independence of the United States the ninety-first. Andrew Johnson.

By the President: William H. Seward, Secretary of State.

On March 23, 1867, President Andrew Johnson concluded a Veto Message:

I pray God that the errors of the past may be forgotten and that once more we shall be a happy, united, and prosperous people.

On Saturday, September 7, 1867, President Andrew Johnson issued a Proclamation of Amnesty and Pardon to the participants of the Confederate insurrection:

Now, therefore, be it known that I, Andrew Johnson, President of the United States, do hereby proclaim and declare that the full pardon described in the said proclamation of the 29th day of May, A.D. 1865, shall henceforth be opened and extended to all persons who, directly or indirectly, participated in the late rebellion, with the restoration of all privileges, immunities, and rights of property, except as to property with regard to slaves, and except in cases of legal proceedings under the laws of the United States; but upon this condition, nevertheless, that every person who shall seek to avail himself of this proclamation shall take and subscribe the following oath and shall cause the same to be registered for permanent preservation in the same manner and with the same effect as with the oath prescribed in the said proclamation of the 29th day of May, 1865, namely:

"I, _____, do solemnly swear (or affirm), in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States and the Union of the States thereunder, and that I will in like manner abide by and faithfully support all laws and proclamations which have been made during the late rebellion with reference to the emancipation of slaves. So help me God."

On Saturday, October 26, 1867, President Andrew Johnson issued a Proclamation of a National Day of Thanksgiving and Praise:

In conformity with a recent custom that may now be regarded as established on national consent and approval, I, Andrew Johnson, President of the United

States, do hereby recommend to my fellow-citizens that Thursday, the 28th day of November next, be set apart and observed throughout the Republic as a day of national thanksgiving and praise to the Almighty Ruler of Nations, with whom are dominion and fear, who maketh peace in His high places.

Resting and refraining from secular labors on that day, let us reverently and devoutly give thanks to our Heavenly Father for the mercies and blessings with which He has crowned the now closing year. Especially let us remember that He has covered our land through all its extent with greatly needed and very abundant harvests; that He has caused industry to prosper, not only in our fields, but also in our workshops, in our mines, and in our forests. He has permitted us to multiply ships upon our lakes and rivers and upon the high seas, and at the same time to extend our iron roads so far into the secluded places of the continent as to guarantee speedy overland intercourse between the two oceans. He has inclined our hearts to turn away from domestic contentions and commotions consequent upon a distracting and desolating civil war, and to walk more and more in the ancient ways of loyalty, conciliation, and brotherly love. He has blessed the peaceful efforts with which we have established new and important commercial treaties with foreign nations, while we have at the same time strengthened our national defenses and greatly enlarged our national borders.

While thus rendering the unanimous and heartfelt tribute of national praise and thanksgiving which is so justly due to Almighty God, let us not fail to implore Him that the same Divine protection and care which we have hitherto so undeservedly and yet so constantly enjoyed may be continued to our country and our people throughout all their generations forever.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 26th day of October, A.D. 1867, and of the Independence of the United States the ninety-second. Andrew Johnson.

By the President: William H. Seward, Secretary of State.

On Tuesday, December 3, 1867, in his Third Annual Message to Congress, President Andrew Johnson stated:

We must all acknowledge that the restoration of the States to their proper legal relations with the Federal Government and with one another, according to the terms of the original compact, would be the greatest temporal blessing which God, in His kindest Providence, could bestow upon this nation....

Christianity and civilization have made such progress that recourse to a punishment so cruel and unjust would meet with condemnation of all unprejudiced and right-minded men.

On October 12, 1868, President Andrew Johnson issued a Proclamation of a National Day of Public Praise, Thanksgiving, and Prayer:

In the year which is now drawing to its end the
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art, the skill, and the labor of the people of the United States have been employed with greater diligence and vigor and on broader fields than ever before, and the fruits of the earth have been gathered into the granary and the storehouse in marvelous abundance. Our highways have been lengthened, and new and prolific regions have been occupied. We are permitted to hope that long-protracted political and sectional dissensions are at no distant day to give place to returning harmony and fraternal affection throughout the Republic. Many foreign states have entered into liberal agreements with us, while nations which are far off and which heretofore have been unsocial and exclusive have become our friends.

The annual period of rest, which we have reached in health and tranquility, and which is crowned with so many blessings, is by universal consent a convenient and suitable one for cultivating personal piety and practicing public devotion.

I therefore recommend that Thursday, the 26th day of November next, be set apart and observed by all the people of the United States as a day for public praise, thanksgiving, and prayer to the Almighty Creator and Divine Ruler of the Universe, by whose ever-watchful, merciful, and gracious Providence alone states and nations, no less than families and individual men, do live and move and have their being.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 12th day of October, A.D. 1868, and of the Independence of the United States the ninety-third. Andrew Johnson.

By the President: William H. Seward, Secretary of State.

On December 9, 1868, in his Fourth Annual Message, President Andrew Johnson stated:

Let us earnestly hope that before the expiration of our respective terms of service, now rapidly drawing to a close, an All-Wise Providence will so guide our counsels as to strengthen and preserve the Federal Union, inspire reverence for the Constitution, restore prosperity and happiness to our whole people, and promote "on earth peace, good will toward men."

In 1875, Andrew Johnson stated:

Men who see not God in our history have surely lost sight of the fact that, from the landing of the Mayflower to this hour, the great men whose names are indissolubly associated with the colonization, rise, and progress of the Republic have borne testimony to the vital truths of Christianity.

President Andrew Johnson stated:

I do believe in Almighty God! And I believe also in the Bible.

Let us look forward to the time when we can take the flag of our country and nail it below the Cross, and there let it wave as it waved in the olden times,

and let us gather around it and inscribe for our motto:
"Liberty and Union, one and inseparable, now and
forever," and exclaim, "Christ first, our country
next!"

Is there a crusade to be commenced against the
Church to satiate disappointed party vengeance? Are the
persecutions of olden times to be revived? Are the ten
thousand temples that have been erected, based upon the
sufferings and atonement of our crucified Saviour, with
their glittering spires wasting themselves in the very
heavens, all to topple and to fall, crushed and buried
beneath the ravings of party excitement? Is man to be
set upon man, and in the name of God lift his hand
against the throat of his fellow?...

Are the fires of heaven that have been lighted up
by the Cross, and now burning upon so many altars
consecrated to the true and living God, to be quenched
in the blood of their innocent and defenseless
worshippers, and the gutters of our streets made to flow
with human gore? This is but a faint reality of what is
shadowed forth in the gentleman's speech.

Poe, Edgar Allen (January 19, 1809-October 7, 1849), was an
American poet, literary critic and story writer. His best known
works include: The Fall of the House of Usher, 1840; The Raven,
1845; and the short stories: The Cask of Amontillado; The
Purloined Letter; The Masque of the Red Death; and The Pit and
the Pendulum. In Tamerlane, 1827, Edgar Allen Poe wrote:

O, human love! thou spirit given,
On Earth, of all we hope in Heaven.

Edgar Allen Poe stated:

Because I feel that, in the Heavens above,
The angels, whispering to one another,
Can find, among their burning terms of love,
None so devotional as that of "Mother."

Lincoln, Abraham (February 12, 1809-April 15, 1865), was the 16th
President of the United States, 1861-65, responsible for
preserving the Union through the Civil War; supported the 13th
Amendment prohibiting slavery, ratified 1865; appointed Ulysses
S. Grant as Commander in Chief of the Union forces, 1864;
delivered the Gettysburg Address, November 19, 1863; issued the
Emancipation Proclamation, 1863; U.S. Senate candidate of the
newly formed Republican Party, 1858, gaining national attention
through his debates against pro-choice incumbent, Stephen A.
Douglas; U.S. Representative, 1847-49, having defeated the
Methodist Circuit rider, Peter Cartwright; member of the Illinois
State Legislature, 1834-42; married Mary Todd, 1842; admitted to
bar, 1836; Postmaster of New Salem, Illinois, 1833-36; appointed
Deputy County Surveyor, 1833; Captain during the Black Hawk War,
1832; piloted flatboat trips to New Orleans, 1828-31; raised in a
log cabin, cleared land, split rails, and earned the reputation
of being "Honest Abe."

Only one week after being inaugurated as President, the
southern states formed the Confederacy, and within a month the
Civil War had begun, with the Confederate Army firing on Fort
Sumter, April 12, 1861. The Civil War ended four years later,

April 9, 1865, with the surrender of General Robert E. Lee to General Ulysses S. Grant at Appomattox, Virginia. By the conclusion of the war, over a half million men had died, which is more than the combined casualties of all other American wars to date. Five days later, on April 14, 1865, after he had freed millions of slaves, Abraham Lincoln was assassinated in Ford's Theater by John Wilkes Booth.

On March 9, 1832, in his "Communication to the People of Sangamo County," Abraham Lincoln stated:

That every man may receive at least a moderate education, and thereby be enabled to read the histories of his own and other countries, by which he may duly appreciate the value of our free institutions, appears to be an object of vital importance, even on this account alone, to say nothing of the advantages and satisfaction derived from all being able to read the Scriptures, and other works both of a religious and moral nature for themselves.

At age 28, Abraham Lincoln wrote to his friend, Joshua F. Speed, who was a slaveholder:

I also acknowledge your rights and my obligations, under the Constitution, in regards to your slaves. I confess I hate to see the poor creatures hunted down and caught and carried back to their stripes and unrewarded toils; I bite my lip and keep quiet.

In 1841, you and I had together a tedious low-water trip on a steamboat from Louisville to St. Louis. You may remember, as I well do, that from Louisville to the mouth of the Ohio, there were on board ten or a dozen slaves shackled together with irons.

That sight was a continual torment to me; I see something like it every time I touch the Ohio, or any other slave border. It is hardly fair for you to assume that I have no interest in a thing which has, and continually exercises, the power of making me miserable.

In a speech on January 27, 1837, Abraham Lincoln forewarned:

At what point then is the approach of danger to be expected? I answer, if it ever reach us, it must spring up amongst us; it cannot come from abroad. If destruction be our lot we must ourselves be its author and finisher. As a nation of freemen we must live through all time, or die by suicide.

In 1846, when Lincoln was running for Congress from the seventh district of Illinois, a rumor began to spread that he was not a Christian. In response to this, Lincoln made a public statement, published in the Illinois Gazette, August 15, 1846, which read:

That I am not a member of any Christian Church, is true; but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular. . . .

I do not think I could, myself, be brought to support a man for office whom I knew to be an open enemy of, and scoffer at religion.

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In 1851, during the last illness of his father, Abraham Lincoln wrote his step-brother, encouraging him:

I sincerely hope father may recover his health; but at all events tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow and numbers the hairs of our head, and He will not forget the dying man who puts his trust in Him.

On August 24, 1855, in a letter to Joshua F. Speed, Abraham Lincoln wrote:

How can anyone who abhors the oppression of Negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except Negroes."

When the Know-Nothings get control, it will read "all men are created equal, except Negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty - to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy.

In the closing remarks of a debate with Judge Douglas, 1858, Abraham Lincoln asserted:

That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles - right and wrong - throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle.

On July 10, 1858, in Chicago, Abraham Lincoln gave a speech in a debate with Stephen A. Douglas:

It is said in one of the admonitions of our Lord, "As your Father in Heaven is perfect, be ye also perfect." The Saviour, I suppose, did not expect that any human being could be perfect as the Father in Heaven; but He said, "As your Father in Heaven is perfect, be ye also perfect." He set that up as a standard, and He who did most toward reaching that standard attained the highest degree of moral perfection.

On September 11, 1858, Abraham Lincoln delivered a speech at Edwardsville, Illinois:

What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea coasts, our army and our navy. These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle.

Our reliance is in the love of liberty which God

has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere.

Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourselves with the chains of bondage and you prepare your own limbs to wear them.

Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you.

On April 6, 1859, Lincoln wrote a letter to H. L. Pierce and others, insisting:

This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and under a just God, cannot long retain it.

On February 11, 1861, newly elected President Abraham Lincoln delivered a Farewell Speech to his home state in Springfield, Illinois, as he left for Washington, D. C. :

I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well....

Unless the great God who assisted him shall be with me and aid me, I must fail: but if the same omniscient mind and mighty arm that directed and protected him shall guide and support me, I shall not fail - I shall succeed.

Let us all pray that the God of our fathers may not forsake us now. To him I commend you all. Permit me to ask that with equal sincerity and faith you will invoke his wisdom and guidance for me.

On February 22, 1861, in a speech at Independence Hall, Philadelphia, President Lincoln declared:

The Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence.... I would rather be assassinated on this spot than surrender it.

On February 23, 1861, in a letter to William Dodge, President Abraham Lincoln stated:

With the support of the people and the assistance of the Almighty, I shall undertake to perform it.... Freedom is the natural condition of the human race, in which the Almighty intended men to live. Those who fight the purpose of the Almighty will not succeed.

They always have been, they always will be, beaten.

On Monday, March 4, 1861, in his First Inaugural Address, President Abraham Lincoln commented on his disagreement with the 1857 Supreme Court case of Dred Scott v. Sanford, wherein Chief Justice Roger B. Taney decided that slaves were not persons or citizens, but were the property of the owner, the same as their body, horse, cattle, etc., and the owner had the freedom of choice to decide what they wanted to do with their own property:

I do not forget the position assumed by some that constitutional questions are to be decided by the Supreme Court... At the same time, the candid citizen must confess that if the policy of the Government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made... the people will have ceased to be their own rulers, having to that extent practically resigned their Government into the hands of the eminent tribunal....

If the Almighty Ruler of Nations, with His eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgement of this great tribunal of the American people....

Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulties.

On July 4, 1861, in a Special Session Message to Congress, President Lincoln concluded:

Having thus chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear and with manly hearts.

In 1861, President Abraham Lincoln addressed the New Jersey State Senate:

I am exceedingly anxious that this Union, the Constitution, and the liberties of the people shall be perpetuated in accordance with the original idea for which that struggle was made. And I shall be most happy, indeed, if I shall be an humble instrument in the hands of the Almighty... for perpetuating the object of that struggle.

President Abraham Lincoln once told Noah Brooks, his intended secretary:

I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.

On Monday, August 12, 1861, after the Union army was defeated at the Battle of Bull Run, President Abraham issued a Proclamation declaring a National Day of Humiliation, Prayer, and Fasting:

Whereas a joint committee of both Houses of Congress has waited on the President of the United

States and requested him to "recommend a day of public humiliation, prayer, and fasting to be observed by the people of the United States with religious solemnities and the offering of fervent supplications to Almighty God for the safety and welfare of these States, His blessings on their arms, and a speedy restoration of peace;" and

Whereas it is fit and becoming in all people, at all times, to acknowledge and revere the Supreme Government of God; to bow in humble submission to His chastisement; to confess and deplore their sins and transgressions in the full conviction that the fear of the Lord is the beginning of wisdom; and to pray, with all fervency and contrition, for the pardon of their past offenses, and for a blessing upon their present and prospective action; and

Whereas when our own beloved country, once, by the blessings of God, united, prosperous and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before Him and to pray for His mercy - to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order, and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under His guidance and blessing by the labors and sufferings of our fathers, may be restored in its original excellence:

Therefore I, Abraham Lincoln, President of the United States, do appoint the last Thursday in September next as a day of humiliation, prayer, and fasting for all the people of the nation. And I do earnestly recommend to all the people, and especially to all ministers and teachers of religion of all denominations and to all heads of families, to observe and keep that day according to their several creeds and modes of worship in all humility and with all religious solemnity, to the end that the united prayer of the nation may ascend to the Throne of Grace and bring down plentiful blessings upon our country.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed, this 12th day of August, A.D. 1861, and in the Independence of the United States of America the eighty-sixth.

Abraham Lincoln.
By the President:
William H. Seward, Secretary of State.

On December 3, 1861, in his First Annual Message, President Lincoln stated:

In the midst of unprecedented political troubles we have cause of great gratitude to God for unusual good health and most abundant harvests. . . . With a reliance on Providence all the more firm and earnest, let us proceed in the great task which events have devolved upon us.

On February 19, 1862, President Abraham Lincoln issued the Proclamation:

It is recommended to the people of the United States that they assemble in their customary places of meeting for public solemnities on the 22nd day of February instant and celebrate the anniversary of the birth of the Father of his Country [George Washington] by causing to be read to them his immortal Farewell Address.

Given under my hand and the seal of the United States, at Washington, the 19th day of February, A. D. 1862, and of the Independence of the United States of America the eighty-sixth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

On March 6, 1862, in a message to Congress concerning the abolishment of slavery, President Abraham Lincoln concluded:

In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject.

On April 10, 1862, President Abraham Lincoln issued the National Proclamation from Washington, D. C. :

It has pleased Almighty God to vouchsafe signal victories to the land and naval forces engaged in suppressing an internal rebellion, and at the same time to avert from our country the dangers of foreign intervention and invasion.

It is therefore recommended to the people of the United States that at their next weekly assemblages in their accustomed places of public worship which shall occur after notice of this proclamation shall have been received they especially acknowledge and render thanks to our Heavenly Father for these inestimable blessings, that they then and there implore spiritual consolation in behalf of all who have been brought into affliction by the casualties and calamities of sedition and civil war, and that they reverently invoke the Divine Guidance for our national counsels, to the end that they may speedily result in the restoration of peace, harmony, and unity throughout our borders and hasten the establishment of fraternal relations among all the countries of the earth.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 10th day of April, A. D. 1862, and of the Independence of the United States the eighty-sixth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

On May 15, 1862, in closing a speech to the 12th Indiana Regiment, Lincoln said:

For the part which you and the brave army of which you are a part have, under Providence, performed in this great struggle, I tender more thanks - greatest thanks that can possibly be due - and especially to this regiment, which has been the subject of good report,

The thanks of the nation will follow you and may God's blessing rest upon you now and forever.

On May 19, 1862, in regards to an order issued by Major-General David Hunter, President Lincoln recommended to Congress:

Resolved, That the United States ought to cooperate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion, to compensate for the inconveniences, public and private, produced by such change in system....

This proposal makes common sense for a common object, casting no reproaches upon any. It acts not the Pharisee. The change it contemplates would come gently as the dews of heaven, not rendering or wrecking anything. Will you embrace it? So much good has not been done by one effort in all past time as, in the Providence of God, it is now your high privilege to do. May the vast future not have to lament that you have neglected it.

On Wednesday, May 22, 1862, to the House of Representatives, President Lincoln wrote:

In compliance with the resolution of the House of Representatives of the 20th instant, requesting information in regard to the indemnity obtained by the consul-general of the United States of Alexandria, Egypt, for the maltreatment of Faris-El-Hakim, an agent in the employ of the American missionaries in that country, I transmit a report from the Secretary of State and the documents by which it was accompanied.

On May 23, 1862, President Lincoln restored the lands in California that had been taken from the missions after the Mexican Secularization Act:

Now know ye...pursuant to the provisions of the Act of Congress...I give and grant unto the said Joseph G. Alemany, Bishop of Monterrey..."in trust for the religious purposes and uses to which the same have been respectively appropriated" the tracts of land embraced and described in the foregoing survey....Given under my hand...this 23rd day of May, in the year of our Lord one thousand eight hundred and 62.

In June of 1862, President Abraham Lincoln spoke to the chairman of the House Judiciary Committee, James Wilson, in regard to God's direction:

I trust that as He shall further open the way, I will be ready to walk therein, relying on His help and trusting in His goodness and wisdom.

On July 12, 1862, during the Civil War, new wording was written to include chaplains of the Hebrew faith, following a complaint concerning the lack of chaplains to serve Jewish soldiers. The previous law had read: "The chaplain so appointed must be a regular ordained minister of a Christian denomination."

In delivering an address on colonization to a Negro

deputation at Washington, August 14, 1862, President Abraham Lincoln pronounced:

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him.

On Saturday, September 13, 1862, to Rev. William W. Patterson, Rev. John Dempster, and representatives of the Methodist, Baptist, and Congregational denominations from Chicago, who presented a petition supporting the emancipation of the slaves, President Abraham Lincoln stated:

The subject presented in the memorial is one upon which I have thought much for weeks past, and I may even say for months. I am approached with the most opposite opinions and advice, and that by religious men, who are equally certain that they represent the divine will, I am sure that either the one or the other class is mistaken in that belief, and perhaps in some respects both.

I hope it will not be irreverent for me to say that if it is probable that God would reveal His will to others, on a point so connected with my duty, it might be supposed He will reveal it directly to me; for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it is I will do it!

These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain, physical facts of the case, ascertain what is possible and learn what appears to be wise and right.

The Subject is difficult and good men do not agree... And the same is true of religious people. Why, the rebel soldiers are praying with a great deal more earnestness, I fear, than our own troops, and expecting God to favor their side; for one of our soldiers who had been taken prisoner told Senator Wilson a few days since that he met with nothing so discouraging as the evident sincerity of those he was among in their prayers....

In their minds, no doubt their cause is just. But we will talk over the merits of the case... I can assure you that the subject is on my mind, by day and night, more than any other. Whatever shall appear to be God's will, I will do. I trust that in the freedom with which I have canvassed your views I have not in any respect injured your feelings.

I can assure you that the subject is on my mind, by day and night, more than any other. Whatever shall appear to be God's will I will do.

In September of 1862, after the Union lost the Second Battle of Bull Run, August 29-30, 1862, President Lincoln wrote his Meditation on the Divine Will:

The Will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be wrong. God can not be for and against the same thing at the same time. In the present civil war it is quite possible that God's

purpose is something different from the purpose of either party - and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose.

I am almost ready to say this is probably true - that God wills this contest, and wills that it shall not end yet. By His mere quiet power, on the minds of the now contestants, He could have either saved or destroyed the Union without a human contest. Yet the contest began. And having begun He could give the final victory to either side any day. Yet the contest proceeds.

Following the second defeat at Bull Run, President Lincoln commented to the woman who had been his son Willie's nurse:

I have done the best I could. I have asked God to guide me, and now I must leave the result with him.

On September 22, 1862, as reported by Secretary of the Treasury, Salmon Portland Chase, President Abraham Lincoln commented to his Cabinet after the massive Confederate Army lost to the Union troops at the Battle at Antietam, just prior to the issuance of the Emancipation Proclamation:

The time for the annunciation of the emancipation policy can no longer be delayed. Public sentiment will sustain it, many of my warmest friends and supporters demand it, and I have promised God that I will do it.

When asked by Secretary of the Treasury, Salmon Portland Chase, if his understanding of the last statement was clear, President Abraham Lincoln replied:

I made a solemn vow before God, that if General Lee were driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves.

On September 22, 1862, President Abraham Lincoln, in direct disregard to the Supreme Court's 1857 Dred Scott v. Sanford decision, proceeded to issue the Emancipation Proclamation, to go into effect January 1, 1863, granting the right to life, freedom and citizenship to all persons irregardless of race, origin, circumstance, etc. This courageous position of valuing all human life had been embraced by the Congress on June 9, 1862, when they prohibited legalized slavery in the free territories. The Emancipation Proclamation stated:

On the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free...

On September 24, 1862, in a meeting two days after the Emancipation Proclamation was issued, President Lincoln stated:

What I did, I did after a very full deliberation, and under a very heavy and solemn sense of responsibility. I can only trust in God I have made no

mistake.

On October 6, 1862, President Lincoln confided with Eliza Gurney and three other Quakers:

We are indeed going through a great trial - a fiery trial. In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and that it might be so, I have sought His aid; but if, after endeavoring to do my best in the light which He affords me, I find my efforts fail, I must believe that for some purpose unknown to me, He wills it otherwise.

If I had my way, this war would never have been commenced. If I had been allowed my way, this war would have ended before this. But we find it still continues; and we must believe that He permits it for some wise purpose of His own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe, that He who made the world still governs it.

On November 15, 1862, from his Executive Mansion in Washington, President Lincoln issued a General Order Respecting the Observance of the Sabbath Day in the Army and Navy:

The President, Commander in Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine Will demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity.

The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High. "At this time of public distress," adopting the words of Washington in 1776, "men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality." The first general order issued by the Father of his Country after the Declaration of Independence indicates the spirit in which our institutions were founded and should ever be defended: "The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country."

Abraham Lincoln.

On November 15, 1862, President Abraham Lincoln spoke with Reverend Byron Sunderland, pastor of the First Presbyterian Church of Washington, D. C., where he had attended:

The Ways of God are mysterious and profound beyond all comprehension - "Who by searching can find Him out?" Now, judging after the manner of men, taking counsel of our sympathies and feelings, if it had been left to us to determine it, we would have had no war.

And, going further back to the occasion of it, we would have had no slavery. And, tracing it still further back, we would have had no evil.

There is the mystery of the universe that no man can solve, and it is at that point that the human understanding backs down. And there is nothing left but for the heart of man to take up faith and believe and trust where it cannot reason.

Now, I believe we all are agents and instruments of Divine Providence. On both sides we are working our will of God. Yet, how strange the spectacle! Here is one half of the nation prostrated in prayer that God will help them to destroy the Union and build up a government upon the corner stone of human bondage.

And here is the other half equally earnest in their prayers and efforts to defeat a purpose which they regard as so repugnant to their ideas of human nature and the rights of society, as well as liberty and independence. They want slavery; we want freedom. They want a servile class; we want to make equality practical as far as possible. And they are Christians and we are Christians.

They and we are praying and fighting for results exactly the opposite. What must God think of such a posture of affairs? There is but one solution - self-deception. Somewhere there is a fearful heresy in our religion, and I cannot think it lies in the love of liberty and in the aspirations of the human soul.

What I am to do in the present emergency time will determine. I hold myself in my present position and with the authority vested in me as an instrument of Providence. I have my own views and purposes, I have my convictions of duty, and my notions of what is right to be done. But I am conscious every moment that all I am and all I have is subject to the control of a Higher Power, and that Power can use me or not use me in any manner, and at any time, as His wisdom and might may be pleasing to Him.

Nevertheless, I am no fatalist. I believe in the supremacy of the human conscience, and that men are responsible beings; that God has a right to hold them, and will hold them, to a strict personal account for the deeds done in the body. But, sirs, I do not mean to give you a lecture upon the doctrines of the Christian religion. These are simply with me the convictions and realities of great and vital truths, the power and demonstration of which I see now in the light of this our national struggle as I have never seen before.

God only knows the issue of this business. He has destroyed nations from the map of history for their sins. Nevertheless, my hopes prevail generally above my fears for our Republic. The times are dark, the spirits of ruin are abroad in all their power, and the mercy of God alone can save us.

On December 1, 1862, President Lincoln concluded his Second Annual Message to Congress:

In giving freedom to the slave, we assure freedom to the free - honorable alike in what we give and what we preserve. We shall nobly save - or meanly lose - the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous,

just - a way which if followed the world will forever
applaud and God must forever bless.

When a guest told Lincoln that in their State they say that
the welfare of the nation depended on God and Abraham Lincoln,
the President replied:

My friend, you are half right.

On February 20, 1862, tragedy struck the Lincoln's as their
son, William Wallace "Willie" Lincoln, died at the age of 12
years old. "Many noticed that he was seen more frequently with a
Bible in his hand and that he spent more time in prayer.... From
this time on, Lincoln regularly attended the New York Avenue
Presbyterian Church on Sundays - often even going to the
Wednesday evening prayer meeting - until his untimely death three
years later." Dr. Phineas Gurley, who was Lincoln's pastor at
the New York Avenue Presbyterian Church, affirmed that "the death
of Willie Lincoln in 1862 and the visit to the Gettysburg
battlefield in 1863 finally led Lincoln to personal faith in
Christ."

In 1862, in the grief after his son Willie's death,
President Abraham Lincoln recalled of his mother:

I had a good Christian mother, and I remember her
prayers. They have always followed me. They have clung
to me all my life.

In April of 1862, President Abraham Lincoln was visited by
Rev. N.W. Miner, pastor of the First Baptist church in
Springfield Illinois, and his wife, shortly after Willie died.
The Union army has recently been defeated at Shiloh, adding to
the President's burden. In response to their comments about the
people praying for him, President Abraham Lincoln stated:

If I were not sustained by the prayers of God's
people, I could not endure the constant pressure. I
should have given up hope for success....

You know I am not of a very hopeful temperament. I
can take hold of a thing and hold on a good while. By
trusting God for help, and believing that our cause is
just and right, I firmly believe we shall conquer in
the end....

It has pleased Almighty God to place me in my
present position, and looking to Him for wisdom and
divine guidance, I must work out my destiny as best I
can.

On January 1, 1863, the Emancipation Proclamation went into
effect:

Whereas on the twenty-second day of September, in
the year of the Lord one thousand eight hundred and
sixty-two, a proclamation was issued by the President
of the United States, containing, among other things,
the following, to wit: "That on the first day of
January, in the year of our Lord one thousand eight
hundred and sixty-three, all persons held as slaves
within any State, or designated part of a State, the
people whereof shall then be in rebellion against the
United States, shall be then, thenceforward, and
forever free...."

American Quotations.txt

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as commander-in-chief of the Army and Navy of the United States, in time of actual armed rebellion against authority and government of the United State...do, on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three...publicly proclaim...the States and parts of States wherein the people thereof, respectively, are this day in rebellion against the United States the following, to wit: Arkansas, Texas, Louisiana... , Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, Virginia....

And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States are, and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, shall recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defense; and I recommend to them that, in all cases where allowed, they labor faithfully for reasonable wages....

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgement of mankind and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 1st day of January, A.D. 1863, and of the Independence of the United States of America the eighty-seventh. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

On Monday, March 30, 1863, President Abraham Lincoln issued a Proclamation appointing a National Day of Humiliation, Fasting and Prayer:

Whereas, the Senate of the United States devoutly recognizing the Supreme Authority and just Government of Almighty God in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation; and

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history: that those nations only are blessed whose God is the Lord;

And, insomuch as we know that, by His divine law, nations like individuals are subjected to punishments and chastisement in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins to the needful end of

our national reformation as a whole people?

We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious Hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behooves us then to humble ourselves before the offended Power, to confess our national sins and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request and fully concurring in the view of the Senate, I do, by this my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer.

And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope authorized by the Divine teachings, that the united cry of the nation will be heard on high and answered with blessing no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of March, A. D. 1863, and of the Independence of the United States the eighty-seventh. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

In June of 1863, just weeks before the Battle of Gettysburg, (July 1-3), a college president asked Lincoln if he thought the country would survive. President Lincoln replied:

I do not doubt that our country will finally come through safe and undivided. But do not misunderstand me...I do not rely on the patriotism of our people...the bravery and devotion of the boys in blue... (or) the loyalty and skill of our generals....

But the God of our fathers, who raised up this country to be the refuge and asylum of the oppressed and downtrodden of all nations, will not let it perish now. I may not live to see it...I do not expect to see it, but God will bring us through safe.

On July 4, 1863, at 10 a.m., President Lincoln sent an announcement from Washington to the War Department:

The President announces to the country that news from the Army of the Potomac up to 10 o'clock p.m. of the 3d is such as to cover that army with the highest honor, to promise a great success to the cause of the Union, and to claim the condolence of all for the many gallant fallen; and that for this he especially desires that on this day He whose Will, not ours, should ever be done be everywhere remembered and ever revered with profoundest gratitude.

On July 15, 1863, President Abraham Lincoln issued a Proclamation of a National Day of Thanksgiving, Praise and Prayer:

It has pleased Almighty God to hearken to the supplications and prayers of an afflicted people and to vouchsafe to the Army and the Navy of the United States victories on land and on the sea so signal and so effective as to furnish reasonable grounds for augmented confidence that the Union of these States will be maintained, their Constitution preserved, and their peace and prosperity permanently restored. But these victories have been accorded not without sacrifices of life, limb, health, and liberty, incurred by brave, loyal, and patriotic citizens. Domestic affliction in every part of the country follows in the train of these fearful bereavements. It is meet and right to recognize and confess the presence of the Almighty Father and the power of His hand equally in these triumphs and in these sorrows.

Now, therefore, be it known that I do set apart Thursday, the 6th day of August next, to be observed as a day for national thanksgiving, praise, and prayer, and I invite the people of the United States to assemble on that occasion in their customary places of worship and in the forms approved by their own consciences render the homage due to the Divine Majesty for the wonderful things He has done in the nation's behalf and invoke the influence of His Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion, to change the hearts of the insurgents, to guide the counsels of the Government with wisdom adequate to so great a national emergency, and to visit with tender care and consolation throughout the length and breadth of our land all those who, though the vicissitudes of marches, voyages, battles, and sieges, have been brought to suffer in mind, body, or estate, and finally to lead the whole nation through the paths of repentance and submission to the divine will back to the perfect enjoyment of union and fraternal peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 15th day of July, A.D. 1863, and of the Independence of the United States of America the eighty-eighth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

On October 3, 1863, President Abraham Lincoln issued a formal Proclamation, passed by an Act of Congress, initiating the first annual National Day of Thanksgiving and Praise:

The year that is drawing to its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added which are of so extraordinary a nature that they can not fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful Providence of Almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and to provoke their aggression, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theater of military conflict, while that theater has been greatly contracted by the advancing armies and navies of the Union.

Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased notwithstanding the waste that has been made in the camp of the siege, and the battlefield, and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the most high God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged, as with one heart and one voice, by the whole American people.

I do, therefore, invite my fellow citizens in every part of the United States, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the nation and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquillity, and union.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 3rd day of October, A. D. 1863, and of the Independence of the United States the eighty-eighth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

American Quotations.txt

On October 24, 1863, Abraham Lincoln said in a speech to the Presbyterians of Baltimore:

I saw upon taking my position here I was going to have an administration, if an administration at all, of extraordinary difficulty. It was without exception a time of the greatest difficulty this country ever saw. I was early brought to a lively reflection that nothing in my powers whatever, or others, to rely upon would succeed without direct assistance of the Almighty.

I have often wished that I was a more devout man than I am. Nevertheless, amid the greatest difficulties of my Administration, when I could not see any other resort, I would place my whole reliance in God, knowing that all would go well, and that He would decide for the right.

When a friend informed President Abraham Lincoln that the Nomination Convention in Cleveland, Ohio did not draw the large numbers of Lincoln supporters expected, but rather only about 400, Lincoln reached for a Bible on his desk and read from it:

And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became captain over them; and there were with him about four hundred men.

As General Lee led his army of 76,000 men into Pennsylvania, panic took hold of Washington, D.C. In the midst, President Lincoln remained strangely confident. He later related to a general wounded at Gettysburg:

When everyone seemed panic-stricken...I went to my room...and got down on my knees before Almighty God and prayed...Soon a sweet comfort crept into my soul that God Almighty had taken the whole business into His own hands....

On November 19, 1863, President Abraham Lincoln delivered his Gettysburg Address. The Battle of Gettysburg, consisting of three intense days of fighting, (July 1, 2, and 3, 1863), resulted in over 50,000 deaths. This battle was the beginning of the end for the valiant Confederate Army. Lincoln's ten-sentence speech of 267 words has become world renowned and is engraved in stone in the Lincoln Memorial in Washington, D.C.:

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.

We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or

detract.

The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us - that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion - that we here highly resolve that these dead shall not have died in vain - that this nation, under God, shall have a new birth of freedom - and that government of the people, by the people, for the people, shall not perish from the earth.

On December 3, 1863, in his Third Annual Message to Congress, President Abraham Lincoln stated:

Another year of health and of sufficiently abundant harvests has passed. For these, and especially for the improved condition of our national affairs, our renewed and profoundest gratitude to God is due....

The supplemental treaty between the United States and Great Britain for the suppression of the African slave trade, made on the 17th day of February last, has been duly ratified and carried into execution. It is believed that so far as American ports and American citizens are concerned that inhuman and odious traffic has been brought to an end....

It is hoped that the effect of [Indian] treaties will result in the establishment of permanent friendly relations with such of these tribes as have been brought into frequent and bloody collision with our outlying settlements and emigrants. Sound policy and our imperative duty to these wards of the Government demand our anxious and constant attention to their material well-being, to their progress in the arts of civilization, and, above all, to that moral training which under the blessing of Divine Providence will confer upon them the elevated and sanctifying influences, hopes and consolations, of the Christian faith.

On December 8, 1863, President Abraham Lincoln issued a Proclamation of Amnesty and Pardon to the participants of the Confederate insurrection:

Whereas it is now desired by some persons heretofore engaged in said rebellion to resume their allegiance to the United States and to reinaugurate loyal state governments within and for their respective States:

Therefore, I, Abraham Lincoln, President of the United States, do proclaim, declare, and make known to all persons who have, directly or by implication, participated in the existing rebellion, except as hereinafter excepted, that a full pardon is hereby granted to them and each of them, with restoration of all rights of property, except as to slaves and in property cases where rights of third parties shall have intervened, and upon the condition that every such person shall take and subscribe an oath and

thenceforward keep and maintain said oath inviolate, and which oath shall be registered for permanent preservation and shall be of the tenor and effect following, to wit:

"I, _____, do solemnly swear, in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States and the Union of the States thereunder, and that I will in like manner abide by and faithfully support all acts of Congress passed during the existing rebellion with reference to slaves...and that I will in like manner abide by and faithfully support all proclamations of the President made during the existing rebellion having reference to slaves.... So help me God."

On December 23, 1863, President Lincoln related to John Hay:

Common-looking people are the best in the world; that is the reason the Lord makes so many of them.

In encouraging hospital staff to allow ministers to pray and read Scriptures with the soldiers, President Abraham Lincoln stated:

If there were more praying and less swearing, it would be far better for our country, and we all need to be prayed for, officers as well as privates; and if I were near death, I think I should like to hear prayer.

In 1863, during the Civil War, President Lincoln overheard someone remark that they hoped "the Lord was on the Union's side." Lincoln gave a straightforward reply:

I am not at all concerned about that, for I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side.

In speaking to a minister of the Christian Commission, an organization that ministered to the soldiers during the Civil War, President Lincoln said:

If it were not for my firm belief in an overruling Providence, it would be difficult for me, in the midst of such complications of affairs, to keep my reason on its seat. But I am confident that the Almighty has His plans, and will work them out; and, whether we see it or not, they will be the best for us.

In the spring of 1864, President Lincoln remarked:

When the war began, three years ago, neither party, nor any man, expected it would last till now. Each looked for the end, in some way, long ere today.... But here we are; the war has not ended.... So true is it that man proposes, but God disposes.

On May 9, 1864, from his Executive Mansion in Washington, President Abraham Lincoln wrote:

To the Friends of the Union and Liberty:
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Enough is known of the army operations within the last five days to claim our especial gratitude to God, while what remains undone demands our most sincere prayers to and reliance upon Him, without whom all human efforts are in vain. I recommend that all patriots, at their homes, in their places of public worship, and wherever they may be, unite in common thanksgiving and prayer to Almighty God.

On July 7, 1864, President Abraham Lincoln issued a Proclamation of a National Day of Humiliation and Prayer:

Whereas the Senate and House of Representatives at their last session adopted a concurrent resolution, which was approved on the 2d day of July instant and which was in the words following, namely:

That the President of the United States be requested to appoint a day for humiliation and prayer by the people of the United States; that he request his constitutional advisers at the head of the Executive Departments to unite with him as Chief Magistrate of the nation, at the city of Washington, and the members of Congress, and all magistrates, all civil, military, and naval officers, all soldiers, sailors, and marines, with all loyal and law-abiding people, to convene at their usual places of worship, or wherever they may be, to confess and to repent of their manifold sins; to implore the compassion and forgiveness of the Almighty, that, if consistent with His will, the existing rebellion may be speedily suppressed and the supremacy of the Constitution and laws of the United States may be established throughout all the States; to implore Him, as the Supreme Ruler of the World, not to destroy us as a people, nor suffer us to be destroyed by the hostility or connivance of other nations or by obstinate adherence to our own counsels, which may be in conflict with His eternal purposes, and to implore Him to enlighten the mind of the nation to know and do His will, humbly believing that it is in accordance with His will that our place should be maintained as a united people among the family of nations; to implore Him to grant to our armed defenders and the masses of the people that courage, power of resistance, and endurance necessary to secure that result; to implore Him in His infinite goodness to soften the hearts, enlighten the minds, and quicken the consciences of those in rebellion, that they may lay down their arms and speedily return to their allegiance to the United States, that they may not be utterly destroyed, that the effusion of blood may be stayed, and that unity and fraternity may be restored and peace established throughout all our borders:

Now, therefore, I, Abraham Lincoln, President of the United States, cordially concurring with the Congress of the United States in the penitential and pious sentiments expressed in the aforesaid resolution and heartily approving of the devotional design and purpose thereof, do hereby appoint the first Thursday of August next to be observed by the people of the United States as a day of national humiliation and prayer.

I do hereby further invite and request the heads of the Executive Departments of this Government,

together with all legislators, all judges and magistrates, and all other persons exercising authority in the land, whether civil, military, or naval, and all soldiers, seamen, and marines in the national service, and all the other loyal and law-abiding people of the United States, to assemble in their preferred places of public worship on that day, and there and then to render to the Almighty and Merciful Ruler of the Universe such homages and such confessions and to offer to Him such supplications as the Congress of the United States have in their aforesaid resolution so solemnly, so earnestly, and so reverently recommended.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 7th day of July, A.D. 1864, and of the Independence of the United States the eighty-ninth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

In the summer of 1864, an old friend of Lincoln's, Joshua F. Speed, observed the President reading a Bible, and remarked: "I am glad to see you so profitably engaged... if you have recovered from your skepticism; I am sorry to say that I have not." President Lincoln then placed his hand on his friend's shoulder, and replied:

You are wrong, Speed. Take all that you can of this Book upon reason, and the balance on faith, and you will live and die a happier man.

On September 3, 1864, President Abraham Lincoln issued a Proclamation of a National Day of Thanksgiving:

The signal success that Divine Providence has recently vouchsafed to the operations of the United States fleet and army in the harbor of Mobile, and the reduction of Fort Powell, Fort Gaines, and Fort Morgan, and the glorious achievements of the army under Major-General Sherman in the State of Georgia, resulting in the capture of the city of Atlanta, call for devout acknowledgement to the Supreme Being, in whose hands are the destinies of nations.

It is therefore requested that on next Sunday, in all places of public worship in the United States, thanksgiving be offered to Him for His mercy in preserving our national existence against the insurgent rebels who so long have been waging a cruel war against the Government of the United States for its overthrow; and also that prayer be made for the divine protection to our brave soldiers and their leaders in the field, who have so often and so gallantly periled their lives in battling with the enemy, and for blessing and comfort from the Father of Mercies to the sick, wounded, and prisoners, and to the orphans and widows of those who have fallen in the service of their country; and that He will continue to uphold the Government of the United States against all the efforts of public enemies and secret foes.

As reported in the Washington Chronicle, September 5, 1864, President Abraham Lincoln addressed the Committee of Colored People from Baltimore, acknowledging the elegant Bible they had

presented him:

In regard to this Great Book, I have but to say, I believe the Bible is the best gift God has given to man. All the good Saviour gave to the world was communicated through this Book. But for this Book we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the elegant copy of the great Book of God which you present.

On October 20, 1864, President Abraham Lincoln issued the Second Annual National Day of Thanksgiving and Praise:

It has pleased Almighty God to prolong our national life another year, defending us with His guardian care against unfriendly designs from abroad and vouchsafing to us in His mercy many and signal victories over the enemy, who is of our own household.

It has also pleased our Heavenly Father to favor as well our citizens in their homes as our soldiers in their camps and our sailors on the rivers and seas with unusual health. He has largely augmented our free population by emancipation and by immigration, while He has opened to us new sources of wealth and has crowned the labor of our workmen in every department of industry with abundant rewards.

Moreover, He has been pleased to animate and inspire our minds and hearts with fortitude, courage, and resolution sufficient for the great trial of civil war into which we have been brought by our adherence as a nation to the cause of freedom and humanity, and to afford to us reasonable hopes of an ultimate and happy deliverance from all our dangers and afflictions:

Now, therefore, I, Abraham Lincoln, President of the United States, do hereby appoint and set apart the last Thursday in November next as a day which I desire to be observed by all my fellow-citizens, wherever they may then be, as a day of thanksgiving and praise to Almighty God, the beneficent Creator and Ruler of the Universe.

And I do further recommend to my fellow-citizens aforesaid that on that occasion they do reverently humble themselves in the dust and from thence offer up penitent and fervent prayers and supplications to the Great Disposer of Events for a return of the inestimable blessings of peace, union, and harmony throughout the land which it has pleased Him to assign as a dwelling place for ourselves and for our posterity throughout all generations.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 20th day of October, A.D. 1864, and of the Independence of the United States the eighty-ninth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

On November 21, 1864, President Lincoln sent a letter to Mrs. Lydia Bixby of Boston, who had lost five sons in the Civil War:

Dear Madam, I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle.

I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save.

I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

In 1864, President Abraham Lincoln recorded:

I believe in national humiliation, fasting, and prayer, in keeping a day holy to the Lord, devoted to the humble discharge of the religious duties proper to such a solemn occasion....

I believe in Him whose will, not ours, should be done. I believe the people of the United States, in the forms approved by their own consciences, should render the homage due to the Divine Majesty for the wonderful things He has done in the nation's behalf, and invoke the influence of His Holy Spirit to subdue anger....

I believe in His eternal truth and justice. I believe the will of God prevails; without Him all human reliance is vain; without the assistance of that Divine Being I cannot succeed; with that assistance I cannot fail. I believe I am a humble instrument in the hands of our Heavenly Father; I desire that all my works and acts may be according to His will; and that it may be so, I give thanks to the Almighty and seek His aid. I believe in praise to Almighty God, the beneficent Creator and Ruler of the Universe.

On Saturday, March 4, 1865, in his Second Inaugural Address, just 45 days before his assassination, President Abraham Lincoln stated:

Neither party expected for the war the magnitude or the duration which it has already attained....

Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged.

The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes. "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh."

If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always

ascribe to Him?

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God will that it continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgements of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan - to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

On March 17, 1865, President Lincoln addressed the Indiana Regiment:

Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.

In 1865, President Lincoln made his last speech to a crowd in front of the White House:

The evacuation of Petersburg and Richmond, and the surrender of the principal insurgent army, give hope of a righteous and speedy peace, whose joyous expression cannot be restrained. In the midst of this, however, He from whom all blessings flow must not be forgotten. A call for a national thanksgiving is being prepared and will be duly promulgated.

In answering a question from L. E. Chittenden, Register of the Treasury, President Abraham Lincoln is reported to have stated:

That the Almighty does make use of human agencies, and directly intervenes in human affairs, is one of the plainest statements of the Bible. I have had so many evidences of his direction - so many instances when I have been controlled by some other power than my own will - that I cannot doubt that this power comes from above.

I frequently see my way clear to a decision when I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgement, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it.

I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it. I am confident that it is His design to restore the Union. He will do it in his own good time.

Recorded in the work, Recollections of President Lincoln, and his Administration, written by Lincoln's Register of the Treasury L. E. Chittenden, President Lincoln stated:

American Quotations.txt

The character of the Bible is easily established, at least to my satisfaction. We have to believe many things which we do not comprehend. The Bible is the only history that claims to be God's Book - to comprise His laws, His history. It contains an immense amount of evidence as to its authenticity....

Now let us treat the Bible fairly. If we had a witness on the stand whose general story was true, we would believe him even when he asserted the facts of which we have no other evidence. We ought to treat the Bible with equal fairness. I decided long ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it.

President Abraham Lincoln stated:

Here without contemplating consequences, before High Heaven, and in the face of the world, I swear eternal fidelity to the just cause, as I deem it, of the land of my life, my liberty, and my love.... Let none falter, who thinks he is right, and we may succeed.

I have always taken Counsel of Him, and referred to Him my plans, and have never adopted a course of proceeding without being assured, as far as I could be, of His approbation.

Surely God would not have created such a being as man, with an ability to grasp the infinite, to exist only for a day. No, no, man was made for immortality.

Whenever any church will inscribe over its altar as a qualification for membership the Savior's statement of the substance of the law and gospel, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and soul.

No man is poor who has had a godly mother.

All that I am or hope to be I owe to my angel mother... I remember my mother's prayers and they have always followed me. They have clung to me all my life.

Abraham Lincoln is attributed to have stated:

A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone, attend to those things you think are important. You may adopt all the policies you please, but how they will be carried out depends on him.

He will assume control of your cities, states, and nations. He is going to move in and take over your churches, schools, universities, and corporations. All your books are going to be judged by him. The fate of humanity is in his hands.

The philosophy of the school room in one

generation will be the philosophy of government in the next.

The only assurance of our nation's safety is to lay our foundation in morality and religion.

In 1865, shortly before Lee's surrender, Abraham Lincoln began his second term. In visiting with State Senator James Scovel of New Jersey, he shared:

Young man, if God gives me four years more to rule this country, I believe it will become what it ought to be - what its Divine Author intended it to be - no longer one vast plantation for breeding human beings for the purpose of lust and bondage. But it will become a new Valley of Jehoshaphat, where all the nations of the earth will assemble together under one flag, worshipping a common God, and they will celebrate the resurrection of human freedom.

In 1865, not long before he was assassinated, a clergyman from Illinois asked Lincoln, "Do you love Jesus?" President Abraham Lincoln told him how being at Gettysburg had affected him in that regard:

When I left Springfield, I asked the people to pray for me. I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. Yes, I do love Jesus.

On April 14, 1865, just five days after the Civil War had ended, Abraham Lincoln went to Ford's theatre with his wife, Mary Todd Lincoln. She recalled his last words as they sat there:

He said he wanted to visit the Holy Land and see those places hallowed by the footprints of the Saviour. He was saying there was no city he so much desired to see as Jerusalem. And with the words half spoken on his tongue, the bullet of the assassin entered the brain, and the soul of the great and good President was carried by the angels to the New Jerusalem above.

On April 15, 1865, Gideon Welles, Secretary of the Navy, communicated news of President Lincoln's death to the Department of the Navy in General Order No. 51:

The Department announces with profound sorrow to the officers and men of the Navy and Marine Corps the death of Abraham Lincoln, late President of the United States. Stricken down by the hand of an assassin on the evening of the 14th instant, when surrounded by his family and friends, he lingered a few hours after receiving the fatal wound, and died at 7 o'clock 22 minutes this morning.

A grateful people had given their willing confidence to the patriot and statesman under whose wise and successful administration the nation was just emerging from the civil strife which for four years has afflicted the land when this terrible calamity fell upon the country. To him our gratitude was justly due, for to him, under God, more than to any other person,

are we indebted for the successful vindication of the integrity of the Union and the maintenance of the power of the Republic.

On April 17, 1865, at noon, the members of the Thirty-ninth Congress then in Washington, D.C., met in the Senate reception room of the Capitol and passed the action:

The members of the Senate and House of Representatives now assembled in Washington, humbly confessing their dependence upon Almighty God, who rules all that is done for human good, make haste at this informal meeting to express the emotions with which they have been filled by the appalling tragedy which has deprived the nation of its head and covered the land with mourning; and in further declaration of their sentiments unanimously resolve:

That in testimony of their veneration and affection for the illustrious dead, who has been permitted, under Providence, to do so much for his country and for liberty, they will unite in the funeral services and by an appropriate committee will accompany his remains to their place of burial in the State from which he was taken for the national service.

On Wednesday, April 19, 1865, the pastor of the New York Avenue Presbyterian Church, Rev. Phineas D. Gurley, D.D., who had prayed with Lincoln at his deathbed, delivered the sermon at the funeral of President in the East Room of the White House:

He saw his duty as the Chief Magistrate of a great and imperiled people, and he determined to do his duty, and his whole duty, seeking the guidance and leaning on the arm of Him of whom it is written, "He giveth power to the faint, and to them that have no might He increaseth strength."

Yes, he leaned upon His arm. He recognized and received the truth that the "Kingdom is the Lord's, and He is the Governor among the nations." He remembered that "God is in history," and he felt that nowhere had His hand and His mercy been so marvelously conspicuous as in the history of this nation.

He hoped and prayed that the same Hand would continue to guide us, and that the same mercy continue to abound to us in the time of our greatest need.

I speak what I know, and testify what I have often heard him say, when I affirm that that guidance and mercy were the props upon which he humbly and habitually leaned; they were the best hope he had for himself and for his country.

Hence, when he was leaving his home in Illinois... he said to the old and tried friends who gathered tearfully around him to bade him farewell, "I leave you with this request: pray for me." They did pray for him; and millions of other people prayed for him; nor did they pray in vain.

Their prayer was heard, and the answer appears in all his subsequent history; it shines forth with Heavenly radiance in the whole course and tenor of his administration....

Never shall I forget the emphasis and the deep emotion with which he said in this very room, to a company of clergymen and others, who called to pay him

their respects in the darkest days of our civil conflict:

"Gentlemen, my hope of success in this great and terrible struggle rests on that immutable foundation, the justice and goodness of God. And when events are threatening, and prospects very dark, I still hope that, in some way which man cannot see, all will be well in the end, because our cause is just, and God is on our side."

He is dead; but the God in whom he trusted lives, and He can guide and strengthen his successor, as He guided and strengthened him.

In a Memorial Address for President Lincoln, April 24, 1865, Schuyler Colfax, Speaker of the House of Representatives stated:

Nor should I forget to mention here that the last act of Congress ever signed by him was one requiring that the motto, in which he sincerely believed, "In God We Trust," should hereafter be inscribed upon all our national coin.

In describing President Abraham Lincoln, Count Leo Tolstoi, the Russian novelist and playwright, declared him:

A Christ in miniature.

In 1896, President William McKinley gave his assessment of President Abraham Lincoln:

The purposes of God, working through the ages, were, perhaps, more clearly revealed to him than to any other. . . . He was the greatest man of his time, especially approved of God for the work He gave him to do.

Abraham Lincoln's own words are inscribed into the walls of the Lincoln Memorial in Washington D.C.:

That this Nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

At the opposite end, on the north wall, his Second Inaugural Address alludes to "God," the "Bible," "providence," "the Almighty," and "divine attributes." It then continues:

As was said 3000 years ago, so it still must be said, "The judgements of the Lord are true and righteous al together."

Darwin, Charles Robert (February 12, 1809-April 19, 1882), was a British naturalist. He propounded the evolutionary theory of origins. In his work, Origin of Species, 1859, Charles Darwin wrote:

To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural

selection, seems, I freely confess, absurd in the highest degree.

May we not believe that a living optical instrument might thus be formed as superior to one of glass, as the works of the Creator are to those of man?

Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory.

For I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I arrived.

There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one.

Lady Hope, born Elizabeth Reic Cotton (1842-1922), who married widower retired Admiral Sir James Hope in 1877, writes of a conversation she had with Charles Darwin shortly before his death. She was engaged in tent evangelism and is verified to have visited the sick and elderly in Kent in the 1880's. In 1922, she died of cancer in Sydney, Australia, where her tomb may still be seen. Darwin's biographer, James Moore, lecturer in the history of science and technology at The Open University in the United Kingdom, concluded that Lady Hope most likely visited Charles between Wednesday, September 28 and Sunday October 2, 1881, when his children, Francis and Henrietta were not present. Moore agrees that her report does contain authentic details, though the summer house referred to would have difficulty accommodating 30 people, and that Darwin's family members are inimical to any conversion reports. The account of her conversation with Darwin was reprinted August 19, 1915, in *The Watchman Examiner* (Boston: American Baptist Journal), in *the Christian Witness* (147 Commonwealth St., Sydney, Australia) and *the Christian Reader's Digest*, December 1941.

Reflecting on his work near the end of his life, Charles Darwin expressed:

I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them.

Being bedridden many months before his death, Darwin was often found reading. When the visitor asked what it was he was studying, he replied:

Hebrews, still Hebrews. "The Royal Book," I call it.

After speaking on "the holiness of God" and "the grandeur of this Book," Darwin is reported to have stated:

Christ Jesus and his salvation. Is not that the best theme?

Winthrop, Robert Charles (May 12, 1809-November 16, 1894), was a U. S. Representative, author and orator. He served as the Speaker of the House of Representatives, 1847-49. He was a descendant of Governor John Winthrop. On May 28, 1849, Robert Charles Winthrop spoke at the Annual Meeting of the Massachusetts Bible Society in Boston, stating:

The voice of experience and the voice of our own reason speak but one language. . . . Both united in teaching us, that men may as well build their houses upon the sand and expect to see them stand, when the rains fall, and the winds blow, and the floods come, as to found free institutions upon any other basis than that of morality and virtue, of which the Word of God is the only authoritative rule, and the only adequate sanction.

All societies of men must be governed in some way or other. The less they have of stringent State Government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private moral restraint.

Men, in a word, must necessarily be controlled either by a power within them, or a power without them; either by the word of God, or by the strong arm of man; either by the Bible or by the bayonet.

It may do for other countries, and other governments to talk about the State supporting religion. Here, under our own free institutions, it is Religion which must support the State.

Robert Charles Winthrop stated:

The Bible itself is its own best witness. No evolution produced that Volume, and no revolution of thought, or action, or human will can ever prevail against it. Revisions and new versions may improve or may impair the letter, but they can never change its essential character. The Gospel of Jesus Christ, through which He brought life and immortality to light, like its Divine Author, is the same "yesterday, today, and forever."

In 1866, Robert Winthrop addressed the American Bible Society in New York on its jubilee, saying:

Beyond all doubt, my friends, we are dealing here today with the great enginery of the world's progress, with the greatest of all instrumentalities for social advancement as well as for individual salvation.

Mitchell, Ormsby Macknight (July 28, 1809-October 30, 1862), was an American astronomer and a Major-General in the Civil War. He was famous for having led the raid which captured Huntsville, Alabama, in April of 1862.

As director of the Dudley Observatory in Albany, New York, Ormsby Mitchell wrote: *Planetary and Stellar Worlds*, 1848; *Popular Astronomy*, 1860; and a book entitled, *The Astronomy of the Bible*, in which he stated:

Let us turn to the language of the Bible; it furnishes the only vehicle to express the thoughts which overwhelm us, and we break out involuntarily in the language of God's own inspiration:

"Have ye not known, hath it not been told to you from the beginning, have ye not understood from the foundation of the earth? It is He who sitteth upon the circle of the earth, that stretcheth out the heavens like a curtain, and spreadeth them out as a tent to dwell in.

"Lift up your eyes on high, and behold. Who hath created all these things, that bringeth out their host by number? It is He who meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in balances.

"It is He who stretcheth out the north over the empty place, and hangeth the earth upon nothing. He telleth the number of the stars. He calleth them all by their names."

Chiniquy, Charles Paschal Telesphor (July 30, 1809-January 16, 1899), was ordained a priest in Canada, 1833. He became known as the "Apostle of Temperance of Canada." In 1851, he brought 7,500 French Canadians into Illinois to found the French Colony of St. Anne. The church he built, at 334 South St. Louis Avenue, in St. Anne, Illinois, still stands. Late in life he was befriended by Abraham Lincoln. In 1859, he returned to Canada and began traveling and ministering in Europe, Australia and New Zealand. A prolific writer, he relayed his experience after studying the Scriptures:

It seemed that God was far away, but He was very near. Suddenly the thought entered my mind: "You have your Gospel; read it, and you will find the light." On my knees, and with trembling hand, I opened the book. Not I, but God opened it, for my eyes fell on I Cor. 7:23: "You have been bought with a price; do not become the slaves of men."

With these words the light came to me, and for the first time I saw the great mystery of salvation, as much as man can see it. I said to myself, "Jesus has bought me. Then, if Jesus has bought me, He has saved me. I am saved! Jesus is my God! All the works of God are perfect! I am, then, perfectly saved - Jesus could not save me by half. I am saved by the blood of the Lamb. I am saved by the death of Jesus...."

I then felt such a joy, such a peace, that the angels of God could not be more happy than I was....

It was thus I found the Light and the great mystery of our salvation, which is so simple and so beautiful, so sublime and so grand.

Tennyson, Alfred, Lord (August 6, 1809-October 6, 1892), 1st Baron Tennyson, was accorded the royal honor of being named an English poet-laureate. He authored the poem Charge of the Light Brigade, memorializing the courage of the British Cavalry as they charged to their death against the Russian guns at the Battle of Balaklava, October 25, 1854. He wrote Idylls of the King, 1859-85, which described the legends of King Arthur's Court, the Knights of the Round Table, Queen Guinevere, Sir Lancelot, Sir

Galahad and the search for the Holy Grail.

Alfred, Lord Tennyson wrote:

Bible reading is an education in itself.

The life after death is the cardinal point of Christianity. I believe that God reveals Himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another. There are two things which I believe to be beyond the intelligence of man: the one the intellectual genius of Shakespeare, and the other the religious genius of Christ.

My mother was as mild as any saint, and nearly canonized by all she knew, so gracious was her tact and tenderness.

In 1850, Alfred, Lord Tennyson wrote his work *In Memoriam*, a poem written after the death of his close friend, Arthur Henry Hallam. Queen Victoria once said, "Next to the Bible, 'In Memoriam' is my comfort." In it Tennyson wrote:

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

In 1850, Tennyson married Emily Sellwood, to whom he had been engaged for a long time. He later wrote:

The peace of God came into my life before the altar when I wedded her.

In *Ode on the Death of the Duke of Wellington*, 1852, st. 9, Tennyson wrote:

Speak no more of his renown.
Lay your earthly fancies down,
And in the vast cathedral leave him,
God accept him, Christ receive him.

In *Maud*, 1855, Part II, sec. iv, st. 3, Tennyson wrote:

Oh, Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be.

In *Enoch Arden*, 1864, line 222, Tennyson wrote:

Cast all your cares on God; that anchor holds.

In *The Higher Pantheism*, 1869, st. 6, Tennyson wrote:

Spirit can meet -
Speak to Him thou for He hears, and Spirit with
Closer is He than breathing, and nearer than hands

and feet.

In other works, Alfred, Lord Tennyson wrote:

In Grief

Strong Son of God! Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we can not prove!

Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest Death; and lo, Thy foot
Is on the skull which Thou hast made!

Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made Him: Thou art just.

Thou seemest human and Divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours to make them Thine.

Lazarus

When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded - if he yearned
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

From every house the neighbors met,
The streets were filled with joyful sound;
A solemn gladness even crowned
The purple brows of Olivet.

Behold a man raised up by Christ;
The rest remained unrevealed;
He told it not, or something sealed
The lips of that Evangelist.

In Flower in the Crannied Wall, 1869, Tennyson wrote:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower - but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

In Idylls of the King, 1859-85, Tennyson wrote The Passing of Arthur, line 9:

I found Him in the shining of the stars,
I marked Him in the flowering of His fields,
But in His ways with men I find Him not.

In line 407:

And slowly answered Arthur from the barge:
The old order changeth, yielding place to new;
And God fulfills himself in many ways,
Lest one good custom should corrupt the world.

In Crossing the Bar, 1889, st. 3, Tennyson wrote:

I hope to see my Pilot face to face
When I have crossed the bar.

Bennett, Sir Risdon (September 29, 1809-December 14, 1891), was the President of the Royal Society of Physicians. In 1890, Sir Risdon Bennett wrote in the Report of the Christian Evidence Society:

It has been truly said that "the real evidence of Christianity is in its power." And how can we look around the world and fail to see proof of this power wherever the Gospel is known, among all races of mankind, all classes of society, all ranks of intellect.

What is there comparable to the religion of Jesus Christ in promoting the happiness and welfare of mankind? The full influence of its power, even as regards the present life, we have indeed yet to see; and we can but faintly appreciate the inestimable light as shed on the life to come, the full glory of which has yet to be revealed.

Carson, "Kit" Christopher (December 24, 1809-May 23, 1868), was an American frontiersman, fur trapper, guide, Indian agent and soldier. He was a contemporary of the mountainmen explorers: Jedediah Smith (1798-1831), Jim Bridger (1804-1881) and Thomas Fitzpatrick (1799-1854); and his ventures west of the Mississippi were as famous as Daniel Boone's were to the east.

Kit Carson was born in Kentucky, ninth of fourteen children, and moved to the Boone's Lick district of Missouri with his family when he was about a year and a half old. At the onset of his last illness, while bringing Indian Chiefs to meet American leaders, Kit Carson stated:

Suddenly the bed seemed to rise with me - I felt my head swell and my breath leaving me. Then, I woke up at the window. It was open and my face and head all wet. I was on the floor and the chief was holding my head on his arm and putting water on me. He was crying. He said "I thought you were dead. You called your Lord Jesus, then you shut your eyes and couldn't speak."

I did not know that I spoke... I do not know that I called on the Lord Jesus, but I might - it's only Him that can help me where I stand now.

I must take the chiefs to Boston. They depend on me. I told them I would. Then we go home, straight. My wife must see me. If I was to write about this, or died out here, it would kill her. I must get home, and I think I can do it.

Gladstone, William Ewart (December 29, 1809-May 19, 1898), was an author and British Prime Minister four different times during Queen Victoria's reign. He asserted:

I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors.

Most men at the head of great movements are Christian men. During the many years in the Cabinet I was brought in contact with some sixty master minds, and not more than perhaps three or four of whom were in sympathy with the skeptical movements of the day.

In his book, *The Impregnable Rock of Holy Scripture*, the Right Honorable W. E. Gladstone wrote:

They lead upward and onwards to the idea that the Scriptures are well called Holy Scriptures; and that, though assailed by camp, by battery, and by mine, they are, nevertheless, an house built upon a rock, and that rock impregnable; that the weapon of offense which shall impair their efficiency for aiding in the redemption of mankind has not yet been forged; that the Sacred Canon, which it took (perhaps) two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is like to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more.

The Christian faith and the Holy Scriptures arm us with the means of neutralizing and repelling the assaults of evil in and from ourselves. Mist may rest upon the surrounding landscape, but our own path is visible from hour to hour, from day to day.

"I do not ask to see

The distant scene; one step enough for me."

Our Saviour astonished the people because, instead of being lost in the mazes of arbitrary and vicious excrescences that darkened the face of religion, He taught them "with authority," and "not as the scribes."

If God has given us a revelation of His will, whether in the laws of our nature, or in the kingdom of grace, that revelation not only illuminates, but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested.

But if it be found genuine, if we have proofs of its being genuine, equal to those of which, in ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings, engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father, and each of us already bound with the bonds which those relations imply.

Morris, Benjamin Franklin (1810-1867) was an American historian. He wrote many insightful works, including: *Memorial Record of the*

Nation's Tribute to Abraham Lincoln, 1865; The Life of Thomas Morris - Pioneer and Long a Legislator of Ohio, and U.S. senator from 1833 to 1839, 1856; Historical Sketch of Rising Sun, Indiana, and the Presbyterian Church - A Fortieth Anniversary Discourse, delivered Sept. 15, 1856, 1858; and The Christian Life and Character of the Civil Institutions of the United States - developed in the Official and Historical Annals of the Republic, in 1864, in which he expounded:

These fundamental objects of the Constitution are in perfect harmony with the revealed objects of the Christian religion. Union, justice, peace, the general welfare, and the blessings of civil and religious liberty, are the objects of Christianity, and always secured under its practical and beneficent reign.

The state must rest upon the basis of religion, and it must preserve this basis, or itself must fall. But the support which religion gives to the state will obviously cease the moment religion loses its hold upon the popular mind.

This is a Christian nation, first in name, and secondly because of the many and mighty elements of a pure Christianity which have given it character and shaped its destiny from the beginning. It is pre-eminently the land of the Bible, of the Christian Church, and of the Christian Sabbath. . . . The chief security and glory of the United States of America has been, is now, and will be forever, the prevalence and domination of the Christian Faith.

Black, Jeremiah Sullivan (January 10, 1810-August 19, 1883), was the U.S. Secretary of State, 1860-61, and U.S. Attorney General under President James Buchanan, 1857-60. He was the president of the Court of Common Pleas in Pennsylvania, 1842-51; State Supreme Court Justice, 1852-57; and U.S. Supreme Court Reporter, 1861-64. He wrote in the North American Review, August of 1881:

As a matter of fact, Jesus Christ died that sinners might be reconciled to God, and in that sense He died for them; that is, to furnish them with the means of averting Divine justice, which their crimes had provoked.

A man who, by any contrivance, causes his own offense to be visited on the head of an innocent person is unspeakably depraved. But are Christians guilty of this baseness, because they accept the blessings of an institution which their great Benefactor died to establish?

Loyalty to the King who erected a most magnificent government for us at the cost of His life - fidelity to the Master who bought us with His blood - is not the fraudulent substitution in place of the criminal.

Pope Leo XIII (March 2, 1810-July 20, 1903), whose given name was Gioacchino Pecci, stated in his encyclical on the condition of labor, Rerum Novarum, May 15, 1891:

Every man has by nature the right to possess property as his own.

Sears, Edmund Hamilton (April 6, 1810-January 16, 1876), was an American clergyman. He ministered in Wayland, Massachusetts, 1848-66; and in Weston, Massachusetts, 1866-76. In 1850, Edmund Hamilton Sears wrote The Angel's Song:

It came upon the midnight clear,
That glorious song of old,
From Angels bending near the earth
To touch their harps of gold:
"Peace on earth, good will to men
From heav'n's all gracious King."
The world in solemn stillness lay
To hear the angels sing.

Seymour, Horatio (May 31, 1810-February 12, 1886), was Governor of New York, 1853-55, and the War Governor of New York during the Civil War, 1863-65. Horatio Seymour, who was instrumental in gaining government sanction for the building of Erie Canal, was also the Democratic Presidential candidate in 1868.

On July 4, 1876, Horatio Seymour gave an oration entitled, The Future of the Human Race, delivered at Rome, New York. In it, he declared:

He who studies with care the jurisprudence of the Old Testament will see that this feeling of reverence for forefathers and devotion to country is made the substance of positive law in the command that men should honor their fathers and mothers. But sacred poetry is filled with appeals to these sentiments, and the narratives of the Bible abound with proofs of the great truth that the days of those who fear them shall be long upon the land which God hath given them.

Men cross the ocean and encounter the fatigues, dangers of a journey to the other side of the earth, that they may walk through the streets of Jerusalem where our Saviour trod, or look out from the hill of Zion, or wander amid sacred places. These scenes bring to their minds the story of the past in a way that thrills their nerves....

You will find that all history, all jurisprudence, all just reasonings, force us to the conclusion that not only does a Divine command, but that reason and justice call upon us all to honor our ancestors, and that there is a great practical truth which concerns the welfare and the power of all communities in the words of the inspired penman: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Barnum, Phineas Taylor (July 5, 1810-April 7, 1891), was an American exhibitor and philanthropist. He originated The Greatest Show of Earth. Phineas Taylor Barnum stated:

Christ was sent into the world by our kind Father in Heaven to teach that "God is Love"; that love is the fulfilling of the law; and turn us away from our transgressions by showing us that the "way of the transgressor is hard," and always will be hard as long as we transgress; but charity, unselfishness, and a

godly life is filled with joy and peace - that at the last the Almighty Father, being Almighty, and being our Father, will bring about immediate harmony.

The old Bible I believe to be as correct a history as could have been formed in remote ages - containing accounts of various lives and experiences by which we ought to profit. The New Testament abounds in testimony of the undying love of our Saviour for all, and especially for the poor, the unfortunate, and the erring. His mission was to teach them, and to save them from their sins by reconciling them to their Heavenly Father, and not reconciling Him to His created beings, for He was never unreconciled.

Most persons, on the whole, are humbugged by believing too little, than by believing too much.

Parker, Theodore (August 24, 1810-May 10, 1860), was an American abolitionist, clergyman, and graduate of Harvard. Strongly opposing slavery, he declared:

The Bible goes equally to the cottage of the peasant, and the palace of the king. It is woven into literature, and colors the talk of the street. The bark of the merchant cannot sail without it; and no ship of war goes to the conflict but it is there. It enters men's closets; directs their conduct, and mingles in all the grief and cheerfulness of life.

On May 29, 1850, Theodore Parker wrote *The American Idea*, in which he stated:

A democracy - that is a government of all the people, by all the people, for all the people; of course, a government of the principles of eternal justice, the unchanging law of God; for shortness' sake I will call it the idea of Freedom.

Clay, Cassius Marcellus (October 19, 1810-July 22, 1903), was an American abolitionist, statesman and politician. He served as a diplomat to Russia under both President Lincoln and President Grant, 1861-62, 1863-69. A strong opponent of slavery, he founded the anti-slavery journal *True American*, in Lexington, Kentucky, 1845. In 1854, he help found the Republican party.

Cassius Marcellus Clay stated:

The Bible, the record of Divine Revelation, is the one Book of religion and morals. Of all religious systems the Christian is most in unison with the law of God and the needs of man. The spirit of God inspires all living things. Jesus Christ is the leading inspiration, and is, therefore Divine.

New York Supreme Court (1811), in the case of the People v. Ruggles, 8 Johns 545-547, Chief Justice Chancellor Kent rendered:

The defendant was indicted... in December, 1810, for that he did, on the 2nd day of September, 1810... wickedly, maliciously, and blasphemously, utter, and with a loud voice publish, in the presence and

hearing of divers good and Christian people, of and concerning the Christian religion, and of and concerning Jesus Christ, the false, scandalous, malicious, wicked and blasphemous words following: "Jesus Christ was a bastard, and his mother must be a whore," in contempt of the Christian religion... the defendant was tried and found guilty, and was sentenced by the court to be imprisoned for three months, and to pay a fine of \$500.

The argument which the prosecuting attorney had presented to the court, explained:

While the constitution of the State has saved the rights of conscience, and allowed a free and fair discussion of all points of controversy among religious sects, it has left the principal engrafted on the body of our common law, that Christianity is part of the laws of the State, untouched and unimpaired.

Chief Justice Kent delivered the courts decision in this case:

Such words uttered with such a disposition were an offense at common law. In Taylor's case the defendant was convicted upon information of speaking similar words, and the Court... said that Christianity was parcel of the law, and to cast contumelious reproaches upon it, tended to weaken the foundation of moral obligation, and the efficacy of oaths.

And in the case of Rex v. Woolston, on a like conviction, the Court said... that whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government... the authorities show that blasphemy against God and... profane ridicule of Christ or the Holy Scriptures (which are equally treated as blasphemy), are offenses punishable at common law, whether uttered by words or writings... because it tends to corrupt the morals of the people, and to destroy good order.

Such offenses have always been considered independent of any religious establishment or the rights of the Church. They are treated as affecting the essential interests of civil society...

We stand equally in need, now as formerly, of all the moral discipline, and of those principles of virtue, which help to bind society together.

The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order.

Nothing could be more injurious to the tender morals of the young, than to declare such profanity lawful....

The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile... the religion professed by almost the whole community, is an abuse of that

right....

We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions]....

[We are] people whose manners are refined and whose morals have been elevated and inspired with a more enlarged benevolence, by means of the Christian religion. Though the constitution has discarded religious establishments, it does not forbid judicial cognizance of those offenses against religion and morality which have no reference to any such establishment.... [offenses which] strike at the root of moral obligation, and weaken the security of the social ties....

This [constitutional] declaration (noble and magnanimous as it is, when duly understood) never meant to withdraw religion in general, and with it the best sanctions of moral and social obligation from all consideration and notice of the law....

To construe it as breaking down the common law barriers against licentious, wanton, and impious attacks upon Christianity itself, would be an enormous perversion of its meaning....

Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law....

The Court are accordingly of opinion that the judgement.... must be affirmed.

Sumner, Charles (January 6, 1811-March 11, 1874), was a U. S. Senator from Massachusetts for 23 years, 1851-74. He was strongly opposed to slavery and was persecuted for taking that unpopular stand. So firm was his conviction against slavery, that he was once physically assaulted on the floor of the House by Representative Preston S. Brooks of South Carolina, receiving injuries from which he never fully recovered. As one of the founders of the Republican Party, Charles Sumner declared:

Familiarity with that great story of redemption, when God raised up the slave-born Moses to deliver His chosen people from bondage, and with that sublimer story where our Saviour died a cruel death that all men, without distinction of race, might be saved, makes slavery impossible.

Because Christians are in the minority there is no reason for renouncing Christianity, or for surrendering to the false religions; nor do I doubt that Christianity will yet prevail over the earth as the waters cover the sea.

Grealey, Horace (February 3, 1811-November 29, 1872), was an American journalist, newspaper editor and politician. He made famous the phrase, "Go West, Young Man!" Horace Grealey founded and edited the New York Tribune daily paper and The New Yorker magazine.

Called by the poet, John Greenleaf Whittier, "our later Franklin," Grealey's strong anti-slavery editorials helped to stir the North to oppose slavery. He was one of the founders of the Republican Party and used his influence to secure the nomination of Abraham Lincoln for the Presidency. In his

Autobiography, Horace Greeley wrote:

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.

Your reference to the "blameless Christian wife" - and what is "more pleasing in the sight of God"? - impels me to say that I must consider Jesus of Nazareth a better authority as to what is Christian and what pleases God than you are.

His testimony on the subject is expressed and unequivocal (Matt. xix. 9) that a marriage can be ruthfully dissolved because of adultery alone. You well know that was not the law either of the Jews or Romans in His day, so that He can not have been misled by custom or tradition, even were it possible for Him to have been mistaken. I believe He was wholly right.

I am not, therefore, to be classed with those who claim to have been converted from one creed to another by studying the Bible alone.

Certainly, upon re-reading that Book in the light of my new convictions, I found therein abundant proofs to their correctness in the averments of patriarchs, Genesis iii. 15; xii. 3; Prophets, Isaiah xxv. 8; Apostles, Romans v. 12-21; viii. 19-21; I. Cor. xv. 42-54; Eph. i. 8-10; Col. i. 19-21; I. Tim. 2, 3-6; and of the Messiah Himself, Matthew xv. 13; John xii. 32....

In the light of this faith the dark problem of evil is irradiated, and virtually solved. "Perfect through suffering" was the way traced out by the great Captain of our Salvation.

Simpson, Sir James Young (June 7, 1811-May 6, 1870), was a Scottish obstetrician. He pioneered modern anesthesiology through his discovery of "Chloroform," 1847. He stated that his research was inspired by the "deep sleep" that Adam was put into.

Sir James Young Simpson, considered a chief founder of the medical field of gynecology, served as Professor of Obstetric Medicine at Edinburgh University. He invented the Simpson forceps, introduced iron wire sutures, and acupuncture. His writings on medical history, fetal pathology and hermaphroditism are highly regarded.

James Simpson declared his greatest discovery was:

That I have a Saviour!

A gospel tract he wrote concluded:

But again I looked and saw Jesus, my substitute, scourged in my stead and dying on the cross for me. I looked and cried and was forgiven. And it seems to be my duty to tell you of that Saviour, to see if you will not also look and live. "He was wounded for our transgressions... and with His stripes we are healed" (Isai ah 53: 5, 6).

Sir James Young Simpson stated:

The unregenerate, unbelieving soul is compared to a corpse; it is "dead in sins." Of all of you who are

now living by faith in Christ it may be truthfully said to-day, as it was said eighteen centuries ago of the Ephesian converts to whom the Apostle Paul wrote, "You hath He quickened, who were dead."

As many of you as are unbelievers are, in the strong language of Scripture, "dead." You are dead in the eye of Divine justice; for as the condemned criminal is as a "dead man," when his crimes have brought on him the legal doom of death, you are likewise "dead," because "he that believeth not is condemned already."

Further, you are also spiritually dead on account of being cut off by your sins from communion with the living God. For as a corpse moves not, stirs not, feels not, and can not be aroused, so are you dead to all love of God, and to everything pertaining to the wondrous Gospel of Jesus Christ. Of the dread and crushing burden of their own sins your souls are not all conscious; for the dead feel not.

But in the infinitude of His love to our fallen race, God offers to each of us individually a free and full pardon, and life now and forever, if we only believe on Jesus Christ, His Son, whom He sent to suffer in our stead - to die that we might live - if we rely and rest entirely on Him as the all-sufficient sacrifice for our sins - as our substitute and security.

Stowe, Harriet Elizabeth Beecher (June 14, 1811-July 1, 1896), was an American teacher and author. She became famous for authoring the book Uncle Tom's Cabin, 1852. She was the daughter of the New England minister Lyman Beecher, and the sister of Henry Ward Beecher, one of the most renowned preachers of the day.

Her book, Uncle Tom's Cabin, published first in serial form between 1851-52, gained international fame and greatly stirred up the abolitionist movement. When President Lincoln met her, he greeted her by saying:

So you're the little lady who started the big war.

Her book ends by saying:

A day of grace is yet held out to us. Both North and South have been guilty before God; and the Christian church has a heavy account to answer. Not by combining together, to protect injustice and cruelty, and making a common capital of sin, is this Union to be saved, but by repentance, justice and mercy.

Dickens, Charles (February 7, 1812-June 9, 1870), was a distinguished English author. His works include: Pickwick Papers, 1837; Oliver Twist, 1838; David Copperfield, 1849-50; Great Expectations, 1860-61; Tale of Two Cities, 1859; and the favorite, A Christmas Carol, 1843, which sold 6,000 copies its first day. Perhaps the most touching moment in Dickens' novel, A Christmas Carol, was Tiny Tim's line:

God bless us every one.

Charles Dickens remarked:

I love little children, and it is not a slight thing when they, who are fresh from God, love us.

In 1849, 21 years before his death, Charles Dickens wrote a work expressly for his children, of which he and his wife, Catherine, had ten. Entitled *The Life of Our Lord*, the work included the miraculous events surrounding Jesus' birth, His miracle ministry, His death on the cross and His resurrection. The work, written without thought of publication, was left in the possession of his sister-in-law, Miss Georgia Hogarth. At her death in 1917, it came into the possession of his son, Sir Henry Fielding Dickens, who made provision in his Last Will and Testament for it to be published. In March of 1934, Marie Dickens proceeded to have it published, in serial form, by the Associated Newspapers, Ltd., of London. In it, Charles Dickens expressed:

My dear children, I am very anxious that you should know something about the History of Jesus Christ. For everybody ought to know about Him. No one ever lived, who was so good, so kind, so gentle, and so sorry for all people who did wrong, or were in anyway ill or miserable, as he was. And he is now in Heaven, where we hope to go, and to meet each other after we are dead, and there be happy always together, you never can think what a good place Heaven is, without knowing who he was and what he did....

When the Star stopped, the wise men went in, and saw the Child with Mary his Mother....

John said, "Why should I baptize you, who are so much better than I!" Jesus Christ made answer, "Suffer it to be so now." So John baptized him. And when he was baptized, the sky opened, and a beautiful bird like a dove came flying down, and the voice of God, speaking up in Heaven, was heard to say, "This is my beloved son, in whom I am well pleased!"...

When he came out of the Wilderness, he began to cure sick people by only laying his hand upon them; for God had given him power to heal the sick, and to give sight to the blind, and to do many wonderful and solemn things of which I shall tell you more by and by, and which are called "The Miracles" of Christ. I wish you would remember that word, because I shall use it again, and I should like you to know that it means something which is very wonderful and which could not be done without God's leave and assistance....

Jesus turned this water into wine, by only lifting up his hand....

For God had given Jesus Christ the power to do such wonders; and he did them, that people might know he was not a common man, and might believe what he taught them, and also believe that God had sent him; and many people, hearing this, and hearing that he cured the sick, did begin to believe in him....

He stopped, and went into Simon Peter's boat, and asked him if he had caught many fish. Peter said No; though they had worked all night with their nets, they had caught nothing. Christ said, "let down the net again." They did so; and it was immediately so full of fish, that it required the strength of many men (who came and helped them) to lift it out of the water, and even then it was very hard to do. This was another of

the miracles of Jesus Christ....

This Leper fell at the feet of Jesus Christ, and said "Lord! If thou wilt, thou cans't make me well!" Jesus, always full of compassion, stretched out his hand, and said "I will! Be thou well!" And his disease went away, immediately, and he was cured....

Jesus, full of pity, said "Arise! Take up thy bed, and go to thine own home!" And the man rose up and went away quite well; blessing him, and thanking God....

Then Jesus Christ, glad that the Centurion believed in him so truly, said "Be it so!" And the servant became well, from that moment....

Then he commanded the room to be cleared of the people that were in it, and going to the dead child, took her by the hand, and she rose up quite well, as if she had been only asleep. Oh what a sight it must have been to see her parents clasp her in their arms, and kiss her, and thank God, and Jesus Christ his Son, for such great Mercy!....

For they brought sick people out into the streets and roads through which he passed, and cried out to him to touch them, and when he did, they became well....

The bearers of the bier standing still, he walked up to it and touched it with his hand, and said "Young Man! Arise." The dead man, coming to life again at the sound of the Saviour's voice, rose up and began to speak....

Jesus, coming near him, perceived that he was torn by an Evil Spirit, and cast the madness out of him, and into a herd of swine....

Our Saviour said to him, "take up thy bed and go away." And he went away, quite well....

Jesus ordered the stone to be rolled away, which was done. Then, after casting up his eyes, and thanking God, he said, in a loud and solemn voice, "Lazarus, come forth!" and the dead man, Lazarus, restored to life, came out among the people, and went home with his sisters. At this sight, so awful and affecting, many of the people there, believed that Christ was indeed the Son of God, come to instruct and save mankind....

Pilate was troubled in his mind to hear them so clamorous against Jesus Christ. His wife, too, had dreamed all night about it, and sent to him upon the Judgement Seat saying "Have nothing to do with that just man!"....

Bearing his cross, upon his shoulder, like the commonest and most wicked criminal, our blessed Saviour, Jesus Christ, surrounded by the persecuting crowd, went out of Jerusalem to a place called in the Hebrew language, Golgotha....

And crying "Father! Into thy hands I commend my Spirit!" - died. Then, there was a dreadful earthquake; and the great wall of the Temple, cracked; and the rocks were rent asunder. The guards, terrified at these sights, said to each other, "Surely this was the Son of God!"....

When that morning began to dawn, Mary Magdalene and the other Mary, and some other women, came to the Sepulchre, with some more spices which they had prepared. As they were saying to each other, "How shall we roll away the stone?" the earth trembled and shook, and an angel, descending from Heaven, rolled it back, and then sat resting on it. His countenance was like

lightning, and his garments were white as snow....

As she gave this answer, she turned round, and saw Jesus standing behind her... Jesus pronounced her name, "Mary." Then she knew him, and starting, exclaimed "Master!"...

When they all three sat down to supper, he took some bread, and blessed it, and broke it.... Looking on him in wonder they found that his face was changed before them, and that it was Christ himself; and as they looked on him, he disappeared....

While they were speaking, Jesus suddenly stood in the midst of all the company, and said "Peace be unto ye!" Seeing that they were greatly frightened, he shewed them his hands and feet, and invited them to touch Him; and, to encourage them and give them time to recover themselves, he ate a piece of broiled fish and a piece of honeycomb before them all....

And conducting his disciples at last, out of Jerusalem as far as Bethany, he blessed them, and ascended in a cloud to Heaven, and took His place at the right hand of God....

Two white-robed angels appeared among them, and told them that as they had seen Christ ascend to Heaven, so He would, one day, come descending from it, to judge the World....

When Christ was seen no more, the Apostles began to teach the People as He had commanded them.... And through the power He had given them they healed the sick, and gave sight to the Blind, and speech to the Dumb, and Hearing to the Deaf....

They took the name of Christians from Our Saviour Christ, and carried Crosses as their sign, because on a Cross He had suffered Death....

So thousands upon thousands of Christians sprung up and taught the people and were cruelly killed, and were succeeded by other Christians, until the Religion gradually became the great religion of the World.

The End.

In a letter to his youngest son, Edward, Charles Dickens wrote:

Try to do to others as you would like to have them do to you; and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down by our Saviour than that you should.

I have put a New Testament among your books for the very same reasons, and with the very same hopes, that made me write an easy account of it for you when you were a child, because it is the best Book that ever was or ever will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.

In a letter to his daughter, Charles Dickens wrote:

As your brothers have gone away, one by one, I have written to each such words as I am writing to you, and have entreated them all to guide themselves by this Book, putting aside the interpretations of men. You will remember that you have never at home been wearied

about religious observances or mere formalities. I have always been anxious not to weary my children with such things before they were old enough to form opinions respecting them.

You will, therefore, understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Jesus Christ Himself, and the impossibility of your going far wrong if you humbly and heartily respect it. Only one thing more on this head: The more we are in earnest as to feeling it, the less we are disposed to hold forth about it.

Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it.

Charles Dickens remarked:

The New Testament is the very best book that ever was or ever will be known in the world.

Charles Dickens wrote in his Last Will and Testament:

I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and I exhort my children to try and guide themselves by the teachings of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter here or there.

Wilson, Henry (February 16, 1812-November 22, 1875), was a U. S. Senator, 1855-72; and Vice-President under Ulysses S. Grant, 1873-75. He took a strong stand against slavery, and in 1848 he helped found the Free Soil Party. Henry Wilson declared:

Men who see not God in our history have surely lost sight of the fact that, from the landing of the Mayflower to this hour, the great men whose names are indissolubly associated with the colonization, rise, and progress of the Republic have borne testimony to the vital truths of Christianity.

On December 23, 1866, in speaking at Natick, Massachusetts, to the Young Men's Christian Association, Henry Wilson said:

God has given us an existence in this Christian republic, founded by men who proclaim as their living faith, amid persecution and exile: "We give ourselves to the Lord Jesus Christ and the Word of His Grace, for the teaching, ruling and sanctifying of us in matters of worship and conversation."

Privileged to live in an age when the selectest influences of the religion of our fathers seem to be visibly descending upon our land, we too often hear the Providence of God, the religion of our Lord and Saviour Jesus Christ, the inspiration of the Holy Bible doubted, questioned, denied with an air of gracious condescension.

Remember ever, and always, that your country was founded, not by the "most superficial, the lightest,

the most irreflective of all European races," but by the stern old Puritans who made the deck of the Mayflower an altar of the living God, and whose first act on touching the soil of the new world was to offer on bended knees thanksgiving to Almighty God.

Louisiana, State of (April 30, 1812), was the 18th State admitted to the Union. The Constitution of the State of Louisiana, adopted 1921, stated:

Preamble. We, the people of the State of Louisiana, grateful to Almighty God for the civil, political and religious liberties we enjoy, and desiring to secure the continuance of these blessings, do ordain and establish this Constitution.

Article I, Section 4. Every person has the natural right to worship God according to the dictates of his own conscience.

Browning, Robert (May 7, 1812-December 12, 1889), was an English poet. His works include: *Pauline, My Last Duchess*; *Men and Women*, 1855; and *The Ring and the Book*, 1868-69. Robert Browning wrote:

Grow old along with me. The best is yet to be; the last of life, for which the first was made. Our times are in His hands who saith, "A whole I planned, youth shows but half. Trust God; see all, nor be afraid."

In *The Guardian Angel*, 1842, Robert Browning wrote:

O world, as God has made it! All is beauty.

Robert Browning wrote in *Instans Tyrannus*, 1845:

Just my vengeance complete,
The man sprang to his feet,
Stood erect, caught at God's skirts, and prayed!
- So, I was afraid!

Dana, James Dwight (February 12, 1813-April 14, 1895), was an American geologist. He taught at Yale College as a professor, succeeding the renowned Professor Silliman. He was the president of the Geological Society of America, as well as the American Association for the Advancement of Science. James Dana became the editor-in-chief of *The American Journal of Science* and was the author of numerous books on mineralogy and geology, including *System of Mineralogy* and *Manual of Geology*. James Dana stated:

That grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.

Livingstone, David (March 19, 1813-May 1, 1873), was a Scottish missionary and African explorer. He discovered: Lake Ngami and the Zuga River in 1849; the Zambezi River in 1851; Victoria Falls in 1855; and Lake Nyasa and Lake Shirwa in 1858-62. His wife, Mary Moffat Livingstone, died in 1862 and was buried at Shupanga.

In 1866-73 he ventured forth searching for the source of the Nile, and was met by Henry M. Stanley, a correspondent of the New York Herald, at Ujiji on Lake Tanganyika in late 1871.

So loved was Dr. Livingstone by his African followers, that when he died on the shore of Lake Bangweulu in 1873, they buried his heart in Africa, and sent his body, packed in salt, back to England to be buried in Westminster Abbey. David Livingstone once declared:

All that I am I owe to Jesus Christ, revealed to me in His divine Book.

In his work, *Missionary Travels and Researches in South Africa*, David Livingstone wrote:

Great pains had been taken by my parents to instill the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of free salvation by the atonement of our Savior; but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of the atonement to my own case. The change was like that of "colorblindness."

The perfect fullness with which the pardon of all our guilt is offered in God's Book drew forth feelings of affectionate love to Him who bought us with His blood, and a sense of deep obligation to Him for His mercy has influenced, in some small measure, my conduct ever since. This book will speak, not so much of what has been done, as of what remains to be performed before the Gospel can be said to be preached to all nations.

In the glow of love which Christianity inspires I soon resolved to devote my life to the alleviation of human misery.

David Livingstone expressed:

God had an only Son, and he was a missionary and a physician.

In 1872, Henry Morton Stanley (1841-1904), the English correspondent for the New York Herald, found David Livingstone at Ujiji on Lake Tanganyika in the heart of Africa. He greeted him with the now-classic salutation, "Dr. Livingstone, I presume?" Henry M. Stanley described the famous old missionary:

Here is a man who is manifestly sustained as well as guided by influences from Heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm as the root of his life come, beyond question, from Christ.

There must, therefore, be a Christ; - and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, and as He here reveals Himself to this wonderful disciple.

Porter, David Dixon (June 8, 1813-February 13, 1891), was an Admiral in the U.S. Navy, the second man to hold that position, (the first was his adopted brother, David Farragut). In the Civil War, David Dixon Porter helped Ulysses S. Grant at the siege of Vicksburg, Mississippi, 1863, and the attack on Fort Fisher,

North Carolina, 1864-65. He eventually became the superintendent of U.S. Naval Academy at Annapolis. Admiral David Dixon Porter explained:

When one sees how much has been done for the world by the disciples of Christ and those professing the Christian religion, he must be astonished to find anyone who hesitates to believe in the Divine origin of Jesus and the wonderful works He performed, all of which are so beautifully portrayed by the author of the work under consideration; and no man or woman of real intelligence would hesitate to believe that it is only through Christ that sinners can be saved, unless their vanity is so great that they are capable of saving themselves without an intermediary.

Beecher, Henry Ward (June 24, 1813-March 8, 1887), was an American clergyman, editor and abolitionist. He was the son of the New England theologian Lyman Beecher, and brother of Harriet Beecher Stowe, the novelist and reformer who wrote the book *Uncle Tom's Cabin*.

Over 2,500 people flocked to hear him each week at the Plymouth Church of Brooklyn, New York. He increasingly used his pulpit to denounce civil corruption, support women's suffrage (the right to vote), and preach against slavery:

Sink the Bible to the bottom of the ocean, and still man's obligations to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; the same voyage to make, but his chart and compass would be overboard.

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.

A Christian is nothing but a sinful man who has put himself to school to Christ for the honest purpose of becoming better.

Christianity works while infidelity talks. She feeds the hungry, clothes the naked, visits and cheers the sick, and seeks the lost, while infidelity abuses her and babbles nonsense and profanity. "By their fruits ye shall know them."

There's not much practical Christianity in the man who lives on better terms with angels and seraphs, than with his children, servants, and neighbors.

"I can forgive but I cannot forget" is only another way of saying "I cannot forgive."

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on the rocks or bars.

On November 18, 1869, after the Civil War had concluded, Henry Ward Beecher spoke on the need for the North and South to cooperate, rather than to continue the practice on regionalism and denominationalism:

American Quotations.txt

In the unity of the nation and the reduction of its materials, we hope much from religion; very little from sectarian churches; much from the Spirit of God blessing the Truth of his Word to the hearts of individual men; much from the individual men that are nobler than their sect; much from free men whose adhesion to forms and ceremonies is the least part of their existence; much from religion as it exists in its higher forms in individual nature and in public sentiment; very little from dogmas; very little from theology as such.... Let us implore the God of our fathers, by his own wise providence, to save us from our wanton passions, from impertinent egotism, from pride, arrogance, cruelty, and sensual lusts, that as a nation we may show forth his praise in all the earth.

O' Sullivan, John Louis (November 1813-February 24, 1895), was an American journalist and diplomat. He was the first to use the term "manifest destiny." Appointed U. S. Minister to Portugal, he also was the founder and editor of the United States Magazine and Democratic Review, and the editor of the New York Morning News. From September to November, 1839, he wrote a series of editorials in the Democratic Review, in which he stated:

In this ennobling influence, Christianity and democracy are one. What, indeed, is democracy but Christianity in its earthly aspect, Christianity made effective among the political relations of men.

In another of the editorials written for the Democratic Review, 1839, John L. O' Sullivan commented:

We are entering on its untrodden space, with the truths of God in our minds, beneficent objects in our hearts, and with a clear conscience unsullied by the past.

We are the nation of human progress; and who will, what can, set limits to our onward march? Providence is with us, and no earthly power can.

We point to the everlasting truth on the first page of our national declaration, and we proclaim to the millions of other lands that "the gates of hell" - the powers of aristocracy and monarchy - "shall not prevail against it."

The far-reaching, the boundless future will be the era of American greatness. In its magnificent domain of space and time, the nation of many nations is destined to manifest the excellence of divine principles;

to establish on earth the noblest temple ever dedicated to the worship of the Most High - the Sacred and the True. Its floor shall be a hemisphere; its roof the firmament of the star-studded heavens;

and its congregation a unison of many republics, comprising hundreds of happy millions, calling, owning no man master, but governed by God's natural and moral law of equality.

In the fall of 1839, in an editorial for the Democratic Review, John L. O' Sullivan detailed:

American Quotations.txt

All this will be our future history, to establish on earth the moral dignity and salvation of man - the immutable truth and beneficence of God.

For this blessed mission to the nations of the world which are shut out from the life-giving light of truth has America been chosen;

and her high example shall smite unto death the tyranny of kings, hierarchs, and oligarchs, and carry glad tidings of peace and goodwill where myriads now endure an existence scarcely more enviable than that of beasts of the field.

Who, then, can doubt that our country is destined to be the great nation of futurity?

In 1845, John L. O'Sullivan was the first to use the term "manifest destiny" in regards to America's westward growth. He explained the term:

Our manifest destiny [is] to overspread the continent allotted by Providence for the free development of our yearly multiplying millions.

Bross, William (November 4, 1813-January 27, 1890), was an American journalist. He was the editor of the Chicago Tribune. In an interview, William Bross gave his reply to three questions inquiring how he attained success:

1. What maxims have had a strong influence on your life, and helped to your success?:

The Proverbs of Solomon and other Scriptures. They were quoted a thousand times by my honored father, and caused an effort to do my duty each day, under a constant sense of obligation to my Saviour and fellow man.

2. What do you consider essential elements of success for a young man entering upon such a profession as yours?:

Sterling, unflinching integrity in all matters, public and private. Let everyone do his whole duty, both to God and man. Let him follow earnestly the teachings of the Scriptures and eschew infidelity in all its forms.

3. What, in your observation, have been the chief causes of the numerous failures in the life of business and professional men?:

Want of integrity, careless of the truth, reckless in thought and expression, lack of trust in God, and a disregard of the teachings of His Holy Word, bad company, and bad morals in any of their many phases.

Pennsylvania Supreme Court (1815), in the case of The Commonwealth v. Jesse Sharpless and others, 2 Serg. & R. 91-92, 97, 101-104 (1815), rendered the grand jury indictment as follows:

Jesse Sharpless... John Haines... George Haines... John Steel... Ephriam Martin... and Mayo... designing, contriving, and intending the morals,

as well of youth as of divers other citizens of this commonwealth, to debauch and corrupt, and to raise and create in their minds inordinate and lustful desires... in a certain house there... scandalously did exhibit and show for money... a certain lewd... obscene painting, representing a man in an obscene... and indecent posture with a woman, to the manifest corruption and subversion of youth, and other citizens of this commonwealth... offending... [the] dignity of the Commonwealth of Pennsylvania.

Judge Duncan delivered the court's verdict:

The defendants have been convicted, upon their own confession, of conduct indicative of great moral depravity... This court is... invested with power to punish not only open violations of decency and morality, but also whatever secretly tends to undermine the principles of society...

Whatever tends to the destruction of morality, in general, may be punishable criminally. Crimes are public offenses, not because they are perpetrated publicly, but because their effect is to injure the public. Burglary, though done in secret, is a public offense; and secretly destroying fences is indictable.

Hence, it follows, that an offence may be punishable, if in its nature and by its example, it tends to the corruption of morals; although it be not committed in public.

The defendants are charged with exhibiting and showing... for money, a lewd... and obscene painting. A picture tends to excite lust, as strongly as writing; and the showing of a picture is as much a publication as the selling of a book...

If the privacy of the room was a protection, all the youth of the city might be corrupted, by taking them, one by one, into a chamber, and there inflaming their passions by the exhibition of lascivious pictures. In the eye of the law, this would be a publication, and a most pernicious one.

In a demonstration of the strong feelings of the court on this issue, a second Justice, by the name of Judge Yeates, added to the pronouncement of the court's decision:

Although every immoral act, such as lying, etc., is not indictable, yet where the offence charged is destructive of morality in general... it is punishable at common law.

The destruction of morality renders the power of the government invalid...

The corruption of the public mind, in general, and debauching the manners of youth, in particular, by lewd and obscene pictures exhibited to view, must necessarily be attended with the most injurious consequences...

No man is permitted to corrupt the morals of the people; secret poison cannot be thus disseminated.

Missouri, State of (January 21, 1815), in the Missouri Probate Code, 1 Terr.L., p. 411, ? 45, lists what inherited property is exempt from creditors. This list of items which are considered

essential for living, revised numerous times through January 1, 1981, still contains that "family Bible" as in the original version:

EXEMPT PROPERTY, FAMILY ALLOWANCE AND HOMESTEAD ALLOWANCE
V. A. M. S. ? 474.250

Text of Code

? 474.250. Exempt Property of Surviving Spouse or
Minor Children.

The surviving spouse, or unmarried minor children of a decedent are entitled absolutely to the following property of the estate without regard to its value: The family Bible and other books, one automobile or other passenger motor vehicle with its means of propulsion, all wearing apparel of the family, all household electrical appliances, . . . all household and kitchen furniture, appliances, utensils and implements. Such property shall belong to the surviving spouse, if any, otherwise to the unmarried minor children in equal shares.

Bingham, John Armor (January 21, 1815-March 19, 1900), was a U. S. Representative, 1855-63, 1865-73. He served as the U. S. Minister to Japan, 1873-85. He was Judge Advocate at the trial of President Abraham Lincoln's assassin, and one of the managers of President Andrew Johnson's impeachment trial. John Armor Bingham stated:

I was instructed in early youth by precept and example of my father and mother. I hereby became convinced of the truth of Christ's teaching, and of the inspiration of the Holy Scriptures. My convictions on this subject must suffice for me; I will not surrender them to any man.

I do not hesitate to say, however, as a strong belief of mine, that Christ, by His living and His dying and His reappearance after crucifixion brought life and immortality to light. It seems to me not to be a question that the Christ of the New Testament lived and will live forevermore.

My inner consciousness teaches me that in His discourse on the Mount He is chiefly revealed to be more than a man, and that He was and is Divine.

Bismarck, Otto Eduard Leopold von (April 1, 1815-July 30, 1898), was a Prussian statesman. Serving under Emperor William I, he was largely responsible for uniting the German people. Known as the Iron Chancellor, he served as the Prussian foreign minister, 1862-71, and the first Chancellor of the new German Empire, 1871-90. Otto Eduard Leopold von Bismarck declared:

Would to God that, apart from what is known in the world, I had no other sins upon my soul, for which I only hope to be forgiven by trusting in the blood of Christ. I know not whence I should derive my sense of duty if not from God. Orders and titles have no charm for me; I firmly believe in a life after death. . .

To my steadfast faith alone do I owe the power of resisting all manner of absurdities which I have seen displayed throughout the past ten years. Deprive me of my faith, and you rob me of my Fatherland. Were I not a

staunch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my person.

In a speech to the Reichstag, February 6, 1888, Chancellor Otto von Bismarck stated:

We Germans fear God, but nothing else in the world.

In describing the Otto von Bismarck, Chancellor of the newly united German Empire, President James A. Garfield stated:

I am struck with the fact that Bismarck, the great statesman of Germany, probably the foremost man in Europe today, stated as an unquestioned principle, that the support, the defense, and propagation of the Christian Gospel is the central object of the German government.

Anthony, Henry Bowen (April 1, 1815-September 2, 1884), was a U.S. Senator. On January 9, 1872, he delivered a eulogy of Roger Williams in Congress:

He knew, for God, whose prophet he was, revealed it to him, that the great principles for which he contended, and for which he suffered, founded in the eternal fitness of things, would endure forever. He did not inquire if his name would survive a generation. In his vision of the future he saw mankind emancipated from... the blindness of bigotry, from the cruelties of intolerance. He saw the nations walking forth into the liberty wherewith Christ had made them free.

Meade, George Gordon (December 31, 1815-November 6, 1872), was a Major-General in the U.S. Army. He led the Union troops to victory at the Battle of Gettysburg, thus turning the tide of the Civil War. Colonel George Meade, the son of General Meade, reported the facts surrounding his father's last days in 1872:

Death came suddenly, with the sound of a foot-fall. There were a few days when friends waited on medical skill, but his heart was on the country whither he was going. He looked to the Saviour, who was the only one in Heaven or earth who could help him. He asked for the Holy Communion, and by the Lord's table gathered manna for the last journey. The words of penitence and the look of faith were blended with his dying prayers.

General Meade's religious principles were exhibited in his daily life, in his intercourse with his fellow men, and the Christian example he set. As far as his outward profession of belief was concerned, he was an active and attentive communicant in our Church from an early day, and died in the triumphs of faith in the great Captain of his salvation.

Indiana, State of (December 11, 1816), was 19th State admitted to the Union. On August 7, 1789, President George Washington signed into law an Act of Congress which prohibited slavery from

entering the territory, entitled "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," Article VI. On April 13, 1816, President James Madison signed The Enabling Act for Indiana, which required the government being formed in that territory to be:

...not repugnant to the [Northwest Ordinance].

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected: to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

The Constitution of the State of Indiana, adopted 1851, stated:

Preamble. We, the People of the State of Indiana, grateful to Almighty God for the free exercise of the right to chose our form of government, do ordain this Constitution.

Article I, Section 1. We declare, That all men are created equal; that they are endowed by their Creator with certain unalienable rights.

Article I, Section 2. All men shall be secure in their natural right to worship Almighty God.

Pennsylvania Supreme Court (1817), in the case of The Commonwealth v. Wolf, 3 Serg. & R. 48, 50 (1817), stated the court's opinion as follows:

Laws cannot be administered in any civilized government unless the people are taught to revere the sanctity of an oath, and look to a future state of rewards and punishments for the deeds of this life. It is of the utmost moment, therefore, that they should be reminded of their religious duties at stated

periods... A wise policy would naturally lead to the formation of laws calculated to subserve those salutary purposes.

The invaluable privilege of the rights of conscience secured to us by the constitution of the commonwealth, was never intended to shelter those persons, who, out of mere caprice, would directly oppose those laws for the pleasure of showing their contempt and abhorrence of the religious opinions of the great mass of the citizens.

Douglas, Frederick (February 1817-February 20, 1895), was a commanding abolitionist and spokesman for slaves, having been a former slave himself. Thousands of people were brought out of their indifferent attitude toward the value of human life by his powerful orations exposing the silent scream of the slaves. Many were deeply moved away from the opinion that it was a person's choice whether or not to enslave another person, and multitudes began supporting the right to life for all humans, regardless of their race or circumstances.

Frederick Douglass included this story in retelling his conversion:

I loved all mankind, slaveholder not excepted, though I abhorred slavery more than ever. I saw the world in a new light... I gathered scattered pages of the Bible from the filthy street gutters, and washed and dried them, that in moments of leisure I might get a word or two of wisdom from them.

In the Narrative of the Life of Frederick Douglass, 1845, he wrote in chapter 2:

Every tone [of the songs of the slaves] was a testimony against slavery, and a prayer to God for deliverance from chains.

Jay, John (June 23, 1817-May 5, 1894), was an American lawyer and diplomat. He was the son of Judge William Jay and the grandson of John Jay, the Founding Father who was the first Chief Justice of the Supreme Court. He was the manager of the New York Young Men's Anti-Slavery Society in 1834; secretary of the Irish Relief Commission during the potato famine in 1847; U.S. Minister to Austria, 1869-75; and the vice-president of the Civil Service Reform Association of the State of New York. He served as the president of the American Historical Society, 1890; as well as being an active member of the Metropolitan Museum of Art and the National Academy of Design. John Jay authored many papers, including: "America Free or America Slave," 1856; "On the Passage of the Constitutional Amendment," 1864; and "Abolishing Slavery," 1864.

In 1887, as the president of the Westchester County Bible Society, John Jay delivered his message "National Perils and Opportunities":

"It is high time to wake out of sleep!" This gathering of citizens from distant parts, representing the millions who hold to the Bible, and cherish the institutions founded upon its inspired truths, shows that the nation is awakening to the perils, foreign and domestic, which threatens the purity of its Christian

civilization.

Its intellectual and moral strength in our Revolutionary struggle were recognized by the world, and Burke rightly attributed that strength to the character of the emigrants from various lands exhibiting "the dissidence of dissent and the Protestantism of the Protestant religion."

They brought with them the best and most heroic blood of the peoples of Europe - of the Hollanders, the Walloons of Flanders, the Huguenots of France, the English, Welsh, Scotch, and Irish, of the Norwegians and Swedes, the Germans and the Swiss, of the Bohemian followers of John Hus, of the Albigenses and Waldenses of the Italian Alps, of the Salisbury exiles, the Moravian brothers, with refugees from the Pallatinate, Alsace and southern Germany.

They all brought the Bible, for which they and their ancestors had been ready to suffer and to die; and their devotion to that Book descended to the Continental Congress, which, a week before it was driven from Philadelphia, ordered an importation of twenty thousand Bibles.

At the Centennial celebration, at Philadelphia, of the Declaration of Independence, the Acting Vice-President, Ferry, said that the American statesmen who had to choose between the royal authority or popular sovereignty had been inspired by the truth uttered on Mars Hill, and repeated in the opening prayer of the morning, that "God hath made of one blood all nations of men."

Mississippi, State of (December 10, 1817), was the 20th State admitted to the Union. The U. S. Congress, March 1, 1817, during the administration of President James Monroe, passed The Enabling Act for Mississippi, which required the government being formed in that territory to be:

...not repugnant to the principles of the [Northwest Ordinance].

The Northwest Ordinance stated:

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.

The Constitution of the State of Mississippi, adopted 1817, stated:

Article IX, Section 16. Religion, morality, and knowledge, being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education shall be forever encouraged in this state.

No person who denies the being of God or a future state of rewards and punishments shall hold any office in the civil department of the State.

The Constitution of the State of Mississippi, adopted 1890, stated:

American Quotations.txt

Preamble. We, the people of Mississippi in convention assembled, grateful to Almighty God, and invoking His blessing on our work, do ordain and establish this Constitution.

Article XIV, Section 265. No person who denies the existence of a Supreme Being shall hold any office in this state.

Fields, James Thomas (December 31, 1817-April 2, 1881), was the editor of the Atlantic Monthly, 1862-70. In The Captain's Daughter; or The Ballad of the Tempest, written in 1858, he penned the line:

But his little daughter whispered,
As she took his icy hand,
Isn't God upon the ocean,
Just the same as on the land?

Opukahai'a, Henry (d. 1818), was the first Hawaiian convert to Christianity. Orphaned at age 10, he was raised by his uncle to be a pagan priest (kahuna) of the Hawaiian religion. He grew disillusioned with the rituals and chants, and left on an American ship bound for New England with his Hawaiian friend, Thomas Hopu. There he was befriended by students and professors of Yale College and soon became a Christian. He studied Greek and Hebrew and translated sections of the Bible into the Hawaiian language. In his memoirs, which sold 500,000 copies after his death, Henry Opukahai'a wrote:

My poor countrymen, without knowledge of the true God, and ignorant of the future world, have no Bible to read, no Sabbath...

Henry Opukahai'a's zeal for Christ and love for the Hawaiian people inspired the first American Board of Missions to Hawaii in 1820. It was led by his friend, Thomas Hopu, Hiram Bingham, and a small group of New Englanders. They reduced the Hawaiian language to writing, set up schools and churches, and convinced the Hawaiian women to wear dresses. Amid much solemnity and rejoicing the remains of Henry Opukahai'a were returned to Hawaii in 1993, 175 years after his death in Connecticut, and were reinterred at Napo'opo'o, Kona, Hawaii

Neale, John Mason (1818-1866), was an English poet and language scholar, knowing over 20 languages. In 1842, he was ordained a clergyman and translated many hymns from their original Greek and Latin tongues. Many Christmas hymns were written or translated by him, including: Jerusalem the Golden; The Day is Past and Over; Come, Ye Faithful; and the favorite Good King Wenceslas:

Good King Wenceslas looked out
On the feast of Stephen,
When the snow lay round about,
Deep and crisp and even.

In 1861, John Mason Neale translated the twelfth century Latin hymn, Veni, Veni, Emmanuel into English:

O come, O come, Emmanuel,
And ransom captive Israel.

Froude, James Anthony (April 23, 1818-October 20, 1894), was an English historian. He was a professor at Oxford and published the History of England from the Fall of Wolsey to the Defeat of the Spanish Armada, in twelve volumes. James Anthony Froude professed:

The Bible, thoroughly known, is literature in itself - the rarest and richest in all departments of thoughts and imagination which exists.

Marx, Karl Heinrich (May 5, 1818-March 14, 1883), was a German philosopher, economist and revolutionary. He was known for founding the theory of Communism. He wrote: The Communist Manifesto, 1848; The Class Struggles in France, 1850; The Eighteenth Brumaire of Louis Bonaparte, 1852; A Contribution to the Critique of Political Economy, 1859; and Das Kapital, 1867. Karl Marx attended the University of Berlin, where he became involved with the radical anti-religious group, the Young Hegelians.

After being refused a university post because of his radical views, Karl Marx began publishing a paper in 1842, which was banned in Germany. He fled to Paris, then Brussels, and finally to London. Marx founded the International Workingmen's Association and the Social Democrat Labor Party. His philosophy influenced both Adolph Hitler, in starting the Nazi Party, and Vladimir Lenin, in starting the Communist Party. Karl Marx stated:

Take away the heritage of a people and they are easily destroyed.

The theory of the Communists may be summed up in the single sentence: Abolition of private property.

Illinois, State of (December 3, 1818), was the 21st State admitted to the Union. On August 7, 1789, President George Washington signed into law an Act of Congress which prohibited slavery from entering the territory, entitled "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," Article VI. On December 3, 1818, President James Monroe, signed the Act of Congress enabling the establishment of the government of Illinois, provided it followed the general tenets of the Northwest Ordinance of 1787.

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected: to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early period as may be consistent with

the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

The Constitution of the State of Illinois, adopted 1870, stated:

Preamble. We, the people of the State of Illinois, grateful to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations... establish this Constitution.

Wallace, William Ross (1819-May 3, 1881), was an American poet. In *The Hand That Rules the World*, st. I, he stated:

The hand that rocks the cradle is the hand that rules the world.

Ruskin, John (February 8, 1819-January 20, 1900), was an English critic, author and philanthropist. He stated:

Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart.

To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and on the whole, the one essential part of my education.

In Volume II of *Ruskin's Praeterita*, he wrote:

A firm word concerning Christianity itself... what was the total meaning of it?... The total meaning was, and is, that the God who made earth and its creatures took at a certain time upon the earth the flesh and form of man; in that flesh sustained pain, and died the death of the creature He had made; rose again after the dead into a glorious human life, and when the date of the human race is ended will return in visible form and render to every man according to his work. Christianity is the belief in, and the love of, God thus manifested.

In the Preface to *The Crown of Olives*, John Ruskin exclaims:

The English people are in possession of a Book which tells them, straight from the lips of God, all they ought to do and need to know. I have read that Book with as much care as the most of them for some forty years; and am thankful that on those who trust it I can press its pleadings.

My endeavor has uniformly been to make them trust it more deeply than they do; trust it, not in their own favorite verses only, but in the sum of all; trust it, not as a fetich or talisman which they are to be saved by daily repetition of, but as a Captain's order, to be obeyed at their peril.

To The Pall Mall Gazette, John Ruskin expounds:

I see in your columns, as in other literary journals, more and more buzzing and fussing about what M. Renan has found the Bible to be; or Mr. Huxley, not to be; or the school-board, that it must not be; etc., etc., etc. Let me tell your readers who care to know, in the fastest possible words, what it is.

It is the grandest group of writings existent in the rational world, translated in the first strength of the Christian faith; translated with beauty and felicity into every language of the Christian world; and the guide, so translated, of all the arts and acts of that world which has been noble, fortunate, and happy.

Lowell, James Russell (February 22, 1819-August 12, 1891), was an American poet, editor and diplomat. He was the son of Charles Lowell, minister of the West Church in Boston. A graduate of Harvard Law School, James Russell Lowell wrote poetry and prose which received wide acclaim. His well-known works include: Fable For Critics, 1848; and Bi glow Papers, 1848-67. He edited the Atlantic Monthly, 1857-61; and the North American Review, 1862-72.

He received honorary degrees from both Oxford and Cambridge, and became a professor at Harvard. Lowell was appointed by President Rutherford B. Hayes as U. S. Minister to Spain, 1877-80, and England, 1880-85, where he was immensely popular. James Russell Lowell was once asked by Francois Guizot (1787-1874), the French historian and diplomat, "How long will the American Republic endure?" Lowell replied:

As long as the ideas of the men who founded it continue dominant.

On November 20, 1885, in his International Copyright, James Russell Lowell stated:

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

In volume II of his Literary Essays, 1810-90, James Russell Lowell wrote New England Two Centuries Ago:

Puritanism, believing itself quick with the seed of religious liberty, laid, without knowing it, the egg of democracy.

Victoria (May 24, 1819-January 22, 1901), Alexandrina Victoria was the Queen of Great Britain and Ireland, 1837-1901, and the Empress of India, 1876-1901. Married to Prince Albert in 1840, she bore him nine children. She mourned the rest of her life after his death in 1861. She became immensely popular in her old age, being a symbol of Britain's imperial greatness.

Upon her coronation at Westminster Abbey, June 28, 1837, three presents were given to her: the Sword of State, the Imperial Robe, and the Holy Bible. These words accompanied the Bible:

Our gracious Queen, we present you this Book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the timely oracles of God. Blessed is he that readeth and they that hear the words of this Book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise unto salvation, and so happy forever more, through faith in Christ Jesus, to whom be the glory forever and ever. Amen.

In commenting on the Bible, the Queen stated:

That book accounts for the supremacy of England.

In 1849, the Queen instructed the Earl of Chichester to write the African Chieftain, Sagbua, a letter which contained the words:

Commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the true God through Jesus Christ. In order to show how much the queen values God's Word, she sends with this as a present a copy of the Word.

After hearing a sermon preached on the subject of the second coming of Christ, Queen Victoria stated:

I wish He would come during my lifetime so that I could take my crown and lay it at His feet.

Howe, Julia Ward (May 27, 1819-October 17, 1910), was the author of the Civil War song, The Battle Hymn of the Republic, which was a favorite of President Abraham Lincoln. She was the daughter of a Wall Street banker, and wife of Doctor Samuel Gridley Howe (1801-1876), who ran a school for the blind in Boston, (later the Perkins School for the Blind.) Doctor Howe and Julia together published the anti-slavery journal Commonwealth.

Julia Ward Howe was very active in the abolition of the slavery movement, and later became a leader in the women's suffrage movement. In 1907, she became the first woman member of the American Academy of Arts and Letters. She and her husband worked hard against slavery and even entertained John Brown in their home.

In 1861, she traveled to Washington, D.C., and saw the city teeming with military, horses galloping all around and innumerable campfires burning. Sleeping unsoundly one night, she wrote the words to her poem. In February, 1862, the poem, The Battle Hymn of the Republic, was published in the Atlantic

Monthly Magazine (she received \$5 for the poem):

My eyes have seen the glory of the coming of the
Lord: He is trampling out the vintage where the grapes
of wrath are stored; He has loosed the fateful lightning
of His terrible swift sword: His truth is marching on.

I have seen Him in the watch-fires of a hundred
circling camps; They have builded Him an altar in the
evening dews and damps; I can read His righteous
sentence by the dim and flaring lamps: His day is
marching on.

I have read a fiery gospel writ in burnished rows
of steel; 'As ye deal with my contemners, so with you
my grace shall deal; Let the Hero, born of woman, crush
the serpent with his heel, Since God is marching on.

He has sounded forth the trumpet that shall never
call retreat; He is sifting out the hearts of men
before His judgement-seat: Oh, be swift, my soul, to
answer Him! Be jubilant, my feet! Our God is marching
on.

In the beauty of the lilies Christ was born across
the sea; With a glory in his bosom that transfigures
you and me: As he died to make men holy, let us die to
make men free, While God is marching on.

Whitman, Walt (May 31, 1819-March 26, 1892), was an American
poet. He had worked as a teacher, journalist and printer. He
gained renown through his poems, *Leaves of Grass*, 1855-92. During
the Civil War, he nursed wounded soldiers, eventually becoming
ill himself. His free-verse poems expressed a democratic
idealism, as seen in his *Democratic Vistas*, 1871. His other works
include: *Drum Taps*, 1865, and *Specimen Days*, 1882-83.

In "Starting from Paumanok," from his *Leaves of Grass*, Walt
Whitman wrote:

I say the whole earth and all the stars in the sky
are for religion's sake....
I say that the real and permanent grandeur of
these States must be their religion.

Walt Whitman expressed:

To me every hour of the light and dark is a
miracle. Every cubic inch of space is a miracle.

Holland, Josiah Gilbert (July 24, 1819-October 12, 1881), was a
founder and editor of the popular *Scribner's Monthly* (later
Century Magazine) and the *Springfield Republican*. He established
the publishing policies of using contributors' names and
receiving payment for everything published. A celebrated speaker
on social topics and conduct of life, Josiah Gilbert Holland also
wrote under the pen name "Timothy Titcomb." His well-read
narrative works include the poems *Kathrina* and *Bitter-Sweet*. In
1872, Holland wrote in his *Gradatim*:

Heaven is not reached in a single bound.

In his work, *Wanted*, also written in 1872, Josiah Gilbert Holland penned:

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready
hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie.

Melville, Herman (August 1, 1819-September 28, 1891), was an American author. He is considered to be one of the world's greatest novelists. In 1841 he had joined the crew of the whaling ship *Acushnet*, bound for the South Seas, the experiences of which proved invaluable in providing material for his novels. He sailed around Cape Horn, deserted in the Marquesas Islands, was held captive by Polynesian cannibals, escaped on the Australian whaler *Lucy Ann*, and finally ended up on the Island of Tahiti. He served on the frigate *United States* from 1843 to 1844, before settling near Pittsfield, Massachusetts. In 1856, he traveled to Palestine by way of Liverpool, where Nathaniel Hawthorne was serving as U.S. Consul. From 1866 to 1885, Melville served as a U.S. customs inspector on the New York docks.

In addition to his work, *Moby Dick*, 1851, Herman Melville wrote many successful books, such as: *Typee*, 1846; *Omoo*, 1847; *Mardi*, 1849; *Redburn*, 1849; *White Jacket*, 1850; *Pierre*, 1852; and *Billy Budd*, which was published in 1924 after his death. Melville described America's mission in his book *White Jacket*:

Escaped from the house of bondage, Israel of old
did not follow after the ways of the Egyptian. To her
was given an express dispensation; to her were given
new things under the sun.

And we Americans are a peculiar, chosen
people...we bear the ark of the liberties of the
world...In our youth is our strength, in our
inexperience, our wisdom...

In the forward to *Moby Dick*, Melville mused on dignity and democracy:

Thou shalt see it shining in the arm that wields a
pick and drives a spike; that democratic dignity which,
on all hands, radiates without end from God Himself!
The great God absolute! The centre and circumference of
all democracy! His omnipresence, our divine quality!

Dana, Charles Anderson (August 8, 1819-October 17, 1897), was an American newspaper journalist. He was the editor-in-chief of the *New York Sun*, under whose management it grew to become one of the largest newspapers in the country. He also served as Assistant Secretary of War during the Civil War. Charles Dana wrote:

I believe in Christianity; that it is the religion
taught to men by God Himself in Person on earth. I also
believe the Bible to be a Divine revelation.
Christianity is not comparable with any other religion.
It is the religion which came from God's own lips, and
therefore the only true religion. The incarnation is a
fact, and Christianity is based on revealed truth.

There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are now considering; and of all these, the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible.

There is no Book from which more valuable lessons can be learned. I am considering it now as a manual of utility, or professional preparation, and professional use for a journalist.

There is no Book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affection, none which you open with such confidence and lay down with such reverence; there is no Book like the Bible.

When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for a cause, so much as the right passage of the Holy Scripture?

Rosecrans, William Starke (September 6, 1819-March 11, 1898), was a Union General during the Civil War. He was noted for having increased the number of chaplains in his company, insisting that his troops not fight on the Sabbath, and conversed often with his staff in religious discussions, once till 4 a.m. for ten nights in a row. Having been a significant part of many major battles, General Rosecrans motto was:

God never fails those who truly trust.

Alabama, State of (December 14, 1819), was the 22nd State admitted to the Union. The Constitution of the State of Alabama, adopted 1901, stated:

Preamble. We, the people of the State of Alabama, in order to establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and to our posterity, invoking the favor and guidance of Almighty God, do ordain and establish the following Constitution and form of government for the State of Alabama.

Article I, Section 1. Inalienable Rights. That all men are equally free and independent; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.

Article I, Section 3. Religious Freedom. That no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination, or mode of worship; that no one shall be compelled by law to attend any place of worship; nor to pay any tithes, taxes, or other rate for building or repairing any place of worship, or for

maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under this state; and that the civil rights, privileges, and capacities of any citizen shall not be in any manner affected by his religious principles.

Article XVI, Section 279. Oath of Office. All members of the legislature, and all officers, executive and judicial, before they enter upon the execution of the duties of their respective offices, shall take the following oath or affirmation: "I, solemnly swear (or affirm, as the case may be) that I will support the Constitution of the United States, and the Constitution of the State of Alabama, so long as I continue a citizen thereof; and that I will faithfully and honestly discharge the duties of the office upon which I am about to enter, to the best of my ability. So help me God."

Article I, Section 26. Right to Bear Arms. That every citizen has a right to bear arms in defense of himself and the state.

Article I, Section 32. Slavery. That no form of slavery shall exist in this state; and there shall not be any involuntary servitude, otherwise than for punishment of crime, of which the party shall have been duly convicted.

Article IV, Section 65. Lotteries. The legislature shall have no power to authorize lotteries or gift enterprises for any purpose, and shall pass laws to prohibit the sale in this state of lottery or gift enterprise tickets, or tickets in any scheme in the nature of a lottery.

Article IV, Section 86. Dueling. The legislature shall pass such penal laws as it may deem expedient to suppress the evil practice of dueling.

Article V, Section 125. Approval, Veto of Bills....If any bill shall not be returned by the governor within six days, Sunday excepted, after it shall have been presented, the same shall become a law in like manner as if he had signed it.

Article VIII, Section 182. Disqualification of voters. The following persons shall be disqualified both from registering, and from voting, namely: All idiots and insane persons; those who shall be reason of conviction of crime be disqualified from voting at the time of the ratification of this Constitution; those who shall be convicted of treason, murder, arson, embezzlement, malfeasance in office, larceny, receiving stolen property, obtaining property or money under false pretenses, perjury, subordination of perjury, robbery, assault with intent to rob, burglary, forgery, bribery, assault and battery on the wife, bigamy, living in adultery, sodomy, incest, rape...

Article VIII, Section 186. Registration of electors....Fifth - The board of registrars shall have

power to examine, under oath or affirmation, all applicants for registration, and to take testimony touching the qualifications of such applicants. Each member of such board is authorized to administer the oath to be taken by the applicants and witnesses, which shall be in the following form, and subscribed by the person making it, and preserved by the board, namely: "I solemnly swear (or affirm) that in the matter of the application of for registration as an elector, I will speak the truth, the whole truth, and nothing but the truth, so help me God."

Tubman, Harriet (c.1820-March 10, 1913), was a former slave. She repeatedly risked her life to free over 300 slaves through what has become known as the Underground Railroad. After the Civil War, she helped set up schools for freed slaves. Harriet Tubman stated:

I always told God: I'm gwine to hole stiddy on to you, and you got to see me trou...Jes so long as He wants to use me, He'll tak ker of me, and when He don't want me any longer, I'm ready to go.

To her biographer, Sarah H. Bradford, Harriet Tubman related in 1868:

'Twant me, 'twas the Lord. I always told him, "I trust to you. I don't know where to go or what to do, but I expect you to lead me," and he always did.

Maine, State of (March 15, 1820), was the 23rd State admitted to the Union. The Constitution of the State of Maine, adopted 1820, stated:

Preamble. We the people of Maine...acknowledging with grateful hearts the goodness of the Sovereign Ruler of the Universe in affording us an opportunity, so favorable to the design; and, imploring His aid and direction...establish this Constitution.

Article I, Section 3. All men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences.

Tyndall, John (August 2, 1820-December 4, 1893), was a British physicist and philosopher. He was the director of the Royal Institute. His scientific studies included: the flow of glaciers; transmission and radiation of heat; and "the Tyndall effect," which demonstrates how light is scattered by microscopic particles such as dust and colloids in suspension. In *Fragments of Science*, Vol. II, "Professor Virchow and Evolution," John Tyndall stated:

Religious feeling is as much a verity as any other part of human consciousness; and against it, on the subjective side, the waves of science beat in vain.

Florida, State of (1821), in the treaty whereby Spain relinquished the territory of Florida to the United States, it

was stated:

Article V. The inhabitants of the ceded territory shall be secured in the free exercise of their religion, without any restrictions.

Longstreet, James (January 8, 1821-1904), was a Confederate Major-General during the Civil War, having fought at the Battle of Gettysburg. He became a diplomat, serving as the U.S. Minister to Turkey, 1880-81; and the U.S. Railroad Commissioner, 1898-1904. He wrote in a letter:

Replying to your request, I am pleased to say: I believe in God, the Father, and in His only begotten Son, Jesus Christ, our Lord. It is my custom to read one or more chapters of my Bible daily for comfort, guidance, and instruction. Knowing myself a sinner, I am greatly relieved by the happy assurance that for such our Saviour died, and that under lowly penitence He will surely forgive, and make our acceptance certain through His holy pleasure.

Brown, Joseph Emerson (April 15, 1821-November 30, 1894), was an American politician. He served as a U.S. Senator and for four terms as Governor of Georgia. He replied to a letter inquiring as to his beliefs:

In reply to your letter asking a few lines as to my opinion of Christ and the Bible, I have to state with pleasure that I believe the Holy Bible is the inspired Word of God, and contains the only true rule of faith and practice. I believe that Jesus Christ is the Son of God, the Sovereign of the universe, and the Saviour of all who believe in Him.

Missouri, State of (August 10, 1821), was the 24th State admitted to the Union. The Constitution of the State of Missouri, adopted 1945 stated:

Preamble. We, the people of Missouri, with profound reverence for the Supreme Ruler of the Universe, and grateful for His goodness... establish this Constitution.

Bill of Rights, Article I, Section 5. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.

Williams, Sir George (October 11, 1821-November 6, 1905), was the founder of the Young Men's Christian Association (Y. M. C. A.) in 1844. He declared:

My life-long experience as a business man, and as a Christian worker among young men, has taught me that the only power in this world that can effectually keep one from evil and sin, in all the varied and often attractive forms which they assume, is that which comes from an intimate knowledge of the Lord Jesus Christ as

a present Saviour.

And I can also heartily testify that the safe Guide-Book by which one may be led to Christ is the Bible, the Word of God, which is inspired by the Holy Ghost.

Dostoevski, Fedor Mikhailovich (November 11, 1821-February 9, 1881), was a Russian writer. His works rank with Tolstoi as masterpieces of the psychological novel. He was sentenced by the czar to ten years of hard labor in Siberia as a result of his revolutionary involvement. This provided him with great insight upon which to write on the human spirit and suffering. His works include: Crime and Punishment, 1866; The Idiot, 1868-69; The Possessed, 1869-72; in addition to The House of the Dead; Insulted and the Injured; and Memoirs from Underground.

In his work, Brothers Karamazov, written 1879-80, Dostoevski wrote:

If you were to destroy in mankind the belief in immortality, not only love but every living force maintaining the life of the world would at once be dried up.

United States Congress (1822), ratified in both the House and Senate of the United States, along with Great Britain and Ireland, 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. It begins with these words:

In the name of the Most Holy and Indivisible Trinity.

Colgate, Samuel (1822-1897), was an American soap manufacturer and philanthropist. He expanded the business of his father, William Colgate, into one of the largest establishments of its kind in the world. His father was also noted for giving at least a tenth of his net yearly earnings to charities, and organizing both the American Bible Society and the American and Foreign Bible Society. Samuel Colgate was a benefactor and trustee of Madison University in Hamilton, N. Y., which was renamed in 1890 to Colgate University.

Being an influential American manufacturer and philanthropist, Samuel Colgate avouched:

The only spiritual light in the world comes through Jesus Christ and the inspired Book; redemption and forgiveness of sin alone through Christ. Without His presence and the teachings of the Bible we would be enshrouded in moral darkness and despair.

The condition of those nations without a Christ, contrasted with those where Christ is accepted, reveals so marked a difference that no arguments are needed. It is an object-lesson so plain that it can be seen and understood by all. May "the earth be full of the knowledge of the Lord, as the waters cover the sea."

Hale, Edward Everett (April 3, 1822-June 10, 1909), was an American author. He wrote The Man Without a Country, 1863, and over fifty other books. He was the editor of the Boston Daily

Advertiser and later became Chaplain of the U. S. Senate, 1903-1909. Everett Hale was the nephew of Nathan Hale, the revolutionary patriot who was executed by the British after uttering his last words, "I only regret that I have but one life to lose for my country." Everett Hale proclaimed:

I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I should do and, with the help of God, I will do!

In 1897, Everett Hale wrote "Challenge to the Youth of Boston":

As a boy goes on his errand he shall say, "To such duty I, too, am born. I am God's messenger." As the young man tells the story to his sweetheart, he shall say, "We are God's children also, you and I, and we have our duties." They look backwards, only to look forward.

"God needs me, that this city may still stand in the forefront of his people's land. Here am I. God may draft me for some spiritual duty, as he drafted Warren and Franklin. Present! Ready for service! Thank God I come from men who are not afraid in battle. Thank God, I am born from women whose walk was close to him. Thank God I am his son."

And she shall say, "I am his daughter." He has nations to call to his service. "Here am I."

He has causeways to build, for the march forward of his people. "Here am I." There are torrents to bridge, highways in deserts, "Here am I." He has oceans to cross. He has the hungry world to feed. He has the wilderness to clothe in beauty. "Here am I."

God of Heaven, we will be with Thee, as the fathers were. Boys and girls; young men and maidens, listen to the voice which speaks here.

Grant, Ulysses Simpson (April 27, 1822-July 23, 1885), was the 18th President of United States, 1869-77; Secretary of War under Andrew Johnson, 1867; Union General-in-Chief during the Civil War, receiving General Robert E. Lee's surrender at the Appomattox Courthouse, Virginia, April 9, 1865; defeated the Confederate forces in the Wilderness Campaign, Spottsylvania, Cold Harbor, and the siege of Petersburg, 1864-65; Major General, winning victories at Shiloh, Vicksburg, and Chattanooga, 1863; Brigadier General, capturing Fort Henry and Fort Donelson, 1862; Colonel of the 21st Illinois Volunteers, 1861; farmer, real estate dealer, clerk in Missouri and Illinois, 1854-61; married Julia Boggs Dent, 1848; Captain, decorated for gallantry in the Mexican War, 1846-48, fighting under both General Zachary Taylor and General Winfield Scott; graduated from West Point, 1843, and assigned as 2nd Lieutenant in the 4th U.S. Infantry at Jefferson Barracks near St. Louis; born Hiram Ulysses Grant, but changed to Ulysses Hiram to avoid the initials "H. U. G.," his name was later incorrectly registered in his West Point appointment by his Representative as Ulysses Simpson Grant, 1839.

On Thursday, March 4, 1869, in his First Inaugural Address, President Ulysses S. Grant expressed:

A great debt has been contracted in securing to us and our posterity the Union... To protect the national honor, every dollar of Government indebtedness should

be paid in gold....It looks as though Providence had bestowed upon us a strong box in the precious metals locked up in the sterile mountains of the far West, and which we are now forging the key to unlock, to meet the very contingency that is now upon us....

In conclusion I ask patient forbearance one toward another throughout the land, and a determined effort on the part of every citizen to do his share toward cementing a happy union; and I ask the prayers of the nation to Almighty God in behalf of this consummation.

On Tuesday, October 5, 1869, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving, Praise and Prayer:

The year which is drawing to a close has been free from pestilence; health has prevailed throughout the land; abundant crops reward the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed, and its blessings have advanced every interest of the people in every part of the Union; harmony and fraternal intercourse restored are obliterating the marks of past conflict and estrangement; burdens have been lightened; means have been increased; civil and religious liberty are secured to every inhabitant of the land, whose soil is trod by none but freemen.

It becomes a people thus favored to make acknowledgement to the Supreme Author from whom such blessings flow of their gratitude and their dependence, to render praise and thanksgiving for the same, and devoutly to implore a continuance of God's mercies.

Therefore, I, Ulysses S. Grant, President of the United States, do recommend that Thursday, the 18th day of November next, be observed as a day of thanksgiving and of praise and of prayer to Almighty God, the Creator and the Ruler of the Universe; and I do further recommend to all the people of the United States to assemble on that day in their accustomed places of public worship and to unite in the homage and praise due to the bountiful Father of All Mercies and in fervent prayer for the continuance of the manifold blessings He has vouchsafed to us as a people.

In testimony whereof I have set my hand and caused the seal of the United States to be affixed, this 5th day of October, A.D. 1869, and of the Independence of the United States of America the ninety-fourth. U. S. Grant.

By the President Hamilton Fish, Secretary of State.

On December 6, 1869, in his First Annual Message to Congress, President Ulysses S. Grant stated:

In coming before you for the first time as Chief Magistrate of this great nation, it is with gratitude to the Giver of All Good for the many benefits we enjoy....

From the foundation of the Government to the present the management of the original inhabitants of

this continent - the Indians - has been a subject of embarrassment and expense, and has been attended with continuous robberies, murders, and wars. From my own experience upon the frontiers and in Indian countries, I do not hold either legislation or the conduct of the whites who come most in contact with the Indians blameless for these hostilities. The past, however, cannot be undone, and the question must be met as we now find it. I have attempted a new policy toward these wards of the nation (they can not be regarded in any other light than as wards), with fair results so far as tried, and which I hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians in the early settlement of Pennsylvania. . . . They are known for their opposition to all strife, violence, and war, and are generally noted for their strict integrity and fair dealings. These considerations induced me to give the management of a few reservations of Indians to them and to throw the burden of the selection of agents upon the Society itself. The result has proven most satisfactory. . . .

The building of railroads, and the access thereby given to all the agricultural and mineral regions of the country, is rapidly bringing civilized settlements into contact with all tribes of Indians. No matter what ought to be the relations between such settlements and the aborigines, the fact is they do not harmonize well, and one or the other has to give way in the end. A system which looks to the extinction of a race is too horrible for a nation to adopt without entailing upon itself the wrath of all Christendom and engendering in the citizen a disregard for human life and the rights of others, dangerous to society. I see no substitute for such a system, except in placing all the Indians on large reservations. . . and giving them absolute protection there.

On October 21, 1870, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving:

Whereas it behooves a people sensible of their dependence on the Almighty publicly and collectively to acknowledge their gratitude for His favors and mercies and humbly to beseech for their continuance, and

Whereas the people of the United States during the year now about to end have special cause to be thankful for general prosperity, abundant harvests, exemption from pestilence, foreign war, and civil strife:

Now, therefore, be it known that I, Ulysses S. Grant, President of the United States, concurring in any similar recommendations from chief magistrates of States, do hereby recommend to all citizens to meet in their respective places of worship on Thursday, the 24th day on November next, there to give thanks for the bounty of God during the year about to close and to supplicate for its continuance hereafter.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done as the city of Washington, this 21st day of October, A. D. 1870, and of the Independence of the United States the ninety-fifth. U. S. Grant.

By the President: Hamilton Fish, Secretary of

State.

On Monday, December 5, 1870, in his Second Annual Message to Congress, President Ulysses S. Grant stated:

We have, through a kind Providence, been blessed with abundant crops, and have been spared from complications and war with foreign nations....

The massacres of French and Russian residents at Tien-Tsin, under circumstances of great barbarity, was supposed by some to have been premeditated, and to indicate a purpose among the populace to exterminate foreigners in the Chinese Empire.... Unfortunately, the news of the war between the German States and France reached China soon after the massacre. It would appear that the popular mind became possessed with the idea that this contest, extending to the Chinese waters, would neutralize the Christian influence and power, and that the time was coming when the superstitious masses might expel all foreigners and restore mandarin influence. Anticipating trouble from this cause, I invited France and North Germany to make an authorized suspension of hostilities in the East (where they were temporarily suspended by act of the commanders), and to act together for the future protection in China of the lives and properties of Americans and Europeans....

Reform in the management of Indian affairs has received the special attention of the Administration from its inauguration to the present day. The experiment of making it a missionary work was tried with a few agencies given to the denomination of Friends, and has been found to work most advantageously.... Indian agencies being civil offices, I determined to give all the agencies to such religious denominations as had heretofore established missionaries among the Indians, and perhaps to some other denominations who would undertake the work on the same terms - i. e., as a missionary work. The societies selected are allowed to name their own agents, subject to the approval of the Executive, and are expected to watch over them and aid them as missionaries, to Christianize and civilize the Indians, and to train him in the arts of peace.... I entertain the confident hope that the policy now pursued will in a few years bring all the Indians upon reservations, where they will live in houses, and have schoolhouses and churches, and will be pursuing peaceful and self-sustaining avocations....

I would sum up the policy of the Administration... finally, in securing a pure, untrammelled ballot, where every man entitled to cast a vote may do so, just once at each election, without fear of molestation or proscription on account of his political faith, nativity, or color.

On January 1, 1871, in writing from the Executive Mansion to the Senate and House of Representatives, President Ulysses S. Grant stated:

It would seem highly desirable that the civilized Indians of the country should be encouraged in establishing for themselves forms of Territorial government compatible with the Constitution of the United States....

This is the first indication of the aborigines desiring to adopt our form of government, and it is highly desirable that they become self-sustaining, self-relying, Christianized, and civilized.

On October 28, 1871, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving:

The process of the seasons has again enabled the husbandman to garner the fruits of successful toil. Industry has been generally well rewarded. We are at peace with all nations, and tranquillity, with few exceptions, prevails at home. Within the past year we have in the main been free from ills which elsewhere have afflicted our kind. If some of us have had calamities, these should be an occasion for sympathy with the sufferers, of resignation on their part to the will of the Most High, and of rejoicing to the many who have been more favored.

I therefore recommend that on Thursday, the 30th day of November next, the people meet in their respective places of worship and there make the usual annual acknowledgements to Almighty God for the blessings He has conferred upon them, for their merciful exemptions from evils, and invoke His protection and kindness for their less fortunate brethren, whom in His wisdom He has deemed it best to chastise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 28th day of October, A.D. 1871, and of the Independence of the United States the ninety-sixth. U. S. Grant.

By the President: Hamilton Fish, Secretary of State.

On December 4, 1871, in his Third Annual Message to Congress, President Ulysses S. Grant stated:

The past year has, under a wise Providence, been one of general prosperity to the nation...

In Utah there still remains a remnant of barbarism, repugnant to civilization, to decency, and to the laws of the United States. Territorial officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of the necessity of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled Saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their consciences, but they will not be permitted to violate the laws under the cloak of religion. It may be advisable for Congress to consider what, in the execution of the laws against polygamy, is to be the status of plural wives and their offspring. The propriety of Congress passing an enabling act authorizing the Territorial Legislature of Utah to legitimize all children born prior to a time fixed in the act might be justified by its humanity to these innocent children...

The policy pursued toward the Indians has resulted

favorably, so far as can be judged from the limited time during which it has been in operation. Through the exertions of the various societies of Christians to whom has been intrusted the execution of the policy, and the board of commissioners authorized by the law of April 10, 1869, many tribes of Indians have been induced to settle upon reservations, to cultivate the soil, to perform productive labor of various kinds, and to partially accept civilization. They are being cared for in such a way, it is hoped, as to induce those still pursuing their old habits of life to embrace the only opportunity which is left them to avoid extermination. I recommend liberal appropriations to carry out the Indian peace policy, not only because it is humane, Christianlike, and economical, but because it is right.

On May 14, 1872, President Ulysses S. Grant wrote to the Senate:

In answer to a resolution of the Senate of the 28th of March last, I transmit herewith copies of the correspondence between the Department of State and the consul of the United States at Bucharest relative to the persecution and oppression of the Israelites in the Principality of Romania.

On May 22, 1872, President Ulysses S. Grant wrote to the House of Representatives:

In answer to a resolution of the House of Representatives of the 20th instant, requesting me to join the Italian Government in a protest against the intolerant and cruel treatment of the Jews in Romania, I transmit a report from the Secretary of State relative to the subject.

On October 11, 1872, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving:

Whereas the revolution of another year has again brought the time when it is usual to look back upon the past and publicly to thank the Almighty for His mercies and His blessings; and

Whereas if any one people has more occasion than another for such thankfulness it is the citizens of the United States, whose Government is their creature, subject to their behests; who have reserved to themselves ample civil and religious freedom and equality before the law; who during the last twelve months have enjoyed exemption from any grievous or general calamity, and to whom prosperity in agriculture, manufactures, and commerce has been vouchsafed:

Now, therefore, by these considerations, I recommend that on Thursday, the 28th day of November next, the people meet in their respective places of worship and there make their acknowledgements to God for His kindness and bounty.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 11th day of October, A. D. 1872, and of the Independence of the

United States the ninety-seventh. U. S. Grant.

By the President: Hamilton Fish, Secretary of State.

On December 2, 1872, in his Fourth Annual Message to Congress, President Ulysses S. Grant stated:

In transmitting to you this my fourth annual message it is with thankfulness to the Giver of All Good that as a nation we have been blessed for the past year with peace at home, peace abroad, and a general prosperity vouchsafed to but few peoples....

I can not doubt that the continued maintenance of slavery in Cuba is among the strongest inducements to the continuance of this strife. A terrible wrong is the natural cause of a terrible evil. The abolition of slavery and the introduction of other reforms in the administration of the government in Cuba could not fail to advance the restoration of peace and order. It is greatly to be hoped that the present liberal Government of Spain will voluntarily adopt this view. The law of emancipation, which was passed more than two years since, has remained unexecuted in the absence of regulations for its enforcement. It was but a feeble step toward emancipation, but it was the recognition of right, and was hailed as such, and exhibited Spain in harmony with sentiments of humanity and of justice and in sympathy with the other powers of the Christian and civilized world.

On Tuesday, March 4, 1873, in his Second Inaugural Address, President Ulysses S. Grant stated:

Under Providence, I have been called a second time to act as Executive over this great nation.... I do believe that our Great Maker is preparing the world, in His own good time, to become one nation, speaking one language, and then armies and navies will no longer be required.

On October 14, 1873, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving:

The approaching close of another year brings with it the occasion for renewed thanksgiving and acknowledgement to the Almighty Ruler of the Universe for the unnumbered mercies which He has bestowed upon us. Abundant harvests have been among the rewards of industry. With local exceptions, health has been among the many blessings enjoyed. Tranquillity at home and peace with other nations have prevailed. Frugal industry is regaining its merited recognition and its merited rewards.

Gradually but, under the providence of God, surely, as we trust, the nation is recovering from the lingering results of a dreadful civil strife. For these and all the other mercies vouchsafed it becomes us as a people to return heartfelt and grateful acknowledgements, and with our thanksgiving for blessings we may unite in prayers for the cessation of local and temporary sufferings.

I therefore recommend that on Thursday, the 27th day of November next, the people meet in their

respective places of worship to make their acknowledgements to Almighty God for His bounties and His protection, and to offer to Him prayers for their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 14th day of October, A.D. 1873, and of the Independence of the United States the ninety-eighth. U.S. Grant.

By the President: Hamilton Fish, Secretary of State.

On December 1, 1873, in his Fifth Annual Message to Congress, President Ulysses S. Grant stated:

The existence of this new Republic was inaugurated by striking the fetters from the slaves in Porto Rico. This beneficent measure was followed by the release of several thousand persons illegally held as slaves in Cuba. Next, the Captain-General of that colony was deprived of the power to set aside the orders of his superiors at Madrid, which had pertained to the office since 1825. The sequestered estates of American citizens, which had been the cause of long and fruitless correspondence, were ordered to be restored to their owners. All these liberal steps were taken in the face of a violent opposition directed by the revolutionary slaveholders of Havana, who are vainly striving to stay the march of ideas which has terminated slavery in Christendom, Cuba only excepted.

In 1875, President Ulysses S. Grant gave an address to the Army of Tennessee:

Now in the centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundation of the structure commenced by our patriotic forefathers one hundred years ago at Lexington.

Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiment, and of equal rights and privileges to all men, irrespective of nationality, color, or religion.

On Wednesday, October 27, 1875, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving:

In accordance with a practice at once wise and beautiful, we have been accustomed, as the year is drawing to a close, to devote an occasion to the humble expression of our thanks to Almighty God for the ceaseless and distinguished benefits bestowed upon us as a nation and for His mercies and protection during the closing year.

Amid the rich and free enjoyment of all our advantages, we should not forget the source from whence they are derived and the extent of our obligation to the Father of All Mercies.

We have full reason to renew our thanks to Almighty God for favors bestowed upon us during the past year.

American Quotations.txt

By His continuing mercy civil and religious liberty have been maintained, peace has reigned within our borders, labor and enterprise have produced their merited rewards; and to His watchful providence we are indebted for security from pestilence and other national calamity.

Apart from national blessings, each individual among us has occasion to thoughtfully recall and devoutly recognize the favors and protection which he has enjoyed.

Now, therefore, I, Ulysses S. Grant, President of the United States, do recommend that on Thursday, the 25th day of November, the people of the United States, abstaining from all secular pursuits and from their accustomed avocations, do assemble in their respective places of worship, and, in such form as may seem most appropriate in their own hearts, offer to Almighty God their acknowledgments and thanks for all His mercies and their humble prayers for a continuance of His divine favor.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 27th day of October, A.D. 1875, and of the Independence of the United States the one hundredth. U. S. Grant.

By the President: Hamilton Fish, Secretary of State.

On December 7, 1875, in his Seventh Annual Message to Congress, President Ulysses S. Grant stated:

The past year has furnished no evidence of an approaching termination of the ruinous conflict which has been raging for seven years in the neighboring island of Cuba. The same disregard of the laws of civilized warfare and of the just demands of humanity which has heretofore called forth expressions of condemnation from the nations of Christendom has continued to blacken the sad scene. Desolation, ruin, and pillage are pervading the rich fields of one of the most fertile and productive regions of the earth...

In nearly every annual message that I have had the honor of transmitting to Congress I have called attention to the anomalous, not to say scandalous, condition of affairs existing in the Territory of Utah, and have asked for definite legislation to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to punish so flagrant a crime against decency and morality, seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime, and at the same time to fix that status of the innocent children, the offspring of this system, and of the possibility innocent plural wives. But as an institution polygamy should be banished from the land...

I deem of vital importance [to]...drive out licensed immorality, such as polygamy and the importation of women for illegitimate purposes.

On June 6, 1876, President Ulysses S. Grant wrote from Washington to the Editor of the Sunday School Times in Philadelphia:

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Your favor of yesterday asking a message from me to the children and the youth of the United States, to accompany your Centennial number, is this morning received.

My advice to Sunday schools, no matter what their denomination, is: Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and practice them in your lives.

To the influence of this Book are we indebted for all the progress made in true civilization, and to this must we look as our guide in the future. "Righteousness exalteth a nation; but sin is a reproach to any people." Yours respectfully,

U. S. Grant

On June 26, 1876, President Ulysses S. Grant issued a Proclamation of a National Day of Public Thanksgiving:

The centennial anniversary of the day on which the people of the United States declared their right to a separate and equal station among the powers of the earth seems to demand an exceptional observance.

The founders of the Government, at its birth and in its feebleness, invoked the blessings and the protection of a Divine Providence, and the thirteen colonies and three millions of people have expanded into a nation of strength and numbers commanding the position which then was asserted and for which fervent prayers were then offered.

It seems fitting that on the occurrence of the hundredth anniversary of our existence as a nation a grateful acknowledgment should be made to Almighty God for the protection and the bounties which He has vouchsafed to our beloved country.

I therefore invite the good people of the United States, on the approaching 4th day of July, in addition to the usual observances with which they are accustomed to greet the return of the day, further, in such manner and at such time as in their respective localities and religious associations may be most convenient, to mark its recurrence by some public religious and devout thanksgiving to Almighty God for the blessings which have been bestowed upon us as a nation during the century of our existence, and humbly to invoke a continuance of His favor and of His protection.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 26th day of June, A. D. 1876, and of the Independence of the United States of America the one hundredth. U. S. Grant.

By the President: Hamilton Fish, Secretary of State.

On October 26, 1876, President Ulysses S. Grant issued a Proclamation of a National Day of Thanksgiving:

From year to year we have been accustomed to pause in our daily pursuits and set apart a time to offer our thanks to Almighty God for the special blessings He has vouchsafed to us, with our prayers for a continuance thereof.

We have at this time equal reason to be thankful for His continued protection and for the many material

blessings which His bounty has bestowed.

In addition to these favors accorded to us as individuals, we have especial occasion to express our hearty thanks to Almighty God that by His providence and guidance our Government, established a century ago, has been enabled to fulfill the purpose of its founders in offering an asylum to the people of every race, securing civil and religious liberty to all within its borders, and meting out to every individual alike justice and equality before the law.

It is, moreover, especially our duty to offer our humble prayers to the Father of All Mercies for a continuance of His divine favor to us as a nation and as individuals.

By reason of all these considerations, I, Ulysses S. Grant, President of the United States, do recommend to the people of the United States to devote the 30th day of November next to the expression of their thanks and prayers to Almighty God, and, laying aside their daily avocations and all secular occupations, to assemble in their respective places of worship and observe such day as a day of thanksgiving and rest.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 26th day of October, A.D. 1876, and of the Independence of the United States of America the one hundred and first.
U. S. Grant.

By the President: Hamilton Fish, Secretary of State.

In 1884, while fighting the battle against throat cancer, Ulysses S. Grant began writing his Memoirs at the behest of Mark Twain, who agreed to publish them. Encouraged by the affection and honor of the people of the country during his illness, Ulysses S. Grant, who was a Methodist, wrote:

I believe in the Holy Scriptures, and whoso lives by them will be benefitted thereby. Men may differ as to the interpretation, which is human, but the Scriptures are man's best guide....

I did not go riding yesterday, although invited and permitted by my physicians, because it was the Lord's day, and because I felt that if a relapse should set in, the people who are praying for me would feel that I was not helping their faith by riding out on Sunday....

Yes, I know, and I feel very grateful to the Christian people of the land for their prayers in my behalf. There is no sect or religion, as shown in the Old or New Testament, to which this does not apply.

Hayes, Rutherford Birchard (October 4, 1822-January, 17, 1893), was the 19th President of the United States, 1877-81; Governor of Ohio, 1868-72, 1876-77; U.S. Representative, 1864-67; Brigadier General during the Civil War, 1864; Lieutenant Colonel, 1861, wounded in the Battle of South Mountain, 1862; Major in the 23rd Ohio Volunteers, 1861; City Solicitor of Cincinnati, Ohio, 1858-61; delegate to the Ohio Republican Convention, 1855; married Lucy Ware Webb, 1852; graduated from Harvard Law School and admitted to bar, 1845; and graduated from Kenyon College, Ohio, 1842.

Rutherford B. Hayes requested that his Presidential Inauguration be moved to Monday, March 5, rather than violate the Sabbath. He took the oath of office as President of the U.S. on March 5, 1877, with his open palm placed on Psalm 118:13, and, after repeating the oath, he kissed the open Bible. On Monday, March 5, 1877, in his Inaugural Address, President Rutherford Birchard Hayes stated:

Looking for the guidance of that Divine Hand by which the destinies of nations and individuals are shaped, I call upon you, Senators, Representatives, judges, fellow-citizens, here and everywhere, to unite with me in an earnest effort to secure to our country the blessings, not only of material property, but of justice, peace, and union - a union depending not upon the constraint of force, but upon the loving devotion of a free people; and that all things may be so ordered and settled upon the best and surest foundations that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

On October 29, 1877, President Rutherford B. Hayes issued a Proclamation of a National Day of Thanksgiving and Prayer:

The completed circle of summer and winter, seedtime and harvest, has brought us to the accustomed season at which a religious people celebrates with praise and thanksgiving the enduring mercy of Almighty God. This devout and public confession of the constant dependance of man upon the divine favor for all the good gifts of life and health and peace and happiness, so early in our history made the habit of our people, finds in the survey of the past year new grounds for its joyful and grateful manifestation.

In all the blessings which depend upon benignant seasons, this has indeed been a memorable year. Over the wide territory of our country, with all its diversity of soil and climate and products, the earth has yielded a bountiful return to the labor of the husbandman. The health of the people has been blighted by no prevalent or widespread diseases. No great disasters of shipwreck upon our coasts or to our commerce on the seas have brought loss and hardship to merchants or mariners and clouded the happiness of the community with sympathetic sorrow.

In all that concerns our strength and peace and greatness as a nation; in all that touches the permanence and security of our Government and the beneficent institutions on which it rests; in all that affects the character and dispositions of our people and tests our capacity to enjoy and uphold the equal and free condition of society, now permanent and universal throughout the land, the experience of the last year is conspicuously marked by the protecting providence of God and is full of promise and hope for the coming generations.

Under a sense of these infinite obligations to the Great Ruler of Times and Seasons and Events, let us humbly ascribe it to our own faults and frailties if in any degree that perfect concord and happiness, peace and justice, which such great mercies should diffuse through the hearts and lives of our people do not

altogether and always and everywhere prevail. Let us with one spirit and with one voice lift up praise and thanksgiving to God for His manifold goodness to our land, His manifest care for our nation.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 29th day of November next, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies and to devoutly beseech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 29th day of October, A.D. 1877, and of the Independence of the United States the one hundred and second. R. B. Hayes.

By the President: Wm. M. Evarts, Secretary of State.

On Monday, December 3, 1877, in his First Annual Message, President Rutherford B. Hayes stated:

With devout gratitude to the bountiful Giver of All Good, I congratulate you that at the beginning of your first regular session you find our country blessed with health and peace and abundant harvests, and with encouraging prospects of an early return of general prosperity....

The Government of the Samoan Islands has sent an envoy, in the person of its secretary of state, to invite the Government of the United States to recognize and protect their independence, to establish commercial relations with their people, and to assist them in their steps toward regulated and responsible government. The inhabitants of these islands, having made considerable progress in Christian civilization and the development of trade, are doubtful of their ability to maintain peace and independence without the aid of some stronger power.

On October 30, 1878, President Rutherford B. Hayes issued a Proclamation of a National Day of Thanksgiving and Prayer:

The recurrence of that season at which it is the habit of our people to make devout and public confession of their constant dependence upon the divine favor for all the good gifts of life and happiness and of public peace and prosperity exhibits in the record of the year abundant reasons for our gratitude and thanksgiving.

Exuberant harvests, productive mines, ample crops of the staples of trade and manufactures, have enriched the country.

The resources thus furnished to our reviving industry and expanding commerce are hastening the day when discords and distresses through the length and breadth of the land will, under the continued favor of Providence, have given way to confidence and energy and assured prosperity.

Peace with all nations has been maintained unbroken, domestic tranquillity has prevailed, and the

institutions of liberty and justice which the wisdom and virtue of our fathers established remain the glory and defense of their children.

The general prevalence of the blessings of health through our wide land has made more conspicuous the sufferings and sorrows which the dark shadow of pestilence has cast upon a portion of our people. This heavy affliction even the Divine Ruler has tempered to the suffering communities in the universal sympathy and succor which have flowed to their relief, and the whole nation may rejoice in the unity of spirit in our people by which they cheerfully share one another's burdens.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 28th day of November next, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies and to devoutly beseech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the city of Washington, this 30th day of October, A.D. 1878, and of the Independence of the United States the one hundred and third. R. B. Hayes.

By the President: Wm M. Evarts, Secretary of State.

On December 2, 1878, in his Second Annual Message to Congress, President Rutherford B. Hayes stated:

Our heartfelt gratitude is due to the Divine Being who holds in His hands the destinies of nations for the continued bestowal during the last year of countless blessings upon our country.

On Monday, November 3, 1879, President Rutherford B. Hayes issued a Proclamation of a National Day of Thanksgiving and Prayer:

At no recurrence of the season, which the devout habit of a religious people has made the occasion for giving thanks to Almighty God and humbly invoking His continued favor, has the material prosperity enjoyed by our whole country been more conspicuous, more manifold, or more universal.

During the past year, also, unbroken peace with all foreign nations, the general prevalence of domestic tranquillity, the supremacy and security of the great institutions of civil and religious freedom, have gladdened the hearts of our people and confirmed their attachment to their Government, which the wisdom and courage of our ancestors so fitly framed and the wisdom and courage of their descendants have so firmly maintained to be the habitation of liberty and justice to successive generations.

Now, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 27th day of November instant, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their

respective places of worship, there to give thanks and praise to Almighty God for His mercies and to devoutly beseech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 3d day of November, A.D. 1879, and of the Independence of the United States the one hundred and fourth. Rutherford B. Hayes.

By the President: Wm M. Evarts, Secretary of State.

On December 1, 1879, in his Third Annual Message to Congress, President Rutherford B. Hayes stated:

The members of the Forty-sixth Congress have assembled in their first regular session under circumstances calling for mutual congratulations and grateful acknowledgement to the Giver of All Good for the large and unusual measure of national prosperity which we now enjoy.

On Monday, November 1, 1880, President Rutherford B. Hayes issued a Proclamation of a National Day of Thanksgiving:

At no period in their history since the United States became a nation has this people had so abundant and universal reasons for joy and gratitude at the favor of Almighty God or been subject to so profound an obligation to give thanks for His loving kindness and humbly to implore His continued care and protection.

Health, wealth, and prosperity throughout all our borders; peace, honor, and friendship with all the world; firm and faithful adherence by the great body of our population to the principles of liberty and justice which have made our greatness as a nation, and to the wise institutions and strong frame of government and society which will perpetuate it - for all these let the thanks of a happy and united people, as with one voice, ascend in devout homage to the Giver of All Good.

I therefore recommend that on Thursday, the 25th day of November next, the people meet in their respective places of worship to make their acknowledgments to Almighty God for His bounties and His protection and to offer to Him prayers for their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the city of Washington, this 1st day of November, A.D. 1880, and of the Independence of the United States the one hundred and fifth. R. B. Hayes.

By the President: Wm. M. Evarts, Secretary of State.

On December 6, 1880, in his Fourth Annual Message to Congress, President Rutherford B. Hayes stated:

By the favor of Divine Providence we have been blessed during the past year with health, with abundant harvests, with profitable employment for all our people, and with contentment at home, and with peace and friendship with other nations.

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On February 22, 1881, in an Executive Order issued from Washington, D.C., President Rutherford B. Hayes wrote to the Secretary of War:

In view of the well-known fact that the sale of intoxicating liquors in the Army of the United States is the cause of much demoralization among both officers and men, and that it gives rise to a large proportion of the cases before general and garrison courts-martial, involving great expense and serious injury to the service -

It is therefore directed, that the Secretary of War take suitable steps, as far as practicable consistently with vested rights, to prevent the sale of intoxicating liquors as a beverage at the camps, forts, and other posts of the Army.

It was President Rutherford B. Hayes' habit to hold prayers following breakfast each day in the White house. A chapter of Scripture was read aloud with each person there reading a portion. The meeting ended with everyone kneeling and repeating the Lord's prayer. On the occasion of his son's joining a church, President Rutherford B. Hayes offered fatherly encouragement:

I hope that you will be benefitted by your churchgoing. Where the habit does not Christianize it generally civilizes. There is reason enough for supporting churches if there were none higher.

President Rutherford B. Hayes gave financial support to and held the position of a trustee in the Methodist Church. Following a speech he gave to the Catholic Knights of America, he noted these thoughts in his diary:

I am a Protestant, born a Protestant, expect to live a Protestant, and shall probably die a Protestant. I can see in the past, and to-day, faults in the Catholic Church, but I am grateful for:

(1) its work in behalf of temperance;
(2) its example in keeping together poor and rich; care for the poor; influence with the poor;
(3) for its treatment of the blacks; of all the unfortunate races. A negro sat with us at our banquet table;

(4) for its fidelity in spite of party... Archbishop Purcell strung the American flag, in the crisis of our fate, from the top of the Cathedral in Cincinnati April 16, 1861!

The spire was beautiful before, but the Catholic prelate made it radiant with hope and glory for our country!

President Rutherford B. Hayes explained his position on church:

I am not a subscriber to any creed. I belong to no church. But I try to be a Christian, or rather I want to be a Christian and to help do Christian work.

President Rutherford B. Hayes recorded in his diary:

Have been reading Genesis several Sundays...not as an infidel reads to carp and quarrel and criticize, but as one who wishes to be informed and furnished in the earliest and most wonderful of all literary productions. The literature of the Bible should be studied as one studies Shakespeare, for illustration and language, for its true picture of man and woman's nature, for its early historical record.

President Rutherford B. Hayes declared:

I am a firm believer in the Divine teachings, perfect example, and atoning sacrifice of Jesus Christ. I believe also in the Holy Scriptures as the revealed Word of God to the world for its enlightenment and salvation.

On March 13, 1892, in his Last Will and Testament, Rutherford Birchard Hayes stated:

I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teachings of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter here or there.

On January 17, 1893, shortly before his death, Rutherford B. Hayes wrote in a diary entry:

I am a Christian, according to my conscience, in belief, not of course, in character and conduct, but in purpose and wish; not, of course, by the orthodox standards. But I am content and have a feeling of trust and safety...Let me be pure and wise and kind and true in all things.

On January 18, 1893, from his Executive Mansion in Washington, D. C., President Benjamin Harrison wrote:

To the people of the United States:
The death of Rutherford B. Hayes, who was President of the United States from March 4, 1877, to March 4, 1881, at his home in Fremont, Ohio, at 11 p.m. yesterday, is an event the announcement of which will be received with very general and very sincere sorrow. His public service extended over many years and over a wide range of official duty. He was a patriotic citizen, a lover of the flag and of our free institutions, an industrious and conscientious civil officer, a soldier of dauntless courage, a loyal comrade and friend, a sympathetic and helpful neighbor, and the honored head of a happy Christian home.

Pasteur, Louis (December 27, 1822-September 28, 1895), was a French microbiologist and chemist. He developed the process of "Pasteurization" for milk; the vaccines for anthrax and chicken cholera, 1881; and the rabies vaccine, 1885. He revolutionized the medical field by establishing the germ theory of disease, organic basis and regulation of fermentation, and bacteriology. His research laid the foundation for the control of tuberculosis, cholera, diphtheria, tetanus, and many other diseases. In 1854 he

was appointed dean of the faculty of sciences at Lille University, and in 1888 the Pasteur Institute was founded to treat rabies, and for advanced biological research.

In describing anaerobic bacteria, Louis Pasteur commented:

The more I study nature, the more I stand amazed at the work of the Creator. Into his tiniest creatures, God has placed extraordinary properties that turn them into agents of destruction of dead matter.

Louis Pasteur was questioned in his older years concerning faith. He replied:

The more I know, the more does my faith approach that of the Breton peasant. Could I but know all, I would have the faith of a Breton peasant woman.

Being one of the first European scientists to reject the theory of spontaneous generation and evolution, Louis Pasteur insisted that life only arises from life. He explained:

Microscopic beings must come into the world from parents similar to themselves. . . . There is something in the depths of our souls which tells us that the world may be more than a mere combination of events.

Louis Pasteur declared in one of his lectures:

Science brings man nearer to God.

Renan, Joseph Ernest (1823-1890), was a French philosopher and historian. In 1878, he was elected to the French Academy. He was famous for his *Life of Jesus*; *History of the People of Israel*; and *Philosophical Dramas*. In *La Vie de Jesus*, 1863, Renan stated in his introduction concerning Jesus:

The whole of history is incomprehensible without Him.

In *Les Apotres*, 1866, Renan wrote:

Religion is not a popular error; it is a great instinctive truth, sensed by the people, expressed by the people.

In 1866, Joseph Ernest Renan exclaimed:

What would we do without [Christianity]? . . . If rationalism wishes to govern the world without regard to the religious needs of the soul, the experience of the French Revolution is there to teach us the consequences of such a blunder.

Colfax, Schuyler (March 23, 1823-January 13, 1885), was an American editor and politician. He served as Vice-President of the United States under Ulysses S. Grant, 1869-73; a U. S. Representative for seven terms, 1855-69, and Speaker of the House Representatives, 1863-69. He founded the Daughters of Rebekah, the women's branch of American Odd Fellows, which is an organization to supply aid and assistance to those in need. Schuyler Colfax said:

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Man derives his greatest happiness not by that which he does for himself, but by what he accomplishes for others. This is a sad world at best - a world of sorrow, of suffering, of injustice, and falsification; men stab those whom they hate with the stiletto of slander, but it is for the followers of our Lord to improve it, and to make it more as Christ would have it. The most precious crown of fame that a human being can ask is to kneel at the bar of God and hear the beautiful words, "Well done, good and faithful servant."

Just fifty years ago this fall, in a large city by the seashore, nearly a thousand miles from here, a lady, whose husband was dead, took her little boy by the hand, and led him to the Sabbath-school.

For thirty years afterwards he was a scholar or a teacher of the Sabbath-school, and he has never forgotten those instructions of youth. The lady who took her little boy to that Sunday-school is now in a happier land, but the boy is still living.

That lady was my beloved mother, who is with her Father and Saviour in heaven, and that little boy was myself. Today I come to this school with my little boy, and his mother with us, that we may place his imperfect steps in the path in which my mother placed my little feet half a century ago.

In a Memorial Address for President Lincoln, April 24, 1865, Schuyler Colfax, Speaker of the House of Representatives stated:

Nor should I forget to mention here that the last act of Congress ever signed by him was one requiring that the motto, in which he sincerely believed, "In God We Trust," should hereafter be inscribed upon all our national coin.

Sherman, John (May 10, 1823-1900), was an American political leader, the younger brother of the famous Civil War General, William Tecumseh Sherman. He served as a U. S. Representative from Ohio, 1855-61; U. S. Senator, 1861-77, 1881-97; Secretary of the Treasury under President Hayes, 1877-81; and Secretary of State under President McKinley, 1897-98. John Sherman is noted for having introduced the Sherman Anti-Trust Act, 1879, in an effort to curb the monopolies of big businesses. He stated:

I appreciate the Holy Bible as the highest gift of God to man, unless it be the "unspeakable Gift" of Jesus Christ as the Saviour of the world. It is the Divine assurance that our life does not end with death, and it is the strongest incentive to honorable, charitable Christian deeds.

Hodge, Archibald Alexander (July 18, 1823-November 11, 1886), was an American author, lecturer and theologian at Princeton University. In 1873, he stated:

A Christian is just as much under the obligation to obey God's will in the most secular of his daily business as he is in his closet or at the communion

table. He has no right to separate his life into two realms, and acknowledge different moral codes in each...

The kingdom of God includes all sides of human life, and it is a kingdom of absolute righteousness. You are either a loyal subject or a traitor. When the king comes, how will he find you doing?

If professing Christians are unfaithful to the authority of their Lord in their capacity as citizens of the State, they cannot expect to be blessed by the indwelling of the Holy Ghost in their capacity as members of the Church. The kingdom of God is one, it cannot be divided...

If the Church languishes, the State cannot be in health; and if the State rebels against its Lord and King, the Church cannot enjoy his favour...

I charge you, citizens of the United States, afloat on your wide sea of politics, THERE IS ANOTHER KING, ONE JESUS: THE SAFETY OF THE STATE CAN BE SECURED ONLY IN THE WAY OF HUMBLE AND WHOLE-SOULED LOYALTY TO HIS PERSON AND OF OBEDIENCE TO HIS LAW.

Hill, Benjamin Harvey (September 14, 1823-August 16, 1882), was an American statesman and orator from Georgia. He opposed secession prior to the Civil War, later became a U.S. Senator. In a tribute to Robert E. Lee, Benjamin Harvey Hill expressed:

He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guile. He was a Caesar without his ambition, a Frederick without his tyranny, a Napoleon without his selfishness, and a Washington without his reward.

Fabre, Henri Jean (December 22, 1823-October 11, 1915), was a French entomologist, considered the "Father of Modern Entomology." As a biologist, he pioneered unprecedented studies of insects in their habitats. He also authored numerous popular textbooks, including *Souvenirs entomologiques*, 1879-1907. Henri Jean Fabre, who was a personal friend of Louis Pasteur, asserted concerning God:

Without Him I understand nothing; without Him all is darkness... Every period had its manias. I regard Atheism as a mania. It is the malady of the age. You could take my skin from me more easily than my faith in God.

Pennsylvania Supreme Court (1824), in the case of *Updegraph v. The Commonwealth*, 11 Serg. & R. 393-394, 398-399, 402-407 (1824), recorded the court's declaration that:

Abner Updegraph... on the 12th day of December [1821]... not having the fear of God before his eyes... contriving and intending to scandalize, and bring into disrepute, and vilify the Christian religion

and the scriptures of truth, in the presence and hearing of several persons... did unlawfully, wickedly and premeditatedly, despitely and blasphemously say... "The Holy Scriptures were a mere fable: that they were a contradiction, and that although they contained a number of good things, yet they contained a great many lies." To the great dishonor of Almighty God, to the great scandal of the profession of the Christian religion....

The jury... finds a malicious intention in the speaker to vilify the Christian religion and the scriptures, and this court cannot look beyond the record, nor take any notice of the allegation, that the words were uttered by the defendant, a member of a debating association, which convened weekly for discussion and mutual information....

That there is an association in which so serious a subject is treated with so much levity, indecency and scurrility... I am sorry to hear, for it would prove a nursery of vice, a school of preparation to qualify young men for the gallows, and young women for the brothel, and there is not a skeptic of decent manners and good morals, who would not consider such debating clubs as a common nuisance and disgrace to the city....

It was the out-pouring of an invective, so vulgarly shocking and insulting, that the lowest grade of civil authority ought not to be subject to it, but when spoken in a Christian land, and to a Christian audience, the highest offence contra bonos mores; and even if Christianity was not part of the law of the land, it is the popular religion of the country, an insult on which would be indictable....

Assertion is once more made, that Christianity never was received as part of the common law of this Christian land; and... added, that if it was, it was virtually repealed by the constitution of the United States, and of this state... If the argument be worth anything, all the laws which have Christianity for their object - all would be carried away at one fell swoop - the act against cursing and swearing, and breach of the Lord's day; the act forbidding incestuous marriages, perjury by taking a false oath upon the book, fornication and adultery... for all these are founded on Christianity - for all these are restraints upon civil liberty....

We will first dispose of what is considered the grand objection - the constitutionality of Christianity - for, in effect, that is the question. Christianity, general Christianity, is and always has been a part of the common law... not Christianity founded on any particular religious tenets; not Christianity with an established church... but Christianity with liberty of conscience to all men....

I would have it taken notice of, that we do not meddle with the difference of opinion, and that we interfere only where the root of Christianity is struck as....

The true principles of natural religion are part of the common law; the essential principles of revealed religion are part of the common law; so that a person vilifying, subverting or ridiculing them may be prosecuted at common law; but temporal punishments ought not to be inflicted for mere opinions;

Thus this wise legislature framed this great body of laws, for a Christian country and Christian people. This is the Christianity of the common law... and thus, it is irrefragably proved, that the laws and institutions of this state are built on the foundation of reverence for Christianity....

In this the Constitution of the United States has made no alteration, nor in the great body of the laws which was an incorporation of the common-law doctrine of Christianity... without which no free government can long exist.

To prohibit the open, public and explicit denial of the popular religion of a country is a necessary measure to preserve the tranquillity of a government. Of this, no person in a Christian country can complain....

In the Supreme Court of New York it was solemnly determined, that Christianity was part of the law of the land, and that to revile the Holy Scriptures was an indictable offence.

The case assumes, says Chief Justice Kent, that we are a Christian people, and the morality of the country is deeply engrafted on Christianity. The People v. Ruggles.

No society can tolerate a wilful and spiteful attempt to subvert its religion, no more than it would to break down its laws - a general, malicious and deliberate intent to overthrow Christianity, general Christianity.

Religion and morality... are the foundations of all governments. Without these restraints no free government could long exist.

It is liberty run mad to declaim against the punishment of these offenses, or to assert that the punishment is hostile to the spirit and genius of our government.

They are far from being true friends to liberty who support this doctrine, and the promulgation of such opinions, and general receipt of them among the people, would be the sure forerunners of anarchy, and finally, of despotism.

No free government now exists in the world unless where Christianity is acknowledged, and is the religion of the country... Its foundations are broad and strong, and deep... it is the purest system of morality, the firmest auxiliary, and only stable support of all human laws....

Christianity is part of the common law; the act against blasphemy is neither obsolete nor virtually repealed; nor is Christianity inconsistent with our free governments of the genius of the people.

While our own free constitution secures liberty of conscience and freedom of religious worship to all, it is not necessary to maintain that any man should have the right publicly to vilify the religion of his neighbors and of the country; these two privileges are directly opposed.

MacDonald, George (1824-1905), was a Scottish novelist and writer of children's fairy tales. His best remembered stories include: The Princess and the Goblins and The Fairy Fleet. He began his career as a Congregational minister. He took up writing and

became close friends with the well-known writers of the day, John Ruskin and Lewis Carroll. Carroll first recited his stories of Alice in Wonderland to George MacDonald's children, whose delighted response convinced Carroll to publish them.

In David Elginbrod, published in 1863, George MacDonald wrote:

Here lie I, Martin Elginbrodde:
Hae mercy o' my soul, Lord God;
As I wad do, were I Lord God,
And ye were Martin Elginbrodde.

Coolley, Thomas McIntyre (January 6, 1824-September 12, 1898) was admitted to the bar in 1846 and commissioned by the legislature of Michigan to compile the state statutes in 1857. The following year he was chosen as reporter for the state Supreme Court. During his seven years in that position he edited 8 volumes of previous reports.

In 1859, he became one of 3 professors at the law school of the University of Michigan, where he also was secretary and dean of the department. Thomas Coolley was appointed to the state Supreme Court in 1864 and served until 1885. At that time he became professor of history and Constitutional Law at the university. He was the first chairman of the Interstate Commerce Commission, 1887-91.

Thomas Coolley was elected President of the American Bar Association in 1893. His writings include: A Treatise on the Constitutional Limitations Which Rest upon the Legislative Power of the States of the American Union, 1868; edited versions of Blackstone's Commentaries, 1871; Joseph Story's Commentaries on the Constitution, 1873; The Law of Taxation, 1876; The Law of Torts, 1879; and The General Principles of Constitutional Law, 1890. In The General Principles of Constitutional Law, he wrote:

It was never intended by the Constitution that the government should be prohibited from recognizing religion, or that religious worship should never be provided for in cases where a proper recognition of Divine Providence in the working of government might seem to require it, and where it might be done without drawing an invidious distinction between religious beliefs, organizations, or sects.

The Christian religion was always recognized in the administration of the common law of the land, the fundamental principles of that religion must continue to be recognized in the same cases and to the same extent as formerly.

Jackson, Thomas Jonathan "Stonewall" (January 21, 1824-May 10, 1863), was a Confederate General during the Civil War, serving under General Robert E. Lee. General Jackson's tremendous success in combat against great odds was observed in numerous battles, including the: Battle of Bull Run; Shenandoah Valley; Cross Keys; Port Republic; Seven Day's Battle; Second Battle of Bull Run; etc. When he died, General Lee exclaimed, "I have lost my right arm."

As professor of philosophy and tactics at Virginia Military Institute, General Jackson once said:

When we take our meals, there is the grace. When I take a draught of water, I always pause, as my palate

receives the refreshment, to lift up my heart to God in thanks and prayer for the water of life. Whenever I drop a letter into the box at the post-office, I send a petition along with it, for God's blessing upon its mission and upon the person to whom it is sent.

When I break the seal of a letter just received, I stop to pray to God that He may prepare me for its contents, and make it a messenger of good. When I go to my class-room and await the arrangement of the cadets in their places, that is my time to intercede with God for them.

In 1842, Jackson wrote to his uncle Alfred Neale, concerning the sudden death of his brother, Warren:

I have received no answer to my last communication conveying the sad news of my brother's premature death. He died in the hope of a bright immortality at the right hand of His Redeemer...

As time is knowledge I must hasten my pen forward. We have received the smile of Bounteous Providence in a favorable Spring. There is a volunteer company being formed here to march to Texas, in order to assist in the noble cause of liberty.

In 1852, Jackson wrote to his aunt, Mrs. Clementine (Alfred) Neale, from Lexington, Virginia:

The subject of becoming herald of the cross has often seriously engaged my attention, and I regard it as the most noble of all professions. It is the profession of our divine Redeemer, and I should not be surprised were I to die upon a foreign field, clad in ministerial armor, fighting under the banner of Jesus. What could be more glorious?

But my conviction is that I am doing good here; and that for the present I am where God would have me be. Within the last few days I have felt an unusual religious joy. I do rejoice to walk in the love of God. My heavenly Father condescended to use me as an instrument in getting up a large Sabbath school for the negroes here. He has greatly blessed it, and, I trust, all who are connected with it.

General Thomas Jonathan "Stonewall" Jackson, on April 13, 1859, wrote in a letter to his wife, Mary Ann:

Is there not comfort in prayer, which is not elsewhere to be found?"

On July 22, 1861, General Stonewall Jackson wrote to his wife, Mary Ann, from Manassas:

My precious Pet, - Yesterday, we fought a great battle and gained a great victory for which all the glory is due to God alone... My preservation was entirely due, as was the glorious victory, to our God, to whom be all the honor, grace, and glory.

On the battlefield in Manassas, General Stonewall Jackson prayed:

Oh God, let this horrible war quickly come to an

end that we may all return home and engage in the only work that is worthwhile - and that is the salvation of men.

General Jackson's old servant said he:

... could always tell when a battle was near at hand, by seeing the general get up a great many times in the night to pray.

After the Battle of Cross Keys, Chaplain Bennett recorded a soldier's remarks:

I saw something today which affected me more than anything I ever saw or read on religion. While the battle was raging and the bullets were flying, Jackson rode by, calm as if he were at home, but his head was raised toward heaven, and his lips were moving, evidently in prayer.

In a letter to his wife, General Stonewall Jackson wrote:

Don't trouble yourself... these things are earthly and transitory. There are real and glorious blessings, I trust, in reserve for us, beyond this life. It is best for us to keep our eyes fixed upon the throne of God... It is gratifying to be beloved, and to have our conduct approved by our fellow men; but this is not worthy to be compared with the glory that is in reservation for us, in the presence of the glorified Redeemer... knowing that there awaits us "a far more exceeding and eternal weight of glory."

General Stonewall Jackson had faithfully taught a colored Sunday school class in Lexington. He wrote to his pastor, the Reverend Dr. White:

My dear Pastor,

In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution for our colored Sunday School. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience and oblige yours faithfully,

T. Jackson.

General Jackson was instrumental in organizing the Chaplains' Association within the southern ranks. When it was reported to him how his army responded by attending religious services, Jackson replied:

That is good - very good - we ought to thank God for that.

In 1862, during the midst of the Civil War, Stonewall Jackson wrote to his wife, who was ill:

I trust you and all I have in the hands of an ever kind Providence, knowing that all things work together for the good of His people. So live that your sufferings may be sanctified to you; remember that our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of

glory.

On May 2, 1863, the seemingly invincible Confederate Army won a tremendous victory at Chancellorsville. This victory was shortlived, though, for at twilight, as General Stonewall Jackson was scouting ahead of his troops, he was accidentally shot by his own troops. His left arm had to be amputated. This was a tragedy from which the Confederate troops never fully recovered.

The next day, when visited by Chaplain Lacy, Jackson remarked:

You see me severely wounded but not depressed.... I am sure that my Heavenly Father designs this affliction for my good. I am perfectly satisfied, that either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity, is a blessing....

If it were in my power to replace my arm, I would not dare to do it, unless I could know it was the will of my Heavenly Father.

On May 10, 1863, General Jackson's wife, who had been called to his side, comforted him, saying, "Do you not feel willing to acquiesce in God's allotment, if He wills you to go today.... Well, before this day closes, you will be with the blessed Saviour in His glory." Jackson responded:

I will be an infinite gainer to be translated.

General Stonewall Jackson, in his restless sleep, uttered his final words:

Let us pass over the river, and rest under the shade of the trees.

Colquitt, Alfred Holt (April 20, 1824-March 26, 1894), was an American politician, orator and statesman. He served as a U.S. Senator and Governor of Georgia. On December 7, 1887, in Washington, Alfred Holt Colquitt remarked at the Evangelical Alliance:

I believe it is the mission of the ministers today, and of Christian laymen in this land, to go out into the fields and highways and meet the enemies that are seeking to place barriers in the way of Christian civilization - to meet the foe as he comes.

Religion and politics ought to be wedded like a loving pair. The spirit of our Master, who preached peace, should preside at our diplomatic councils. The love of our neighbor and of our friends - these should be the bases, not only of our Christianity and our patriotism, but of our daily politics.

I like to hear learned sermons and magnificent discourses - appeals purely to the intellect - abstract and abstruse ideas, and all that. But looking at the masses of mankind, and reviewing from the standpoint which I occupy, it is clear to me that there is a mission given to every lover of Christ to stand forth as the propagator of that religion which tempers the politics and statesmanship of this country.

Kelvin, Sir William Thompson, 1st Baron (June 26, 1824-December 17, 1907), was a British physicist. He developed degrees Kelvin to record temperatures on an absolute scale. He held the chair of Natural Philosophy at the University of Glasgow for 54 years. He formulated the First and Second Laws of Thermodynamics, introduced the Concept of Energy, and made enormous advancements in the areas of mathematics and physics. Among his great contributions were the invention of a ship's compass which was largely freed from the magnetic influence of the iron in the ship, as well as helping to design and lay the first trans-atlantic telegraph cable.

In 1903, Lord Kelvin made the statement:

With regard to the origin of life, science... positively affirms creative power.

On May 23, 1889, in his address as the Chairman of the Christian Evidence Society in London, Lord Kelvin explained:

My primary reason for accepting the invitation to preside was that I wished to show sympathy with this great Society which has been established for the purpose of defending Christianity as a Divine Revelation.

I also thought something was due from Science. I have long felt that there was a general impression in the non-scientific world that the scientific world believes Science has discovered ways of explaining all the facts of nature without adopting any definite belief in a Creator. I have never doubted that impression was utterly groundless.

It seems to me that when a scientific man says - as it has been said from time to time - that there is no God, he does not express his own ideas clearly. He is, perhaps, struggling with difficulties; but when he says that he does not believe in a creative power I am convinced he does not faithfully express what is in his mind. He is out of his depth...

I may refer to that old but never uninteresting subject of the miracles of geology. Physical Science does something for us here. Peter speaks of scoffers who said that "all things continue as they were from the beginning," but the Apostle affirms himself that "all these things shall be dissolved."

It seems to me that even physical science absolutely demonstrates the scientific truth of these words. We feel that there is no possibility of things going on forever as they have done for the last six thousand years. In science, as in morals and politics, there is absolutely no periodicity.

Cox, Samuel Sullivan (September 30, 1824-September 10, 1889), was a U. S. Representative, lawyer, diplomat, journalist and popular speaker. In the work Memorial Addresses, published by the U. S. Congress, 1890, Samuel Sullivan Cox's address to Congress is recorded:

I believe in the religion which was taught and exemplified in the life of the Nazarene, and I never fail to bear testimony to the ennobling and purifying influence of the Christian religion...

There was a poignancy in my heart when I saw the

old church, where I so often worshipped, razed to the ground. Was it not there I attended my first Sunday-school? There it was that I learned my Bible verses, and received my red and blue tickets for proficiency. There it was that I accomplished the memorable task of reciting all of St. Paul to the Romans....

Those early memories were cut in durable stone. Tarnished by worldliness, dusted with the activities of life, they have pursued me through the various vicissitudes of professional, literary, and political life.

They became the nucleus of studies in college; the very coat of mail in the struggles against selfishness and skepticism; in fine, they prefigured and preordained my choice of spiritual belief against the delusive sophistries of new philosophies and mere material science.

They have enabled me, in following and studying the physical advancement of the past century, to perceive in all the atoms, forms, and forces of nature and the phenomena of mind, the truth and benignity of the great scheme of human redemption, which is founded on the veracity of Christ, and becomes, with lapsing years, more beautiful with the white radiance of an ennobling spirituality.

Whiting, William (1825-1878), wrote The Hymn of the U. S. Navy in 1860, entitled Eternal Father, Strong to Save, st. 1:

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bid'st the mighty ocean deep
Its own appointed limits keep,
O, hear us when we cry to Thee
For those in peril on the sea!

Huxley, Thomas Henry (May 4, 1825-June 29, 1895), was an English naturalist. Though he strongly propounded the theory of evolution, he expressed:

The Bible has been the Magna Charta of the poor and oppressed. The human race is not in a position to dispense with it.

Logan, John Alexander (February 9, 1826-December 26, 1886), was a Major-General during the Civil War. He served with General Grant at Vicksburg, Mississippi and with General Sherman on his march through Georgia to the sea. He was elected a U. S. Representative from Illinois, 1858; and a U. S. Senator, 1871-86. In 1884, he was a candidate for the Republican Presidential nomination.

On Decoration Day, 1886, in an oration at Riverside Park in New York, John Logan said:

But the beautiful ceremonies of love and remembrance, now so universally performed with flowers, came to the fullest expansion through the growth of the Christian religion. Branches of palms were thrown in the path of our Saviour as He entered Jerusalem. The crucified Christ received a crown of thorns from His executioners, but flowers strewn by unseen hands

exhaled their fragrance around the cave where His body was laid.

Warner, Anna Bartlett (1827-January 22, 1915), in 1858 wrote *The Love of Jesus*:

Jesus loves me - this I know,
For the Bible tells me so.

Luce, Stephen Bleecker (March 25, 1827-July 28, 1917), served as U.S. Navy Rear Admiral, 1885, and U.S. Navy Commodore, 1881. During the Civil War, he commanded the monitor *Nantucket*; the frigate *Wabash*; the double-ender *Sonoma*; as well as the *Canadaigua*; and the *Pontiac*. Stephen Bleecker Luce founded the U.S. Naval War College at Newport, Rhode Island, considered the highest educational institution in the U.S. Navy. In 1884, as the first president of the college, Stephen Bleecker Luce stated:

Surely seamen are worthy to appear in your "Cloud of Witnesses." Not only did our Saviour consort with the seamen of Galilee, but there are many examples in history of noted naval heroes who exhibited the highest Christian virtues. I wish to be counted among this great company of believers in the divinity of Christ, and in the inspiration of all Scripture.

Lister, Joseph, 1st Baron (April 5, 1827-February 10, 1912), was an English surgeon who pioneered "antiseptic surgery," by the application of chemical disinfectants. In 1865, he introduced the use of carbolic acid. He was the founder of the Lister Institute of Preventive Medicine in London. He also served as the President of the British Association and the Royal Society. Lord Lister, who was of Quaker background, stated:

I am a believer in the fundamental doctrines of Christianity.

Wallace, Lewis "Lew" (April 10, 1827-1905), was a Major-General in the Civil War, a diplomat and the author of the novel, *Ben-Hur*, 1880. He became the Governor of New Mexico, 1878-81; and served as the U.S. minister to Turkey, 1881-85.

On February 2, 1893, he wrote in the *Youth Companion*:

At that time (1875), speaking candidly, I was not in the least influenced by religious sentiment. I had no conviction about God and Christ. I neither believed nor disbelieved them....

I had been listening to a discussion which involved such elemental points as God, Heaven, life hereafter, Jesus Christ, and His Divinity. Trudging on in the dark, alone, except as one's thoughts may be company, good or bad, a sense of the importance of the theme struck me for the first time with a force both singular and persistent. I was ashamed of myself, and make haste now to declare that mortification of pride I then endured, or, if it be preferred, the punishment of spirit, ended in a resolution to study the whole matter, if only for the gratification there might be in having convictions of one kind or another.

Forthwith a number of practical suggestions assailed me. How could I conduct the study? Delve into theology? I shuddered... There were the sermons and commentaries. The very thought of them overwhelmed me with an idea of the shortness of life. No, I would read the Bible and the four Gospels. A lawyer of fifteen or twenty years of practice attains a confidence peculiar in his mental muscularity, so to speak...

The manuscript in my desk ended with the birth of Christ; why not make it the first book of a volume, and go on to His death? I halted - there was light!... I had my opening; it was the birth of Christ. Could anything be more beautiful? As a mere story, the imagination of man has conceived nothing more crowded with poetry, mystery, and incidents, pathetic and sublime, nothing sweeter with human interest, nothing so nearly a revelation of God in person.

So, too, I saw a fitting conclusion. Viewed purely and professionally as a climax or catastrophe to be written up to, the final scene of the last act of the tragedy, what could be more stupendous than the Crucifixion?... Wanting a connecting thread for the whole story - that given to Christ the Child and that given to Christ the Saviour, I kept Belthasar alive to the end....

I determined to withhold the reappearance of the Saviour until the very last hours. Meanwhile, He should always be coming - today I would have Him, as it were, just over the hill yonder - tomorrow He will be here, and then tomorrow.... Finally when He was come, I would be religiously careful that every word He uttered should be a literal quotation from one of His sainted biographers....

The name "Ben-Hur" was chosen because it was biblical, and easily spelled, printed and pronounced. As this article is in the nature of confessions, here is one which the readers of the Youth's Companion may excuse, and accept at the same time as a fitting conclusion: Long before I was through with my book I became a believer in God and Christ.

Tolstoi, Leo Nikolaeovich (September 9, 1828-November 20, 1910), was a Russian author, playwright and writer. He wrote in War and Peace, 1865-69, book XIV, chapter 18:

For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard. And there is no greatness where there is not simplicity, goodness and truth.

Leo Tolstoi wrote:

Christianity, with its doctrine of humility, of forgiveness, of love, is incompatible with the state, with its haughtiness, its violence, its punishment, its wars.

In describing President Abraham Lincoln after his death, Count Leo Tolstoi, declared him:

A Christ in miniature.

American Quotations.txt

Randall, Samuel Jackson (October 10, 1828-April 13, 1890), was a U.S. Representative, who served twice as the Speaker of the House. He stated in the Washington Papers:

Gentlemen, Christianity is true. The man who doubts it discredits his own intelligence. I have examined this matter for myself.

I know that God has given me influence among my fellow men, and as I have a prospect of recovery I want henceforth to use the influence of my example on the side of Christianity.

Blaine, James Gillespie (January 31, 1830-January 27, 1893), was the Secretary of State under Presidents James Garfield and Benjamin Harrison; a U.S. Representative, 1862-75; the Speaker of the House, 1869-75; and elected a U.S. Senator in 1876. James Gillespie Blaine was the Republican Presidential candidate in 1884, and would have been the President instead of Grover Cleveland if he would have received just 1000 more votes in the State of New York. In Columbus and Columbia, a Pictorial History of the Man and the Nation, the Hon. James G. Blaine wrote:

No proverb ever supplanted the patience of Job or the wisdom of Solomon. . . . Moses has never been surpassed in statesmanship.

A scientific theology is pointing out the footprints of the Creator to common sense. The brotherhood of man, the Fatherhood of God, is becoming the corner-stone of religion, as revealed in Christ, and as clearly traced in human history.

Arthur, Chester Alan (October 5, 1830-November 18, 1886), was the 21st President of the United States, 1881-85; Vice-President under James A. Garfield, 1881, assuming the Presidency upon Garfield's assassination; Collector of Customs at the Port of New York, 1871-78, appointed by President Grant; Counsel to the New York City Tax Commission, 1869; Quartermaster General of New York State during the Civil War, 1861-62; Inspector General of Union Troops, 1862; married Ellen Lewis Herndon, 1859; participated in first Republican State convention at Saratoga, 1856; abolitionist lawyer, 1853-61, earning publicity for defending the rights of Blacks; admitted to bar, 1853; Principal in Cohoes, N.Y., 1852; principal and teacher of an academy at North Pownall, Bennington County, Vermont, 1851-52; graduated from Union College, 1848; and son of Rev. William Arthur, a Baptist minister who emigrated from Ireland. Chester Alan Arthur's Presidential term spanned the period when international time zones were set, New York and Chicago were connected by telephone lines, and bank robber Jesse James was killed.

On Thursday, September 22, 1881, in an address given upon assuming the Presidency after President Garfield's death, President Chester A. Arthur stated:

For the fourth time in the history of the Republic its Chief Magistrate has been removed by death. All hearts are filled with grief and horror at the hideous crime which has darkened our land, and the memory of the murdered President. . . .

Summoned to these high duties and responsibilities and profoundly conscious of their magnitude and

gravity, I assume the trust imposed by the Constitution, relying for aid on Divine Guidance and the virtue, patriotism, and intelligence of the American people.

On September 22, 1881, President Chester A. Arthur issued a National Day of Humiliation and Mourning:

Whereas in His inscrutable wisdom it has pleased God to remove from us the illustrious head of the nation, James A. Garfield, late President of the United States; and

Whereas it is fitting that the deep grief which fills all hearts should manifest itself with one accord toward the Throne of Infinite Grace, and that we should bow before the Almighty and seek from Him that consolation in our affliction and that sanctification of our loss which He is able and willing to vouchsafe:

Now, therefore, in obedience to sacred duty and in accordance with the desire of the people, I, Chester A. Arthur, President of the United States of America, do hereby appoint Monday next, the 26th day of September - on which day the remains of our honored and beloved dead will be consigned to their last resting place on earth - to be observed throughout the United States as a day of humiliation and mourning;

And I earnestly recommend all the people to assemble on that day in their respective places of divine worship, there to render alike their tribute of sorrowful submission to the will of Almighty God and of reverence and love for the memory and character of our late Chief Magistrate.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, the 22d day of September, A. D. 1881, and of the Independence of the United States the one hundred and sixth. Chester A. Arthur.

By the President: James G. Blaine, Secretary of State.

On Friday, November 4, 1881, President Chester A. Arthur issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been the pious custom of our people, with the closing of the year, to look back upon the blessings brought to them in the changing course of the seasons and to return solemn thanks to the All-Giving Source from whom they flow. And although at this period, when the falling leaf admonishes us that the time of our sacred duty is at hand, our nation still lies in the shadow of a great bereavement, and the mourning which has filled our hearts still finds its sorrowful expression toward the God before whom we but lately bowed in grief and supplication, yet the countless benefits which have showered upon us during the past twelvemonth call for our fervent gratitude and make it fitting that we should rejoice with thankfulness that the Lord in His infinite mercy has most signally favored our country and our people.

Peace without and prosperity within have been vouchsafed to us, no pestilence has visited our shores,

the abundant privileges of freedom which our fathers left us in their wisdom are still our increasing heritage; and if in parts of our vast domain sore affliction has visited our brethren in their forest homes, yet even this calamity has been tempered and in a manner sanctified by the generous compassion for the sufferers which has been called forth throughout our land. For all these things it is meet that the voice of the nation should go up to God in devout homage.

Wherefore, I, Chester A. Arthur, President of the United States, do recommend that all the people observe Thursday, the 24th day of November instant, as a day of national thanksgiving and prayer, by ceasing, so far as may be, from their secular labors and meeting in their several places of worship, there to join in ascribing honor and praise to Almighty God, whose goodness has been so manifest in our history and in our lives, and offering earnest prayers that His bounties may continue to us and to our children.

In witness whereof I have set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 4th day of November, A.D. 1881, and of the Independence of the United States the one hundred and sixth. Chester A. Arthur.

By the President: James G. Blaine, Secretary of State.

On Tuesday, December 6, 1881, in his First Annual Message to Congress, President Chester A. Arthur stated:

For these manifestations of His favor we owe to Him who holds our destiny in His hands the tribute of our grateful devotion. To that mysterious exercise of His will which has taken from us the loved and illustrious citizen who was but lately the head of the nation we bow in sorrow and submission. . . .

It is desirable that our cordial relations with Russia should be strengthened by proper engagements assuring to peaceable Americans who visit the Empire the consideration which is due to them as citizens of a friendly state. This is especially needful with respect to American Israelites, whose classification with the native Hebrew has evoked energetic remonstrances. . . .

The insecurity of life and property in many parts of Turkey has given rise to correspondence with the Porte looking particularly to the better protection of American missionaries in the Empire. The condemned murderer of the eminent missionary Dr. Justin W. Parsons has not yet been executed, although this Government has repeatedly demanded that exemplary justice be done. . . .

The treatise which forbid the participation of citizens or vessels of the United States in the opium trade will doubtless receive your approval. They will attest the sincere interest which our people and Government feel in the commendable efforts of the Chinese Government to put a stop to this demoralizing and destructive traffic. . . .

For many years the Executive, in his annual message to Congress, has urged the necessity of stringent legislation for the suppression of polygamy in the Territories, and especially in the Territory of

Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious sense of Christendom, has been persistently and contemptuously violated ever since its enactment.

On May 2, 1882, from his Executive Mansion in Washington, D. C., President Chester A. Arthur wrote to the U. S. House of Representatives:

In answer to a resolution of the House of Representatives of the 30th of January last, calling for correspondence respecting the condition of Israelites in Russia, I transmit herewith a report from the Secretary of State and its accompanying papers.

On October 25, 1882, President Chester A. Arthur issued a Proclamation of a National Day of Thanksgiving and Prayer:

In conformity with a custom the annual observance of which is justly held in honor by this people, I, Chester A. Arthur, President of the United States, do hereby set apart Thursday, the 30th day of November next, as a day of public thanksgiving.

The blessings demanding our gratitude are numerous and varied. For the peace and amity which subsist between this Republic and all the nations of the world; for the freedom from internal discord and violence; for the increasing friendship between the different sections of the land; for liberty, justice, and constitutional government; for the devotion of the people to our free institutions and their cheerful obedience to mild laws; for the constantly increasing strength of the Republic while extending its privileges to fellow-men who come to us; for the improved means of internal communication and the increased facilities of intercourse with other nations; for the general prevailing health of the year; for the prosperity of all our industries, the liberal return for the mechanic's toil affording a market for the abundant harvests of the husbandman; for the preservation of the national faith and credit; for wise and generous provision to effect the intellectual and moral education of our youth; for the influence upon the conscience of a restraining and transforming religion, and for the joys of home - for these and for many other blessings we should give thanks.

Wherefore I do recommend that the day above designated be observed throughout the country as a day of national thanksgiving and prayer, and that the people, ceasing from their daily labors and meeting in accordance with their several forms of worship draw near to the throne of Almighty God, offering to Him praise and gratitude for the manifold goodness which He has vouchsafed to us and praying that His blessings and His mercies may continue.

And I do further recommend that the day thus appointed be made a special occasion for deeds of kindness and charity to the suffering and the needy, so that all who dwell within the land may rejoice and be glad in this season of national thanksgiving.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 25th day of

October, A.D. 1882, and of the Independence of the United States one hundred and seventh. Chester A. Arthur.

By the President: Fredk. T. Frelinghuysen,
Secretary of State.

On December 4, 1882, in his Second Annual Message to Congress, President Chester A. Arthur stated:

Our long-established friendliness with Russia has remained unshaken. It has prompted me to proffer the earnest counsels of this Government that measures by adopted for suppressing the proscription which the Hebrew race in that country has lately suffered. It has not transpired that any American citizen has been subjected to arrest or injury, but our courteous remonstrance has nevertheless been courteously received. There is reason to believe that the time is not far distant when Russia will be able to secure toleration to all faiths within her borders....

The closing year has been replete with blessings, for which we owe to the Giver of All Good our reverent acknowledgement.

On Friday, October 26, 1883, President Chester A. Arthur issued a Proclamation of a National Day of Thanksgiving:

In furtherance of the custom of this people at the closing of each year to engage, upon a day set apart for that purpose, in a special festival of praise to the Giver of All Good, I, Chester A. Arthur, President of the United States, do hereby designate Thursday, the 29th day of November next, as a day of national thanksgiving.

The year which is drawing to an end has been replete with evidences of Divine Goodness. The prevalence of health, the fullness of the harvests, the stability of peace and order, the growth of fraternal feeling, the spread of intelligence and learning, the continued enjoyment of civil and religious liberty - all these and countless other blessings are cause for reverent rejoicing.

I do therefore recommend that on the day above appointed the people rest from their accustomed labors and, meeting in their several places of worship, express their devout gratitude to God that He hath dealt so bountifully with this nation and pray that His grace and favor abide with it forever.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 26th day of October, A.D. 1883, and of the Independence of the United States the one hundred and eighth. Chester A. Arthur.

By the President: Fredk. T. Frelinghuysen,
Secretary of State.

On February 8, 1884, from his Executive Mansion in Washington, D.C., President Chester A. Arthur wrote:

General William T. Sherman, General of the Army, having this day reached the age of 64 years, is, in accordance with law, placed upon the retired list of

the Army without reduction in his current pay and allowances. . . . The President deems this a fitting occasion to give expression in this manner to the gratitude felt toward General Sherman by his fellow-citizens, and to the hope that Providence may grant him many years of health and happiness in the relief from the active duties of his profession.

On November 7, 1884, President Chester A. Arthur issued a Proclamation of a National Day of Thanksgiving:

The season in which when it is the yearly wont of this people to observe a day appointed for that purpose by the President as an especial occasion for thanksgiving unto God. Now, therefore, in recognition of this hallowed custom, I, Chester A. Arthur, President of the United States, do hereby designate as such day of general thanksgiving Thursday, the 27th day of this present November.

And I do recommend that throughout the land the people, ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgement to the Giver of All Good for the countless blessings wherewith He hath visited this nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 7th day of November, A. D. 1884, and of the Independence of the United States the one hundred and ninth. Chester A. Arthur.

By the President: Fredk. T. Frelinghuysen,
Secretary of State.

President Chester A. Arthur proclaimed:

Heaven save us.

Howard, Oliver Otis (November 8, 1830-1909), was a Union General during the Civil War. He served as Superintendent of West Point Academy, and was appointed by President Lincoln to lead the Freedmen's Bureau, assisting former slaves after the war, 1866-72. In 1867, he founded Howard University for freed slaves, serving as its president, 1869-73, and later founded Lincoln Memorial University, Cumberland Gap, Tennessee. General Oliver Otis Howard, whose understanding of the Gospel created controversy when he integrated a church, also served as the Chairman of the American Tract Society. He was known by his soldiers as the "Old Prayer Book," as he never drank, smoke or swore. In 1869, as Superintendent of West Point, he personally presented each incoming cadet with a Bible, initiating the practice.

In 1863, Major-General Oliver Otis Howard addressed the officers and troops of the 127th Pennsylvania Volunteers:

I am glad to see so many of you out to hear preaching this Sabbath morning, and I would to God, that all the men of my command were true followers of Christ Jesus, the Lord. Soldiers, allow me to express, with your chaplain, the sincere desire of my heart, that we may meet at the right hand of the Great Judge

in that day, which he has described to us.

Major-General Oliver Otis Howard declared:

I go to the Scriptures daily for spiritual food, and have done so for thirty-five years. God, as revealed to me in the crucified, the risen, and the ascended Christ, meets all my personal wants.

At a Union camp chapel service, a missionary in the Christian Commission recorded General Howard's message:

The General spoke of the Saviour, his love for Him and his peace in His service, as freely and simply as he could have spoken in his own family circle.

Chester County, New York (August 23, 1831), as related in The New York Spectator, reported that a judge refused to admit the evidence of a man who declared he did not believe in God, on the grounds that the witness had destroyed beforehand all confidence of the court in his testimony. The newspaper explained:

The court of commons pleas of Chester county (New York), a few days since rejected a witness who declared his disbelief in the existence of God. The presiding judge remarked, that he had not before been aware that there was a man living who did not believe in the existence of God; that this belief constituted the sanction of all testimony in a court of justice: and that he knew of no cause in a Christian country, where a witness had been permitted to testify without such belief.

Garfield, James Abram (November 19, 1831-September 19, 1881), was the 20th President of the United States, 1881-81; assassinated after serving only four months, being the fourth President to die in office; elected U. S. Senator, 1880, but declined to serve as he was nominated to run for President; U. S. Representative, 1863-80, taking the position at the request of Abraham Lincoln; House Minority Leader, 1876; Chairman of the Committee on Appropriations, 1871; Republican Chairman; Major General in the Union Army, 1863, fighting the Confederate forces at Chickamauga; Brigadier General, commanding brigade at Shiloh, 1862; promoted to Colonel, 1861, defeating Confederate forces at Middle Creek, Kentucky, 1862; Lieutenant Colonel in Ohio Volunteers, 1861; Ohio State Senator, 1859-61; admitted to bar, 1860; married Lucretia Rudolph, 1858; successfully debated Englishman John Denton, refuting his evolutionary arguments, 1858, then launched a lecture tour speaking on "Geology and Religion"; President of Hiram College, 1857-61, chosen at the age of 26; graduated from Williams College, 1856; and teacher at the Western Reserve Eclectic Institute, 1852. In addition to being strongly anti-slavery, James A. Garfield was a member of the Disciples of Christ, and occasionally preached a sermon for them.

On March 4, 1850, James A. Garfield wrote in his journal of his conversion at the age of eighteen:

Today I was buried with Christ in baptism and arose to walk in newness of life.

Shortly after his conversion, young Garfield became a

teacher. In his diary he recorded a description of the school:

Our little schoolhouse was filled to overflowing. The cause of God is prospering. In this place, 17 have made the good confession and are rejoicing in the hope of eternal life. Thanks be to God for his goodness. By the help of God I'll praise my Maker while I've breath.

While a student at Williams College, James Garfield, along with other students, climbed one of the high peaks seven miles distant, on "Mountain Day." The surrounding scenery was enough to awaken religious awe. Just then young Garfield broke the silence:

Boys, it is a habit of mine to read a chapter in the Bible every evening with my absent mother. Shall I read aloud?

The little company assented; and, drawing from his pocket a well-worn Testament, he read in soft, rich tones the chapter which his mother in Ohio was reading at the same time, and then he called on a classmate, who was with him on the mountain top, to pray.

James Abram Garfield planned to become a sailor, but illness forced him to change his plans. He explained:

Two years ago I was taken with the ague in Cleveland. When I consider the sequel of my history thus far, I can see the providence of God in a striking manner. Two years ago I had become ripe for ruin. On the canal...ready to drink in every species of vice, and with the ultimate design of going on the ocean...

I was taken sick; unable to labor, went to school two terms thus cultivating my moral and intellectual facilities, took a school in the winter, and greatest of all, obeyed the gospel. Thus by the providence of God I am what I am and not a sailor. I thank Him.

On Saturday, April 15, 1865, the day after President Lincoln was shot, Representative James Garfield spoke from a balcony of the Exchange Building on New York's Wall Street to an angry mob, turning them aside from their intentions to seek vengeance on the neighboring headquarters of the Democratic New York World:

Fellow citizens! Clouds and darkness are around Him. His pavilion is dark waters and thick clouds of the skies! Justice and judgment are the establishment of His throne! Mercy and truth shall go before His face. Fellow citizens! God reigns and the Government at Washington still lives!

In 1871, James A. Garfield described the Chancellor of the newly united German Empire, Otto Eduard Leopold von Bismarck (1815-1898):

I am struck with the fact that Bismarck, the great statesman of Germany, probably the foremost man in Europe today, stated as an unquestioned principle, that the support, the defense, and propagation of the Christian Gospel is the central object of the German government.

On Tuesday, July 4, 1876, as the U. S. Representative chairing the Committee on Appropriations, James Abram Garfield delivered a speech commemorating the one hundredth anniversary of the Declaration of Independence:

Now more than ever before, the people are responsible for the character of their Congress. If that body be ignorant, reckless, and corrupt, it is because the people tolerate ignorance, recklessness, and corruption. If it be intelligent, brave, and pure, it is because the people demand these high qualities to represent them in the national legislature....

If the next centennial does not find us a great nation...it will be because those who represent the enterprise, the culture, and the morality of the nation do not aid in controlling the political forces.

In 1876, James A. Garfield concluded a letter to a friend, showing his submission to the death of his little son, Edward:

In the hope of the Gospel, which is so precious in this hour of affliction, I am affectionately your brother in Christ.

In 1880, James A. Garfield was elected U. S. Senator from Ohio, but before he could take office he was nominated for President in a truly unusual turn of circumstances. He was asked to give the nomination speech for John Sherman at the opening of the Republican Convention in 1880, but his speech received such a standing ovation, that the convention decided to nominate him instead of John Sherman. He went on to be elected the 20th President of the United States.

On Friday, March 4, 1881, in his Inaugural Address, President James Abram Garfield stated:

Before continuing the onward march let us pause on this height for a moment to strengthen our faith and renew our hope....

The emancipated race has already made remarkable progress. With unquestioning devotion to the Union, with a patience and gentleness not born of fear, they have "followed the light as God gave them to see the light."...

Let our people find a new meaning in the divine oracle which declares that "a little child shall lead them," for our own little children will soon control the destinies of the Republic. My countrymen, we do not now differ in our judgement concerning the controversies of past generations, and fifty years hence our children will not be divided in their opinions concerning our controversies. They will surely bless their fathers and their fathers' God that the Union was preserved, that slavery was overthrown, and that both races were made equal before the law....

Above all, upon our efforts to promote the welfare of this great people and their Government I reverently invoke the support and blessings of Almighty God.

President James A. Garfield wrote:

The world's history is a Divine poem, of which the history of every nation is a canto, and every man a word. Its strains have been pealing along down the

centuries, and though there have been mingled the discords of warring cannons and dying men, yet to the Christian philosopher and historian - the humble listener - there has been a Divine melody running through the song which speaks of hope and halcyon days to come.

On Saturday, July 2, 1881, after having been in office only 4 months, President Garfield was shot in the back while in the Washington, D.C., railroad station. He died a few months later on September 19, 1881. On September 20, 1881, from Long Branch, N.J., Secretary of State James G. Blaine sent an announcement to James Russell Lowell, U.S. Minister in London:

James A. Garfield, President of the United States, died at Elberon, N.J., last night at ten minutes before 11 o'clock. For nearly eighty days he suffered great pain, and during the entire period exhibited extraordinary patience, fortitude, and Christian resignation. Fifty millions of people stand as mourners by his bier.

On February 27, 1882, Secretary of State James G. Blaine delivered a eulogy on President Garfield:

With unfailing tenderness he took leave of life. Above the demoniac hiss of the assassin's bullet he heard the voice of God. With simple resignation he bowed to the Divine decree.

Belknap, George Eugene (1832-1903), was a U.S. Navy Commodore, 1885; and Rear Admiral, 1889. He declared:

No nation can materially enlarge her borders and rise to great ascendancy except on the basis of Christianity and its revealed Word. In such ferment of unrest, such tumult of change, the old religions will surely give way to the power of the Cross.

The Light of the World will irradiate those fair lands. The utterly indifferent temperature of the Chinese conduces to this ambition of Japan, and so surely as she accomplishes her lofty ambition, so surely will the Cross of our Saviour be uplifted over it all in all the significance of its power.

As an eye-witness, I assert it to be a fact beyond contradiction that there is not an official, or any other person, from emperors, down to the lowest coolies in China and Japan, who are not indebted every day to the work of our American Missionaries.

Walker, William (1833), of the Wyandot Indian tribe, wrote a letter to the Christian Advocate & Journal. He described his encounter with four Indians, one of the Flathead tribe and three of the Nez Percés tribe. They had traveled 3,000 miles to St. Louis, Missouri, because they heard that:

The white people away toward the rising sun had been put in possession of the true mode of worshipping the Great Spirit; they had a Book containing directions.

Harrison, Benjamin (August 20, 1833-March 13, 1901), was the 23rd President of the United States, 1889-93; married Mary Scott Lord Dimmick, 1896, after the death of his first wife; U.S. Senator, 1881-87; Chairman of the Indiana delegations to the Republican National Conventions, 1880, 1884; member of the Mississippi River Commission, 1879, appointed by President Hayes; Brigadier General, 1865, during the Civil War; Colonel of the 70th Regiment of Indiana Volunteers, 1862, taking part in the Atlanta campaign with General Sherman; appointed elder of the Presbyterian Church, 1861; Indiana State Supreme Court Reporter, 1860-62; Secretary of the Republican State Central Committee of Indiana, 1858; City Attorney, 1857-61; Commissioner for the Court of Claims, 1855; admitted to the bar, 1853; married Caroline "Carrie" Lavinia Scott, 1853; graduated from Miami University, Ohio, 1852; and grandson of the 9th President, William Henry Harrison, and great-grandson of the signer of the Declaration of Independence, Benjamin Harrison.

While Colonel of the Seventieth Indiana Infantry Regiment during the Civil War, Benjamin Harrison wrote to his wife, Carrie:

I hope you all remember us at home and that many prayers go up to God daily for my Regiment and for me. Ask Him for me in prayer, my dear wife, first that He will enable me to bear myself as a good soldier of Jesus Christ; second that He will give me valor and skill to conduct myself so as to honor my country and my friends, and lastly, if consistent with His holy will, I may be brought "home again" to the dear loved ones, if not that the rich consolation of His grace may be made sufficient for men and for those who survive. . . .

After the war, Benjamin Harrison resumed serving as a reporter for the Supreme Court. He then became a successful lawyer, being a member of the firm Porter, Harrison and Fishback, and later of Harrison, Miller and Elam. A strong Republican party leader, he campaigned for President Grant in 1868 and 1872; and President Garfield, 1880. In 1881, Benjamin Harrison was elected a U.S. Senator from Indiana, and in 1888 he was nominated for the Presidency at the Republican National Convention in Chicago.

On Monday, March 4, 1889, in his Inaugural Address, President Benjamin Harrison stated:

Entering thus solemnly into covenant with each other, we may reverently invoke and confidently extend the favor and help of Almighty God - that He will give to me wisdom, strength, and fidelity, and to our people a spirit of fraternity and a love of righteousness and peace. . . .

No other people have a government more worthy of their respect and love or a land so magnificent in extent, so pleasant to look upon, and so full of generous suggestion to enterprise and labor.

God has placed upon our head a diadem and has laid at our feet power and wealth beyond definition or calculation.

But we must not forget that we take these gifts upon the condition that justice and mercy shall hold the reins of power and the upward avenues of hope shall be free to all people.

American Quotations.txt

On Thursday, April 4, 1889, President Benjamin Harrison issued a Proclamation of a National Day of Prayer and Thanksgiving, in honor of the Centennial of George Washington's Presidential Inauguration:

A hundred years have passed since the Government which our forefathers founded was formally organized. At noon on the 30th day of April, 1789, in the city of New York, and in the presence of an assemblage of the heroic men whose patriotic devotion had led the colonies to victory and independence, George Washington took the oath of office as Chief Magistrate of the new-born Republic. This impressive act was preceded at 9 o'clock in the morning in all the churches of the city by prayer for God's blessing on the Government and its first President.

The centennial of this illustrious event in our history has been declared a general holiday by act of Congress, to the end that the people of the whole country may join in commemorative exercises appropriate to the day.

In order that the joy of the occasion may be associated with a deep thankfulness in the minds of the people for all our blessings in the past and a devout supplication to God for their gracious continuance in the future, the representatives of the religious creeds, both Christian and Hebrew, have memorialized the Government to designate an hour for prayer and thanksgiving on that day.

Now, therefore, I, Benjamin Harrison, President of the United States of America, in response to this pious and reasonable request, do recommend that on Tuesday, April 30, at the hour of 9 o'clock in the morning, the people of the entire country repair to their respective places of divine worship to implore the favor of God that the blessings of liberty, prosperity, and peace may abide with us as a people, and that His hand may lead us in the paths of righteousness and good deeds.

In witness whereof I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done in the city of Washington, this 4th day of April, A.D. 1889, and of the Independence of the United States the one hundred and thirteenth. Benj. Harrison.

By the President: James G. Blaine, Secretary of State.

On Friday, June 7, 1889, from his Executive Mansion, President Benjamin Harrison wrote:

In November, 1862, President Lincoln quoted the words of Washington to sustain his own views, and announced in a general order that -

"The President, Commander in Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will demand that Sunday labor in the Army and Navy be reduced to the measure of strict

necessity."

The truth so concisely stated can not be too faithfully regarded, and the pressure to ignore it is far less now than in the midst of war. To recall the kindly and considerate spirit of the orders issued by these great men in the most trying times of our history, and to promote contentment and efficiency, the President directs that Sunday-morning inspection will be merely of the dress and general appearance, without arms; and the more complete inspection under arms, with all men present, as required in paragraph 950, Army Regulations, 1889, will take place on Saturday. Benj. Harrison.

By the President: Ronald Proctor, Secretary of War.

On November 1, 1889, President Benjamin Harrison issued a Proclamation of a National Day of Thanksgiving and Prayer:

A highly favored people, mindful of their dependence on the bounty of Divine Providence, should seek fitting occasion to testify gratitude and ascribe praise to Him who is the author of their many blessings. It behooves us, then, to look back with thankful hearts over the past year and bless God for His infinite mercy in vouchsafing to our land enduring peace, to our people freedom from pestilence and famine, to our husbandmen abundant harvests, and to them that labor a recompense of their toil.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do earnestly recommend that Thursday, the 28th day of this present month of November, be set apart as a day of national thanksgiving and prayer, and that the people of our country, ceasing from the cares and labors of their working day, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way and made our paths the paths of peace, beseeching Him to bless the day to our present and future good, making it truly one of thanksgiving for each reunited home circle as for the nation at large.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 1st day of November, A.D. 1889, and of the Independence of the United States the one hundred and fourteenth. Benj. Harrison.

By the President: James G. Blaine, Secretary of State.

On December 3, 1889, from his Executive Mansion in Washington, President Benjamin Harrison wrote his First Annual Message:

The recommendations of this international conference of enlightened statesmen will doubtless have the considerate attention of Congress and its cooperation in the removal of unnecessary barriers to beneficial intercourse between the nations of America.

But while the commercial results which it is hoped will follow this conference are worthy of pursuit and of the great interests they have excited, it is believed that the crowning benefit will be found in the

better securities which may be devised for the maintenance of peace among all American nations and the settlement of all contentions by methods that a Christian civilization can approve.

On February 10, 1890, in a Proclamation regarding the Sioux Nation of Indians in Dakota, President Benjamin Harrison stated:

It is therein provided that if any land in said Great Sioux Reservation is occupied and used by any religious society at the date of said act for the purpose of missionary or educational work among the Indians, whether situated outside of or within the limits of any of the separate reservations, the same, not exceeding 160 acres in any one tract, shall be granted to said society for the purposes and upon the terms and conditions therein named.

On November 8, 1890, President Benjamin Harrison issued a Proclamation of a National Day of Prayer and Thanksgiving:

By the grace and favor of Almighty God the people of this nation have been led to the closing days of the passing year, which has been full of the blessings of peace and the comforts of plenty. Bountiful compensation has come to us for the work of our minds and of our hands in every department of human industry.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do hereby appoint Thursday, the 27th day of the present month of November, to be observed as a day of prayer and thanksgiving; and I do invite the people upon that day to cease from their labors, to meet in their accustomed houses of worship, and to join in rendering gratitude and praise to our beneficent Creator for the rich blessings He has granted to us as a nation and in invoking the continuance of His protection and grace for the future. I commend to my fellow-citizens the privilege of remembering the poor, the homeless, and the sorrowful. Let us endeavor to merit the promised recompense of charity and the gracious acceptance of our praise.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 8th day of November, A.D. 1890, and of the Independence of the United States the one hundred and fifteenth. Benj. Harrison.

By the President: James G. Blaine, Secretary of State.

On November 13, 1891, President Benjamin Harrison issued a Proclamation of a National Day of Joyful Thanksgiving:

It is a very glad incident of the marvelous prosperity which has crowned the year now drawing to a close that its helpful and reassuring touch has been felt by all our people. It has been as wide as our country, and so special that every home has felt its comforting influence. It is too great to be the work of man's power and too particular to be the device of his mind. To God, the beneficent and all-wise, who makes the labors of men to be fruitful, redeem their losses

by His grace, and the measure of whose giving is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this favored nation are justly due.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do hereby appoint Thursday, the 26th day of November present, to be a day of joyful thanksgiving to God for the bounties of His providence, for the peace in which we are permitted to enjoy them, and for the preservation of those institutions of civil and religious liberty which He gave our fathers the wisdom to devise and establish and us the courage to preserve. Among the appropriate observances of the day are rest from toil, worship in the public congregations, the renewal of family ties about our American firesides, and thoughtful helpfulness toward those who suffer lack of the body or of the spirit.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 13th day of November, A.D. 1891, and of the Independence of the United States the one hundred and sixteenth. Benj. Harrison.

By the President: James G. Blaine, Secretary of State.

On Wednesday, December 9, 1891, in his Third Annual Message, President Benjamin Harrison commented:

This Government has found occasion to express in a friendly spirit, but with much earnestness, to the Government of the Czar its serious concern because of the harsh measures now being enforced against the Hebrews in Russia. By the revival of anti-semitic laws, long in abeyance, great numbers of those unfortunate people have been constrained to abandon their homes and leave the Empire by reason of the impossibility of finding subsistence within the pale to which it is sought to confine them. The immigration of these people to the United States - many other countries being closed to them - is largely increasing and is likely to assume proportions which may make it difficult to find home and employment for them here and to seriously affect the labor market. It is estimated that over 1,000,000 will be forced from Russia within a few years.

The Hebrew is never a beggar; he has always kept the law - life by toil - often under severe and oppressive civil restrictions. It is also true that no race, sect, or class has more fully cared for its own than the Hebrew race...

This consideration, as well as the suggestion of humanity, furnishes ample ground for the remonstrances which we have presented to Russia...

The Attorney General and also the Commissioners of the District of Columbia call attention to the defectiveness and inadequacy of the laws relating to crimes against chastity in the District of Columbia. A stringent code upon this subject has been provided by Congress for Utah, and it is a matter of surprise that the needs of this District should have been so long overlooked.

American Quotations.txt

On January 5, 1892, from his Executive Mansion, President Benjamin Harrison wrote to the Senate and House of Representatives:

The famine prevailing in some of the Provinces of Russia is so severe and widespread as to have attracted the sympathetic interest of a large number of our liberal and favored people. In some of the great grain-producing States of the West movements have already been organized to collect flour and meal for the relief of these perishing Russian families, and the response has been such as to justify the belief that a ship's cargo can very soon be delivered at the seaboard through the generous cooperation of the transportation lines. It is most appropriate that a people whose storehouses have been so lavishly filled with all the fruits of the earth by the gracious favor of God should manifest their gratitude by large gifts to His suffering children in other lands.

On March 24, 1892, from his Executive Mansion, President Benjamin Harrison sent the request to Congress:

The parade of the survivors of our great armies [of the Civil War] upon Pennsylvania avenue will bring vividly back to us those joyful momentous days when the great victorious armies of the East and of the West marched through the streets of Washington in high parade and were received by our citizens with joyful acclaim. It seems to me that it will be highly appropriate for Congress suitably to aid in making this demonstration impressive and in extending to those soldiers whose lives a beneficent Providence has prolonged an opportunity to see in the security and peace, development and prosperity, which now so happily pervade the national capital the fruits of their sacrifice and valor.

On July 21, 1892, President Harrison stated in a Proclamation of the National Observance of the Four Hundredth Anniversary of the Discovery of America by Columbus:

Now, therefore, I, Benjamin Harrison, President of the United States of America, in pursuance of the aforesaid joint resolution, do hereby appoint Friday, October 21, 1892, the four hundredth anniversary of the discovery of America by Columbus, as a general holiday for the people of the United States. On that day let the people, so far as possible, cease from toil and devote themselves to such exercises as may best express honor to the discover and their appreciation of the great achievements of the four completed centuries of American life.

Columbus stood in his age as the pioneer of progress and enlightenment. The system of universal education is in our age the most prominent and salutary feature of the spirit of enlightenment, and it is peculiarly appropriate that the school be made by the people the center of the day's demonstration. Let the national flag float over every schoolhouse in the country and the exercises be such as shall impress upon our youth the patriotic duties of American citizenship.

American Quotations.txt

In churches and in other places of assembly of the people let there be expressions of gratitude to Divine Providence for the devout faith of the discoverer and for the divine care and guidance which has directed our history and so abundantly blessed our people.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 21st day of July, A.D. 1892, and of the Independence of the United States the one hundred and seventeenth. Benj. Harrison.

By the President: John W. Foster, Secretary of State.

On November 4, 1892, President Benjamin Harrison issued a Proclamation of a National Day of Thanksgiving:

The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our door; He has given us more love for the free civil institutions in the creation of which His directing providence was so conspicuous; He has awakened a deeper reverence for law; He has widened our philanthropy by a call to succor the distress in other lands; He has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute His great and benevolent designs for our country; He has given us great increase in material wealth and a wide diffusion of contentment and comfort in the homes of our people; He has given His grace to the sorrowing.

Wherefore, I, Benjamin Harrison, President of the United States, do call upon all our people to observe, as we have been wont, Thursday, the 24th day of this month of November, as a day of thanksgiving to God for His mercies and of supplication for His continued care and grace.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 4th day of November, 1892, and of the Independence of the United States the one hundred and seventeenth. Benj. Harrison.

By the President: John W. Foster, Secretary of State.

On January 18, 1893, from his Executive Mansion in Washington, D. C., President Benjamin Harrison wrote:

To the people of the United States:

The death of Rutherford B. Hayes, who was President of the United States from March 4, 1877, to March 4, 1881, at his home in Fremont, Ohio, at 11 p.m. yesterday, is an event the announcement of which will be received with very general and very sincere sorrow. His public service extended over many years and over a wide range of official duty. He was a patriotic citizen, a lover of the flag and of our free institutions, an industrious and conscientious civil officer, a soldier of dauntless courage, a loyal comrade and friend, a sympathetic and helpful neighbor, and the honored head of a happy Christian home.

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President Benjamin Harrison, who was a Presbyterian, once wrote to his son, Russell Benjamin Harrison (1854-1936):

It is a great comfort to trust God - even if His providence is unfavorable. Prayer steadies one, when he is walking in slippery places - even if things asked for are not given.

Baring-Gould, Sabine (1834-1924), was an American songwriter. In 1864, during the critical period of the Civil War, he wrote a song underscoring the spiritual battle each individual is engaged in, entitled Onward, Christian Soldiers:

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!

Acton, John Emerich Edward Dalberg, Lord (January 10, 1834-June 19, 1902), was an English historian. He was a member of the House of Commons, 1859-65; was editor of the journal Rambler, 1859-64. He served as Regius Professor of Modern History at Cambridge University and as editor of the massive Cambridge Modern History, 1899-1900. His works include: The History of Freedom in Antiquity, 1877; The History of Freedom in Christianity, 1877; and Democracy in Europe, 1878.

In 1877, Lord Acton declared concerning liberty:

That great political idea, sanctifying freedom and consecrating it to God, teaching men to treasure the liberties of others as their own, and to defend them for the love of justice and charity more than as a claim of right, has been the soul of what is great and good in the progress of the last two hundred years.

In a letter to Bishop Mandell Creighton, dated April 5, 1881, Lord Acton wrote:

All power tends to corrupt and absolute power corrupts absolutely.

Bartholdi, Frederic Auguste (April 2, 1834-October 4, 1904), was the French sculptor who designed and constructed The Statue of Liberty. Given by France to the United States, July 4, 1884, it has become a symbol of freedom throughout the world. The largest of its kind, the statue weighs 450,000 pounds and stands 305 feet above the base of the pedestal. It is supported by a steel structure built by Gustave Eiffel. Frederic Auguste Bartholdi wrote:

The statue was born for this place which inspired its conception. May God be pleased to bless my efforts and my work, and to crown it with success, the duration and the moral influence which it ought to have.

Browne, Charles Farrar (April 26, 1834-March 6, 1867) was an American writer and humorist. He wrote for the Cleveland Plain Dealer, where he created the popular character "Artemus Ward," a traveling showman. Writing as Artemus Ward, Browne composed

satirical letters of comment on American life and politics. These contained intentional misspellings and puns which delighted readers. In 1859 Browne wrote for *Vanity Fair*, and in 1862 he published his work, *Artemus Ward: His Book*, in which he gave advice, such as:

Always live within your income, even if you have to borrow money to do it.

Charles Browne toured extensively speaking at pro-Union events. Abraham Lincoln was so taken by his essay, entitled, "Outrage," that he read it to his cabinet in 1862. Charles Browne stated:

We can't all be Washington, but we can all be patriots and behave ourselves in a humane and Christian manner.

Cockrell, Francis Marion (October 1, 1834-December 13, 1915), was a U.S. Senator from Missouri. In 1875, at the beginning of his five consecutive terms, 1875-1910, he stated:

Christianity is a reality, not an appearance. Were it a myth devised by cunning impostors, it would have come to naught before this. It has done more to fraternize the races than all human systems of religion together. The Bible is supreme over all books. Beside it there is none other. Its Divine truths meet the wants of a world-wide humanity.

Beaumont, Gustave de (1835), a French historian, published his work in Paris entitled, *Marie ou l'Esclavage aux E'tas-Unis*. In this work he documented his travels in America with Alexis de Tocqueville, May 1831-February 1832. He was commissioned by the French Government to study the American prisons, democracy, and religion.

In his work, *Marie ou l'Esclavage aux E'tas-Unis*, 1835, Gustave de Beaumont reported:

The principal established religious sects in North America are the Methodists, Anabaptists, Catholics, Presbyterians, Episcopalians, Quakers or Friends, Universalists, Congregationalists, Unitarians, Dutch Reformed, German Reformed, Moravians, Evangelical Lutherans, etc.

The Anabaptists are divided into Calvinists, Dunkers, etc. The most populous Protestant group is that of the Methodists; it numbered 550,000 members at the beginning of the year 1834. There are no exact figures for the other communions.

Religion in America is not only a moral institution but also a political institution. All of the American constitutions exhort the citizens to practice religious worship as a safeguard both to good morals and to public liberties. In the United States, the law is never atheistic...

All of the American constitutions proclaim freedom of conscience and the liberty and equality of all the confessions.

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The constitution of Massachusetts proclaims the freedom of the various faiths in the sense that it does not wish to persecute any of them; but it recognizes within the state only Christians and protects only the Protestants.

Maryland's constitution also declares that all of the faiths are free, and that no one is forced to contribute to the maintenance of a particular church. However, it gives the legislature the right to establish a general tax, according to the circumstances, for the support of the Christian religion.

The constitution of Vermont recognizes only the Christian faiths, and says specifically that every congregation of Christians should celebrate the Sabbath or the Lord's Day, and observe the religious worship which seems to it most pleasing to the will of God, manifested by revelation.

Sometimes the American constitutions offer religious bodies some indirect assistance: thus, Maryland law declares that, to be admitted to public office, it is necessary to be a Christian. The Pennsylvania constitution requires that one believe in the existence of God and in a future life of punishment or rewards.

There is no political ceremony in America that does not begin with a pious invocation. I have seen a meeting of the Senate in Washington open with a prayer, and the anniversary festival of the Declaration of Independence consists, in the United States, of an entirely religious ceremony.

I have just indicated how the law, which recognizes neither the authority nor the existence of clergy, confirms the power of religion.

I shall add that the religious sects, which remain strangers to party activity, are far from showing themselves indifferent to political interests and to the government of the country.

They all take a lively interest in the maintenance of American institutions through the voice of their ministers in the sacred pulpit and even in the political assemblies. In America, Christian religion is always at the service of freedom.

It is a principle of the United States legislature that, to be good citizen, it is necessary to be religious; and it is a no less well-established rule that, to fulfill one's duty toward God, it is necessary to be a good citizen.

Although not all American state constitutions impose religious beliefs and the practice of faith as a condition of political privileges, there is not a single state where public opinion and the customs of the inhabitants do not forcefully constrain an obligation to these beliefs.

In general, anyone who adheres to one of the religious sects, whose number is immense in the United States, enjoys all of his social and political rights in peace.

But the man who would claim to have neither a church nor religious beliefs would not only be excluded from all civil employment and from all political offices, voluntary or salaried, but, furthermore, would be an object of moral persecution of all kinds.

No one would care to have any social relations with him, even less to contract family ties; no one would buy from him or sell to him. No one in the United States believes that a man without religion could be an honest man.

Twain, Mark (November 30, 1835-April 21, 1910), a river measurement meaning "two fathoms deep," was the pen name of Samuel Langhorne Clemens. Growing up along the Mississippi River in Hannibal, Missouri, he left school at age 12, when his father died. Becoming a printer's apprentice, he worked briefly for his brother Orion Clemens, who owned a newspaper. For the next several years, he was a "tramp printer," working and writing in St. Louis, New York City, Philadelphia, Cincinnati, and numerous smaller cities.

In 1857-61, as an apprentice Mississippi river pilot, he acquired his pen name from an old steamboat pilot who had died, named Isaiah Sellers, known for writing articles in a New Orleans newspaper and signing them "Mark Twain." The onset of the Civil War virtually halted all river traffic, so Twain joined the Confederate Army as a lieutenant. After two weeks' service, he managed to get himself discharged and headed out to Nevada to work for his brother Orion, who had become the Secretary to the Governor of the Nevada Territory. After a futile attempt at mining, he took a job, in 1862, as a reporter in Virginia City, Nevada, using the name "Mark Twain" for the first time.

After a few years, Mark Twain moved to San Francisco, where he wrote his first popular story entitled, "The Celebrated Jumping Frog of Calaveras County." He then began voyaging, particularly in the Mediterranean Sea and Palestine, where he wrote *The Innocents Abroad*. While on this trip, he fell in love with the picture of a companion's sister, Olivia Langdon of Elmira, New York. Immediately upon his return, he met and married her, and, under her encouragement, his writing style greatly improved.

In 1870, they moved from Buffalo, N.Y., to Hartford, Conn., where his attempt at a publishing and typesetting business failed. He paid off his debts by conducting a lecture tour across America, then moved to Europe. After several years, they returned back to the United States, settling in Redding, Conn. In later years, his increased public success was offset by the tragedy of nearly all his family members dying before him.

The many novels written by Mark Twain include: *The Adventures of Huckleberry Finn*, 1884; *The Adventures of Tom Sawyer*, 1876; *Life on the Mississippi*, 1883; *The Prince and the Pauper*, 1882; *A Connecticut Yankee at King Arthur's Court*, 1889; *Joan of Arc*, 1896; and many more. In the midst of cynics who doubted the authenticity of Scripture, Mark Twain remarked:

If the Ten Commandments were not written by Moses, then they were written by another fellow of the same name.

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In his work *Innocents Abroad*, 1869, which solidly established his reputation as a writer, Mark Twain wrote:

It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible....

Who taught these ancient writers the simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his book; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view.

We dismounted on those shores which the feet of the Saviour had made holy ground.... We left Capernaum behind us. It was only a shapeless ruin. It bore no semblance to a town. But, all desolate and unpeopled as it was, it was illustrious ground. From it sprang that tree of Christianity whose broad arms overshadow so many distant lands today. Christ visited his old home at Nazareth, and saw His brothers Joses, Judas, James, and Simon....

Who wonders what passed in their minds when they saw this brother (who was only a brother to them, however He might be to others a mysterious stranger; who was a God, and had stood face to face with God above the clouds) doing miracles, with crowds of astonished people for witnesses?

One of the most astonishing things that has yet fallen under our observation is the exceedingly small portion of the earth from which sprang the new flourishing plant of Christianity. The longest journey our Saviour ever performed was from here to Jerusalem - about one hundred to one hundred and twenty miles.... Leaving out two or three short journeys, He spent His life, preaching His Gospel, and performing His miracles, within a compass no larger than an ordinary county of the United States....

In the starlight, Galilee has no boundaries but the broad compass of the heavens, and is a theatre meet for great events; meet for the birth of a religion able to save the world; and meet for the stately figure appointed to stand upon its stage and proclaim high decrees.

In *The Adventures of Tom Sawyer*, 1876, chapter 13, Mark Twain wrote:

There was no getting around the stubborn fact that taking sweetmeats was only "hooking," while taking bacon and hams and such valuables was plain simple stealing - and there was a command against that in the Bible. So they inwardly resolved that so long as they remained in the business, their piracies should not again be sullied with the crime of stealing.

In *The Tragedy of Pudd'nhead Wilson*, 1894, Mark Twain penned:

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Adam and Eve had many advantages, but the principal one was that they escaped teething.

Adam was but human - this explains it all. He did not want the apple for the apple's sake, he wanted it because it was forbidden.

Whoever has lived long enough to find out what life is, knows how deep a debt of gratitude we owe to Adam, the first great benefactor of our race. He brought death into the world.

It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either of them.

Mark Twain quipped:

The calm confidence of a Christian with four aces.

When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years.

From Albert Bigelow Paine's Mark Twain, 1912, Mark Twain is quoted as saying:

As out of place as a Presbyterian in Hell.

From Bernard DeVoto's Mark Twain in Eruption, 1940, Mark Twain is quoted as saying:

I believe that our Heavenly Father invented man because he was disappointed with the monkey.

Brooks, Phillips (December 13, 1835-January 23, 1893), was an American writer and speaker. He attended Harvard while James Russell Lowell, Oliver Wendell Holmes and Henry Wadsworth Longfellow taught there. He pastored in Philadelphia before becoming the rector of Trinity Church in Boston, and later the bishop of the Protestant Episcopal Church in Massachusetts. In 1867, he wrote the song, O Little Town of Bethlehem:

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

In his sermon Going Up to Jerusalem, Phillips Brooks wrote:

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.

Phillips Brooks reasoned:

I do not know how a man can be an American, even if he is not a Christian, and not catch something with regard to God's purpose as to this great land.

Texas Declaration of Independence (March 2, 1836):

UNANIMOUS
DECLARATION OF INDEPENDENCE
BY THE
DELEGATES OF THE PEOPLE OF TEXAS
IN GENERAL CONVENTION
AT THE TOWN OF WASHINGTON.
ON THE SECOND DAY OF MARCH, 1836.

When a government has ceased to protect the lives, liberty, and property of the people, from whom its legitimate powers are derived, and for the advancement of whose happiness it was instituted; and so far from being a guarantee for their inestimable and inalienable rights, becomes an instrument in the hands of evil rulers for their oppression....

In such a crisis... the inherent and inalienable right of the people to appeal to first principles, and take their political affairs into their own hands in extreme cases, enjoins it as a right towards themselves and a sacred obligation to their posterity to abolish such government, and create another in its stead, calculated to rescue them from impending dangers, and to secure their welfare and happiness....

The late changes made in the government by General Antonio Lopez Santa Ana, who having overturned the constitution of his country, now offers, as the cruel alternative, either abandon our homes acquired by so many privations, or submit to the most intolerable of all tyranny, the combined despotism of the sword and the priesthood....

It denies us the right of worshipping the Almighty according to the dictates of our own conscience, by the support of a National Religion, calculated to promote the temporal interest of its human functionaries, rather than the glory of the true and living God.

It has demanded us to deliver up our arms, which are essential to our defence - the rightful property of freemen - and formidable only to tyrannical governments....

It has, through its emissaries, incited the merciless savage, with the tomahawk and scalping knife, to massacre the inhabitants of our defenseless frontiers....

We, therefore, the delegates, with plenary powers, of the people of Texas... DECLARE, that our political connection with the Mexican nation has forever ended, and that the people of Texas, do now constitute a FREE, SOVEREIGN, and INDEPENDENT REPUBLIC...

Conscious of the rectitude of our intentions, we fearlessly and confidently commit the issue to the decision of the Supreme Arbiter of the destinies of nations.

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Venable, William Henry (April 29, 1836-July 6, 1920), in Johnny Appleseed, st. 25, wrote:

Remember Johnny Appleseed,
All ye who love the apple;
He served his kind by word and deed,
In God's grand greenwood chapel.

Arkansas, State of (June 15, 1836), was the 25th State admitted to the Union. The Constitution of the State of Arkansas, adopted October 30, 1874, stated:

Preamble. We, the people of the State of Arkansas, grateful to Almighty God for the privilege of choosing our own form of government, for our civil and religious liberty, and desiring to perpetuate its blessings and secure the same to ourselves and posterity, do ordain and establish this Constitution.

Article II, Section 24. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.

Article II, Section 25. Religion, morality and knowledge being essential to good government, the General Assembly shall enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship.

Article II, Section 26. No religious test shall ever be required of any person as a qualification to vote or hold office, nor shall any person be rendered incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths or affirmations.

Article XIX, Section 1. No person who denies the being of a God shall hold office in the civil departments of this State, nor be competent to testify as a witness in any court.

Article XIX, Section 14. No lottery shall be authorized by this State, nor shall the sale of lottery tickets be allowed.

Merritt, Wesley (June 16, 1836-1910), was a Major General in the Union Army during the Civil War. He was the superintendent of the U. S. Military Academy at West Point, 1882-87, and Commander of the first Philippine expedition to occupy Manila in August of 1898. He expressed:

The principles of life as taught in the Bible, the inspired Word, and exemplified in the matchless Life of Him "who spake as never man spake," are the rules of moral action which have resulted in civilizing the world.

The testimony of great men, like Gladstone and his fellow statesmen; like Havelock and his fellow soldiers, who have made the teachings of the Scriptures their rule of conduct in life, are wonderful helps to men of lesser note

and smaller intellectual and moral powers. One example, even of the smallest of these, more than offsets the efforts of an hundred unbelievers in active opposition.

They are the worthy followers of the religion of the Bible, and in their daily lives interpret the inimitable example and Divine precepts of the Son of God, our Saviour.

Jones, John William (September 25, 1836-1909), was a Confederate Chaplain during the Civil War, serving in Robert E. Lee's Army of Northern Virginia. He was instrumental in the numerous revivals that swept through troops, resulting in over 100,000 conversions. Chaplain J. William Jones had been ordained a Baptist missionary and was preparing to leave for China when the war broke out. He enlisted as a private in the Confederate Army and within a year began serving as a chaplain. His reports of the ongoing revival that he had witnessed among the Confederate troops are recorded in his work, *Christ in the Camp*, published in 1887:

Any history of this army which omits an account of the wonderful influence of religion upon it - which fails to tell how the courage, discipline, and morale was influenced by the humble piety and evangelical zeal of many of its officers and men - would be incomplete and unsatisfactory.

It is believed that no army in the world's history ever had in it so much of genuine, devout piety, so much of active work for Christ, as the Army of Northern Virginia, under the command of our noble Christian leader.

On the bloody campaign from the Rapidan to Cold Harbor in 1864, when the army was constantly in the trenches or on the march, and fought almost daily, Bryan's Georgia Brigade had a season of comparative repose, while held in reserve, when they had from three to five [religious] meetings a day, which resulted in about fifty professions of conversions, most of whom... [were] baptized in a pond which was exposed to the enemy's fire, and where several men were wounded while the ordinance was being administered.

Chaplain Jones wrote of a Captain in the Georgia Brigade who was converted at one of the prayer meetings. The Captain professed publicly:

Men, I have led you into many a battle... Alas! I have (also) led you into all manner of wickedness and vice... I have enlisted under the banner of the Cross, and mean, by God's help, to prove a faithful soldier of Jesus... I call upon you, my brave boys, to follow me, as I shall try to follow "the Captain of our salvation."

Chaplain Jones records that one evening General Stonewall Jackson had discussed strategies with his generals. As they left the meeting, A.P. Hill remarked to Richard Ewell, "Well, I suppose Jackson wants time to pray over it." Later Richard Ewell found General Jackson on his knees fervently praying for guidance, and exclaimed, "If that is religion, I must have it."

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August 21, 1863, had been declared a Day of Fasting, Humiliation and Prayer for the South. Chaplain J. William Jones took note of the response:

I can never forget the effect produced by the reading of this order. . . . A precious revival was already in progress in many of the commands. . . . The work of grace among the troops widened and deepened and went gloriously on until over fifteen thousand of the soldiers of Lee's army professed repentance toward God and faith in Jesus Christ as a personal Saviour.

Chaplain J. William Jones had visited General Robert E. Lee's tent, along with Chaplain B. T. Lacey, who was Stonewall Jackson's Chaplain. They told the General that he was being prayed for by all the chaplains. As Jones recorded, tears came to General Lee's eyes as he said:

Please thank them for that, sir - I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all of the prayers they can offer me.

After the war, Robert E. Lee accepted the invitation to serve as the President of Washington College. In 1869, he invited his former chaplain, John William Jones, to address the student body. Afterward he said:

Our great want is a revival which shall bring these young men to Christ. We poor sinners need to come back from our wanderings to seek pardon through the all-sufficient merits of our Redeemer. And we need to pray earnestly for the power of the Holy Spirit to give us a precious revival in our hearts and among the unconverted.

Michigan, State of (January 26, 1837), was the 26th State admitted to the Union. On August 7, 1789, President George Washington signed into law an Act of Congress which prohibited slavery from entering the territory, entitled "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," Article VI. Congress enabled the establishment of the government of Illinois, provided it followed the general tenets of the Northwest Ordinance of 1787.

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected: to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the

original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

The Constitution of the State of Michigan, adopted 1908, stated:

Preamble. We, the people of the State of Michigan, grateful to Almighty God for the blessings of freedom... establish this Constitution.

Article II, Section 3. Every person shall be at liberty to worship God according to the dictates of his own conscience.

Article XI, Section 1. Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.

Moody, Dwight Lyman (February 5, 1837-December 22, 1899), was an American evangelist. He held crusades in the United States and Great Britain, with the hymn writer Ira D. Sankey. He founded the Moody Bible Institute in Chicago, 1899, and several other schools. On June 1, 1899, in the last call he issued, Dwight L. Moody stated:

Dear Friends and Fellow-workers:

The seventeenth General Conference of Christian Workers will be held at Northfield, August 1st to 20th, and all of God's people who are interested in the study of His Word, in the development of their own Christian lives, in a revival of the spiritual life of the Church, in the conversion of sinners, and in the evangelization of the world, are cordially invited to be present.

I am glad to send out this invitation to my fellow-workers because I believe that such a gathering was never more needed than this year. Many thoughtful men have come to feel strongly that the hope of the Church to-day is in a deep and wide-spread revival. We are confronted with difficulties that can be met in no other way. The enemy has come in like a flood - it is time for those who believe in a supernatural religion to look to God to lift up a standard against him. Oh, for a revival of such power that the tide of unbelief and worldliness that is sweeping in upon us shall be beaten back; that every Christian shall be lifted to a higher level of life and power, and multitudes of perishing souls be converted to God! Why not? God's arm is not shortened, nor His ear heavy. I believe the sound of the going in the tops of the mulberry trees may already be heard.

The history of revivals proves that such a work

must begin at the house of God. Who can doubt that if somehow the Church could be thoroughly aroused - not a mere scratching of the surface of emotions, but a deep heart-work that shall make us right with God and clothe us with power in prayer and service - the last months of this century would witness the mightiest movements of the Holy Spirit since Pentecost? The whole aim of this conference is to help bring this about.

Why need any pastor or church fail to share in the blessing? How sad the experience of that worker who sees others greatly used in such a movement and himself passed by - other fields rejoicing with the joy of harvest while his still lies barren and unfruitful! It need not be so. Let us break up our fallow ground, seek a fresh anointing of the Holy Spirit, and them move forward, expecting great things of God.

We are to have with us some of the most widely known teachers of this country and England - men on whose labors God has already set His seal. There will be the great help that comes from close contact with hundreds of earnest men and women, almost all of them engaged in some form of Christian work. The accommodations for boarding are ample and pleasant, and the expense moderate. I shall be glad to hear from all who are planning to come. May I not ask Christian people to begin now to pray for a special outpouring of the Spirit upon every meeting of the Conference?

Yours in the Master's Service, D. L. Moody.

Dwight L. Moody stated:

Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal - a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body. I was born in the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.

Howells, William Dean (March 1, 1837-May 11, 1920), was a poet, novelist, editor and literary critic. He was one of America's first realistic fiction writers. He was the U.S. Consul in Venice; a writer for the New York Tribune and the Nation; assistant editor of the Atlantic Monthly; and, in 1886, joined the staff of Harper's Monthly.

Elected the first president of the American Academy of Arts and Letters, William Dean Howells was a friend of Mark Twain, James Russell Lowell, Oliver Wendell Holmes, Henry Wadsworth Longfellow, Nathaniel Hawthorne and Walt Whitman. His works include: A Boy's Town; Their Wedding Journey; A Modern Instance; A Foregone Conclusion; Hazard of New Fortunes; and The Rise of Silas Lapham, 1885.

In his work A Thanksgiving, William Dean Howells wrote:

Lord, for the erring thought
Not for the evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,

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Our thanksgiving accept.

Cleveland, Stephen Grover (March 18, 1837-June 24, 1908), served as both the 22nd and 24th President of the United States, 1885-89 and 1893-97; trustee of Princeton University, 1901; married Frances Folsom, 1886; the Governor of New York, 1882-85; the Mayor of Buffalo, N. Y., 1881-82; Sheriff of Erie County, 1870-73; Assistant District Attorney of Erie County, 1863-70; Ward Supervisor, 1862; admitted to the bar, 1859; and teacher at the New York Institute for the Blind, 1853. He was a direct descendant of Moses Cleveland, the founder of Cleveland, Ohio, whose ancestors came from England to Massachusetts in 1635; and was the son of a Presbyterian minister, Richard Falley Cleveland, who pastored churches in New Jersey and New York, in addition to being the district secretary of the American Home Mission Society.

Stephen Grover Cleveland, who had memorized the Westminster Confession and Pilgrim's Progress, once commented:

I have always felt that my training as a minister's son has been more valuable to me as a strengthening influence than any other incident in life.

After his father died, when he was sixteen years of age, Grover Cleveland helped to support his family by teaching at the New York Institute for the Blind. It was during this time that he heard a sermon by Henry Ward Beecher, of which he recalled:

He captivated my youthful understanding and pictured, to my aroused imagination, the entrance of two young men upon the world's jostling activities - one laden like a beast of burden with avaricious plans and sordid expectations, and the other with a light step and cheerful determination, seeking the way of duty and usefulness and striving for the reward of those who love and serve God, and labor for humanity....

What this sermon has been for me in all these years I alone know.

On Wednesday, March 4, 1885, In his First Inaugural Address, President Grover Cleveland stated:

On this auspicious occasion we may well renew the pledge of our devotion to the Constitution, which, launched by the founders of the Republic and consecrated by their prayers and patriotic devotion, has for almost a century borne the hopes and the aspirations of a great people....

And let us not trust to human effort alone, but humbly acknowledge the power and goodness of Almighty God who presides over the destiny of nations, and who has at all times been revealed in our country's history, let us invoke His aid and His blessings upon our labors.

On July 23, 1885, President Grover Cleveland stated in a Proclamation occasioned by the death of Ulysses S. Grant:

The President of the United States has just received the sad tidings of the death of that

illustrious citizen and ex-President of the United States, General Ulysses S. Grant... The destined end has come at last, and his spirit has returned to the Creator who sent it forth.

On Monday, November 2, 1885, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

The American people have always abundant cause to be thankful to Almighty God, whose watchful care and guiding hand have been manifested in every stage of their national life, guarding and protecting them in time of peril and safely leading them in the hour of darkness and of danger.

It is fitting and proper that a nation thus favored should on one day in every year, for that purpose especially appointed, publicly acknowledge the goodness of God and return thanks to Him for all His gracious gifts.

Therefore, I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, the 26th day of November instant, as a day of public thanksgiving and prayer, and do invoke the observance of the same by all the people of the land.

On that day let all secular business be suspended, and let the people assemble in their usual places of worship and with prayer and songs of praise devoutly testify their gratitude to the Giver of Every Good and Perfect Gift for all that He has done for us in the year that has passed; for our preservation as a united nation and for our deliverance from the shock and danger of political convulsion; for the blessings of peace and for our safety and quiet while wars and rumors of wars have agitated and afflicted other nations of the earth; for our security against the scourge of pestilence, which in other lands has claimed its dead by thousands and filled the streets with mourners; for plenteous crops which reward the labor of the husbandman and increase our nation's wealth, and for the contentment throughout our borders which follows in the train of prosperity and abundance.

And let there also be on the day thus set apart a reunion of families, sanctified and chastened by tender memories and associations; and let the social intercourse of friends, with pleasant reminiscence, renew the ties of affection and strengthen the bonds of kindly feeling.

And let us by no means forget while we give thanks and enjoy the comforts which have crowned our lives that truly grateful hearts are inclined to deeds of charity, and that a kind and thoughtful remembrance of the poor will double the pleasures of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord.

Done at the city of Washington, this 2d day of November, 1885, and of the Independence of the United States the one hundred and tenth. Grover Cleveland.

By the President: T. F. Bayard, Secretary of State.

Congress, President Grover Cleveland stated:

The strength, the perpetuity, and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love. . . . The mothers of our land, who rule the nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolluted, upon all within her pure and wholesome family circle. . . . The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled. . . is surrounded in his single home with his wife and children has a stake in the country which inspires him with respect for its laws and courage for its defense.

On November 1, 1886, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been the custom of the people of the United States, on a day in each year especially set apart for that purpose by their Chief Executive, to acknowledge the goodness and mercy of God and to invoke His continued care and protection.

In observance of such custom, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 25th day of November instant, to be observed and kept as a day of thanksgiving and prayer.

On that day let all our people forego their accustomed employments and assemble in their usual places of worship to give thanks to the Ruler of the Universe for our continued enjoyment of the blessings of a free government, for a renewal of business prosperity throughout our land, for the return which has rewarded the labor of those who till the soil, and for our progress as a people in all that makes a nation great.

And while we contemplate the infinite power of God in earthquake, flood, and storm let the grateful hearts of those who have been shielded from harm through His mercy be turned in sympathy and kindness toward those who have suffered through His visitations.

Let us also in the midst of our thanksgiving remember the poor and needy with cheerful gifts and alms so that our service may by deeds of charity be made acceptable in the sight of the Lord.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 1st day of November, A. D. 1886, and of the Independence of the United States of America the one hundred and eleventh.
Grover Cleveland.

By the President: T. F. Bayard, Secretary of State.

On July 13, 1887, at a centennial celebration in Clinton, New York, President Grover Cleveland detailed:

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That the office of Presidency of the United States does represent the sovereignty of sixty millions of free people, is, to my mind, a statement full of solemnity; for this sovereignty I conceive to be the working out or enforcement of the divine right of man to govern himself and a manifestation of God's plan concerning the human race.

On October 25, 1887, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

The goodness and the mercy of God, which have followed the American people during all the days of the past year, claim their grateful recognition and humble acknowledgment. By His omnipotent power He has protected us from war and pestilence and from every national calamity; by His gracious favor the earth has yielded a generous return to the labor of the husbandman, and every path of honest toil has led to comfort and contentment; by His loving kindness the hearts of our people have been replenished with fraternal sentiment and patriotic endeavor, and by His unerring guidance we have been directed in the way of national prosperity.

To the end that we may with one accord testify our gratitude for all these blessings, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 24th day of November next, as a day of thanksgiving and prayer, to be observed by all the people of the land.

On that day let all secular work and employment be suspended, and let our people assemble in their accustomed places of worship and with prayer and songs of praise give thanks to our Heavenly Father for all that He has done for us, while we humbly implore the forgiveness of our sins and a continuance of His mercy.

Let families and kindred be reunited on that day, and let their hearts, filled with kindly cheer and affectionate reminiscence, be turned in thankfulness to the Source of all their pleasures and the Giver of all that makes the day glad and joyous.

And in the midst of our worship and our happiness let us remember the poor, the needy, and the unfortunate, and by our gifts of charity and ready benevolence let us increase the number of those who with grateful hearts shall join in our thanksgiving.

In witness whereof I have set my hand and caused the seal of the United States to be hereunto affixed.

Done at the city of Washington, this 25th day of October, A.D. 1887, and of the Independence of the United States the one hundred and twelfth. Grover Cleveland.

By the President: T. F. Bayard, Secretary of State.

On Thursday, November 1, 1888, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

Constant thanksgiving and gratitude are due from the American people to Almighty God for His goodness and mercy, which have followed them since the day He

made them a nation and vouchsafed to them a free government. With loving kindness He has constantly led us in the way of prosperity and greatness. He has not visited with swift punishment our shortcomings, but with gracious care He has warned us of our dependence upon His forbearance and has taught us that obedience to His holy law is the price of a continuance of His precious gifts.

In acknowledgment of all that God has done for us as a nation, and to the end that on an appointed day the united prayers and praise of a grateful country may reach the throne of grace, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 29th day of November instant, as a day of thanksgiving and prayer, to be kept and observed throughout the land.

On that day let all our people suspend their ordinary work and occupations, and in their accustomed places of worship, with prayer and songs of praise, render thanks to God for all His mercies, for the abundant harvests which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed the labors of our people in their shops and their marts of trade and traffic. Let us give thanks for peace and for social order and contentment within our borders, and for our advancement in all that adds to national greatness.

And mindful of the afflictive dispensations with which a portion of our land has been visited, let us, while we humble ourselves before the power of God, acknowledge His mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow-countrymen who have suffered and who mourn.

And as we return thanks for all the blessings which we have received from the hand of our Heavenly Father, let us not forget that He has enjoined upon us charity; and on this day of thanksgiving let us generously remember the poor and needy, so that our tribute of praise and gratitude may be acceptable in the sight of the Lord.

Done at the city of Washington on the 1st day of November, 1888, and in the year of the Independence of the United States the one hundred and thirteenth.

In witness whereof I have hereunto signed my name and caused the seal of the United States to be affixed.
Grover Cleveland.

By the President: T. F. Bayard, Secretary of State.

On December 3, 1888, in his Fourth Annual Message, President Grover Cleveland stated:

The people wait and expect from their chosen representatives such patriotic action as will advance the welfare of the entire country; and this expectation can only be answered by the performance of public duty with unselfish purpose. Our mission among the nations of the earth and our success in accomplishing the work God has given the American people to do require of those intrusted with the making and execution of our laws perfect devotion, above all other things, to the public good. This devotion will lead us to strongly

resist all impatience with constitutional limitations of Federal power and to persistently check the increasing tendency to extend the scope of Federal legislation into the domain of the State and local jurisdiction upon the plea of subserving the public welfare.

On Saturday, March 4, 1893, in his Second Inaugural Address, President Grover Cleveland stated:

My Fellow-Citizens: In obedience to the mandate of my countrymen I am about to dedicate myself to their service under the sanction of a solemn oath. Deeply moved by the expression of confidence and personal attachment which has called me to this service, I am sure my gratitude can make no better return than the pledge I now give before God and these witnesses of unreserved and complete devotion to the interests and welfare of those who have honored me....

It can not be doubted that our stupendous achievements as a people and our country's robust strength have given rise to heedlessness of those laws governing our national health which we can no more evade than human life can escape the laws of God and nature....

Above all, I know there is a Supreme Being who rules the affairs of men and whose goodness and mercy have always followed the American people, and I know He will not turn from us now if we humbly and reverently seek His powerful aid.

On November 3, 1893, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Praise:

While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have followed them since their beginning as a nation, it is fitting that one day in each year should be especially devoted to the contemplation of the blessings we have received from the hand of God and to the grateful acknowledgement of His loving kindness.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship, where we may recall all that God has done for us and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereto affixed.

Done at the city of Washington on the 3d day of November A.D. 1893, and of the Independence of the United States the one hundred and eighteenth. Grover Cleveland.

By the President: W. Q. Gresham, Secretary of
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State.

On December 4, 1893, in his Fifth Annual Message, President Grover Cleveland stated:

It has devolved upon the United States minister at Peking, as dean of the diplomatic body, and in the absence of a representative of Sweden and Norway, to press upon the Chinese Government reparation for the recent murder of Swedish missionaries at Sung-pu. This question is of vital interest to all countries whose citizens engage in missionary work in the interior....

At the time Spain's title to the Caroline Island was confirmed by arbitration that Government agreed that the rights which had been acquired there by American missionaries should be recognized and respected. It is sincerely hoped that this pledge will be observed by allowing our missionaries, who were removed from Ponape to a place of safety by a United States war ship during the late troubles between the Spanish garrison and the natives, to return to their field of usefulness....

Information received of maltreatment suffered by an inoffensive American woman engaged in missionary work in Turkish Koordistan was followed by such representations to the Porte as resulted in the issuance of orders for the punishment of her assailants, the removal of a delinquent official, and the adoption of measures for the protection of our citizens engaged in mission and other lawful work in that quarter....

The conditions of the Indians and their ultimate fate are subjects which are related to a sacred duty of the Government and which strongly appeal to the sense of justice and the sympathy of our people.... The total number of Indian children enrolled during the year as attendants of all schools was 21,138, and increase of 1,231 over the enrollment for the previous year. I am sure that secular education and moral and religious teaching must be important factors in any effort to save the Indian and lead him to civilization.

Charles W. Skelton reported President Grover Cleveland's response to a conflict with the Indians:

At the close of the Mohonk Conference, our Committee went to President Cleveland to petition him regarding certain methods. He said that he sympathized with our plans and ideas; "but," he continued, "gentlemen, you may do all you can at Mohonk; I may do all I can here in the White House, and Congress may do all it can over there, but," (and he then turned and picked up a Bible on his desk,) "gentlemen, after all, that Book has got to settle the Indian Problem."

On Thursday, November 1, 1894, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

The American people should gratefully render thanksgiving and praise to the Supreme Ruler of the Universe, who has watched over them with kindness and fostering care during the year that has passed; they

should also with humility and faith supplicate the Father of All Mercies for continued blessings according to their needs, and they should by deeds of charity seek the favor of the Giver of Every Good and Perfect Gift.

Therefore, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 29th day of November instant, as a day of thanksgiving and prayer to be kept and observed by all the people of the Land.

On that day let our ordinary work and business be suspended and let us meet in our accustomed places of worship and give thanks to Almighty God for our preservation as a nation, for our immunity from disease and pestilence, for the harvests that have rewarded our husbandry, for a renewal of national prosperity, and for every advance in virtue and intelligence that has marked our growth as a people.

And with our thanksgiving let us pray that these blessings may be multiplied unto us, that our national conscience may be quickened to a better recognition of the power and goodness of God, and that in our national life we may clearer see and closer follow the path of righteousness.

And in our places of worship and praise, as well as in the happy reunions of kindred and friends on that day, let us invoke divine approval by generously remembering the poor and needy. Surely He who has given us comfort and plenty will look upon our relief of the destitute and our ministrations of charity as the work of hearts truly grateful and as proofs of the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereto affixed.

Done at the city of Washington on the 1st day of November, A. D. 1894, and of the Independence of the United States the one hundred and nineteenth. Grover Cleveland.

By the President. W. O. Gresham, Secretary of State.

On December 11, 1894, from his Executive Mansion, President Grover Cleveland wrote to the Senate:

I have received a copy of the following resolution of the Senate, passed the 3d instant:

Resolved, That the President be requested, if in his judgement it be not incompatible with the public interest, to communicate to the Senate any information he may have received in regard to alleged cruelties committed upon Armenians in Turkey, and especially whether any such cruelties have been committed upon citizens who have declared their intention to become naturalized in this country or upon persons because of their being Christians. And further, to inform the Senate whether any expostulations have been addressed by this Government to the Government of Turkey in regard to such matters or any proposals made by or to this Government to act in concert with other Christian powers regarding the same.

On November 4, 1895, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

American Quotations.txt

The constant goodness and forbearance of Almighty God which have been vouchsafed to the American people during the year which is just past call for their sincere acknowledgment and devout gratitude.

To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as a day of thanksgiving and prayer to be kept and observed by all our people.

On that day let us forego our usual occupations and in our accustomed places of worship join in rendering thanks to the Giver of Every Good and Perfect Gift for the bounteous returns that have rewarded our labors in the fields and in the busy marts of trade, for the peace and order that have prevailed throughout the land, for our protection from pestilence and dire calamity, and for the other blessings that have been showered upon us from an open hand.

And with our thanksgiving let us humbly beseech the Lord to so incline the hearts of our people unto Him that He will not leave us nor forsake us as a nation, but will continue to us His mercy and protecting care, guiding us in the path of national prosperity and happiness, enduring us with rectitude and virtue, and keeping alive within us a patriotic love for the free institutions which have been given to us as our national heritage.

And let us also on the day of our thanksgiving especially remember the poor and needy, and by deeds of charity let us show the sincerity of our gratitude.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 4th day of November, A.D. 1895, and in the one hundred and twentieth year of the Independence of the United States. Grover Cleveland.

By the President: Richard Olney, Secretary of State.

On Monday, December 2, 1895, in his Seventh Annual Message, President Grover Cleveland wrote to Congress:

Correspondence is on foot touching the practice of Russian consuls within the jurisdiction of the United States to interrogate citizens as to their race and religious faith, and upon ascertainment thereof to deny to Jews authentication of passports of legal documents for use in Russia. Inasmuch as such a proceeding imposes a disability which in the case of succession to property in Russia may be found to infringe the treaty rights of our citizens, and which is an obnoxious invasion of our territorial jurisdiction, it has elicited fitting remonstrance, the result of which, it is hoped, will remove the cause of the complaint....

Occurrences in Turkey have continued to excite concern. The reported massacres of Christians in Armenia and the development there and in other districts of a spirit of fanatic hostility to Christian influences naturally excited apprehension for the safety of the devoted men and women who, as dependents

of the foreign missionary societies in the United States, reside in Turkey under the guaranty of law and usage and in the legitimate performance of their educational and religious mission. No efforts have been spared in their behalf, and their protection in person and property has been earnestly and vigorously enforced by every means within our power....

Orders have been carried out, and our latest intelligence gives assurance of the present personal safety of our citizens and missionaries. Though thus far no lives of American citizens have been sacrificed, there can be no doubt that serious loss and destruction of mission property have resulted from riotous conflicts and outrageous attacks.

By treaty several of the most powerful European powers have secured a right and have assumed a duty not only in behalf of their own citizens and in furtherance of their own interests, but as agents of the Christian world. Their right 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 lately shocked civilization.

On November 4, 1896, President Grover Cleveland issued a Proclamation of a National Day of Thanksgiving and Prayer:

The people of the United States should never be unmindful of the gratitude they owe the God of Nations for His watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teaching and to follow with sinful pride after their own devices.

To the end that these thoughts may be quickened it is fitting that on a day especially appointed we should join together in approaching the Throne of Grace with praise and supplication.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 26th day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

On that day let all our people forego their usual work and occupation and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the Universe for our preservation as a nation and our deliverance from every threatened danger, for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

Witness my hand and the seal of the United States,
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which I have caused to be hereunto affixed.

Done at the city of Washington, this 4th day of November, A.D. 1896, and of the Independence of the United States the one hundred and twenty-first. Grover Cleveland.

By the President: Richard Olney, Secretary of State.

On November 14, 1896, President Grover Cleveland issued the Proclamation:

Whereas on June 21, 1890, the President of the United States by proclamation reserved certain lands in Juneau and Douglas City, Fort Wrangell and Sitka, in the Territory of Alaska, for public buildings, barracks, parade grounds, parks, wharves, coaling stations, etc., which are fully set forth and particularly described in said proclamation; and

Whereas a treaty of cession was exchanged and proclaimed on June 20, 1867, whereby the Russian Empire ceded to the United States the Territory of Alaska; and

Whereas said treaty, by Article II, provided, inter alia, that - "It is, however, understood and agreed that the churches which have been built in the ceded territory by the Russian Government shall remain the property of such members of the Greek Oriental Church resident in the territory as may choose to worship therein."

And whereas there were included among the lands hereinbefore referred to as reserved on June 21, 1890, certain lands in and about the town of Sitka, in said Territory of Alaska, which are claimed by the Holy Orthodox Catholic Apostolic Oriental Church, commonly styled the Greco-Russian Church, and described in the said treaty as the Greek Oriental Church:

Now, therefore, I, Grover Cleveland, President of the United States, by virtue of the authority in me vested, do hereby declare, proclaim, and make known that the Executive order of June 21, 1890, making said reservation of lands in the Territory of Alaska, therein particularly described, is hereby modified, and said reservations are diminished so that the following property, described in Inventory B attached to and referred to in the protocol of transfer signed by the representatives of Russia and the United States on October 26, 1867, and being in and about the town of Sitka aforesaid, be excluded therefrom, to wit:

The Cathedral Church of St. Michael, built of timber, situated in the center of the city. The Church of the Resurrection, of timber, commonly called the Kalochian Church, situated near the battery number at the palisade separating the city from the Indian village. 102. A double-storied timber building for bishop house, with outbuildings, appurtenances, and grounds. 35. A timber house for church warden. 98. A timber house for the deacon. 104, 105, 114. Three timber houses, with their appurtenances and outbuildings for lodging of priests. F, G, H, I. Four lots of ground belonging to the parsonages. A. The place commemorative of the old church. B. A tomb. Three cemeteries, two outside palisades and one by the Church of the Resurrection.

In witness whereof I have hereunto set my hand and

caused the seal of the United States to be affixed.
Done at the city of Washington, this 14th day of
November, in the year 1896, and of the Independence of
the United States the one hundred and twenty-first.
Grover Cleveland.

By the President: Richard Olney, Secretary of
State.

On Monday, December 7, 1896, in his Eighth Annual Message,
President Grover Cleveland stated:

At the outset of a reference to the more important
matters affecting our relations with foreign powers it
would afford me satisfaction if I could assure the
Congress that the disturbed condition in Asiatic Turkey
had during the past year assumed a less hideous and
bloody aspect and that, either as a consequence of the
awakening of the Turkish Government to the demands of
humane civilization or as the result of decisive action
on the part of the great nations having the right by
treaty to interfere for the protection of those exposed
to the rage of mad bigotry and cruel fanaticism, the
shocking features of the situation had been mitigated.

Instead, however, of welcoming a softened
disposition or protective intervention, we have been
afflicted by continued and not infrequent reports of
the wanton destruction of homes and the bloody butchery
of men, women, and children, made martyrs to their
profession of Christian faith.

While none of our citizens in Turkey have thus far
been killed or wounded, though often in the midst of
dreadful scenes of danger, their safety in the future
is by no means assured. Our Government at home and our
minister at Constantinople have left nothing undone to
protect our missionaries in Ottoman territory, who
constitute nearly all the individuals residing there
who have a right to claim our protection on the score
of American citizenship.

Our efforts in this direction will not be relaxed;
but the deep feelings and sympathy that have been
aroused among our people ought not to so far blind
their reason and judgement as to lead them to demand
impossible things. The outbreaks of blind fury which
lead to murder and pillage in Turkey occur suddenly and
without notice....

We have made claims against the Turkish Government
for the pillage and destruction of missionary property
at Harpoot and Marash during the uprisings at those
places....

A number of Armenian refugees having arrived at
our ports, an order has lately been obtained from the
Turkish Government permitting the wives and children of
such refugees to join them here. It is hoped that
hereafter no obstacle will be interposed to prevent the
escape of all those who seek to avoid the perils which
threaten them in Turkish dominions....

I do not believe that the present somber prospect
in Turkey will be long permitted to offend the sight of
Christendom. It so mars the humane and enlightened
civilization that belongs to the close of the
nineteenth century that it seems hardly possible that
the earnest demand of good people throughout the
Christian world for its corrective treatment will

remain unanswered.

In The Writings and Speeches of Grover Cleveland, Stephen Grover Cleveland declared:

The citizen is a better business man if he is a Christian gentleman, and, surely, business is not the less prosperous and successful if conducted on Christian principles....

All must admit that the reception of the teachings of Christ results in the purest patriotism, in the most scrupulous fidelity to public trust, and in the best type of citizenship.

Those who manage the affairs of government are by this means reminded that the law of God demands that they should be courageously true to the interests of the people, and that the Ruler of the Universe will require of them a strict account of their stewardship.

The teachings of both human and Divine Law thus merging into one word, duty, form the only union of Church and state that a civil and religious government can recognize.

In 1906, Grover Cleveland was surprised at the public response to his sixty-ninth birthday:

Somehow I am wondering why all this should be, since I have left many things undone I ought to have done in the realm of friendship, and since in the work of public duty and effort, God has never failed to clearly make known to me the path of duty.

Brewer, David Josiah (June 20, 1837-March 28, 1910), was a Justice of the United State Supreme Court, 1889-1910. He had been appointed by President Chester A. Arthur as a circuit court judge, 1884; and served as Justice of the Kansas Supreme Court, 1870-84. His uncle was Supreme Court Justice Stephen J. Field, with whom he serve 9 years on the bench. Justice David Josiah Brewer gave the court's opinion in the 1892 case of Church of the Holy Trinity v. United States, (143 U.S. 457-458, 465-471, 36 L ed 226):

No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.

The commission to Christopher Columbus... [recited] that it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered...

The first colonial grant made to Sir Walter Raleigh in 1584... and the grant authorizing him to enact statutes for the government of the proposed colony provided that they be not against the true Christian faith...

The first charter of Virginia, granted by King James I in 1606... commenced the grant in these words: "...in propagating of Christian Religion to such People as yet live in Darkness..."

Language of similar import may be found in the subsequent charters of that colony... in 1609 and 1611;

and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the Mayflower, 1620, recites: "Having undertaken for the Glory of God, and advancement of the Christian faith... a voyage to plant the first colony in the northern parts of Virginia..."

The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639, commence with this declaration: "...And well knowing where a people are gathered together the word of God requires that to maintain the peace and union... there should be an orderly and decent government established according to God... to maintain and preserve the liberty and purity of the gospel of our Lord Jesus which we now profess... of the said gospel [which] is now practiced amongst us."

In the charter of privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: "...no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of... their religious profession and worship..."

Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights... appealing to the Supreme Judge of the world for the rectitude of our intentions... And for the support of this Declaration, with firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

...We find everywhere a clear recognition of the same truth... because of a general recognition of this truth [that we are a Christian nation], the question has seldom been presented to the courts...

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people.

While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. The Commonwealth*, it was decided that, Christianity, general Christianity, is, and always has been, a part of the common law... not Christianity with an established church... but Christianity with liberty of conscience to all men.

And in *The People v. Ruggles*, Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said:

The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice... We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions].

And in the famous case of Vidal v. Girard's Executors, this Court...observed:

It is also said, and truly, that the Christian religion is a part of the common law...

If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, "In the name of God, amen"; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe.

These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.... We find everywhere a clear recognition of the same truth.

The happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality.

Religion, morality, and knowledge [are] necessary to good government, the preservation of liberty, and the happiness of mankind.

A commentary on the 1892 case Church of the Holy Trinity v. United States, summarized:

Our laws and our 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 our institutions are emphatically Christian.

In his work, The United States - A Christian Nation, published in Philadelphia by the John C. Winston Company, 1905, Justice David Josiah Brewer wrote:

We classify nations in various ways. As, for instance, by their form of government. One is a kingdom, another an empire, and still another a republic. Also by race. Great Britain is an Anglo-Saxon nation, France a Gallic, Germany a Teutonic, Russia a Slav. And still again by religion. One is a Mohammedan nation, others are heathen, and still others are Christian nations.

This republic is classified among the Christian nations of the World. It was so formally declared by the Supreme Court of the United States.

But in what sense can it be called a Christian nation? Not in the sense that Christianity is the

established religion or that the people are in any manner compelled to support it. On the contrary, the Constitution specifically provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Neither is it Christian in the sense that a profession of Christianity is a condition of holding office or otherwise engaging in the public service, or essential to recognition either politically or socially. In fact the government as a legal organization is independent of all religions.

Nevertheless, we constantly speak of this republic as a Christian nation - in fact, as the leading Christian nation of the world. This popular use of the term certainly has significance. It is not a mere creation of the imagination. It is not a term of derision but has a substantial basis - one which justifies its use.

In no charter or constitution is there anything to even suggest that any other than the Christian is the religion of this country. In none of them is Mohammed or Confucius or Buddha in any manner noticed. In none of them is Judaism recognized other than by way of toleration of its special creed.

While the separation of church and state is often affirmed, there is nowhere a repudiation of Christianity as one of the institutions as well as benedictions of society. In short, there is no charter or constitution that is either infidel, agnostic, or anti-Christian. Wherever there is a declaration in favor of any religion it is of the Christian.

You will have noticed that I have presented no doubtful facts. Nothing has been stated which is debatable. The quotations from charters are in the archives of the several States; the laws are on the statutes books; judicial opinions are taken from the official reports; statistics from the census publications. In short, no evidence has been presented which is open to question.

I could show how largely our laws and customs are based upon the laws of Moses and the teachings of Christ; how constantly the Bible is appealed to as the guide of life and the authority in question of morals.

In the case of Holy Trinity Church vs. United States, 143 U.S. 471, that court, after mentioning various circumstances, add, these and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.

Associate Justice David Josiah Brewer shared:

I Believe in Jesus Christ as the great Helper, Comforter and Saviour of humanity, and the Holy Bible as bearing to us the story of his mission, the rules of duty, the revelation of Eternal Life, and also the conditions under which the attainment of that life are possible.

No Book contains more truths, or is more worthy of confidence than the Bible; none brings more joy to the sorrowing, more strength to the weak, or more stimulus to the nobly ambitious; none makes life sweeter, or death easier or less sad.

Massachusetts Supreme Court (1838), heard the case of Commonwealth v. Abner Kneeland, 37 Mass. (20 Pick) 206, 216-217 1838, which involved a Universalist who claimed the right of "freedom of the press" as a defense for publishing libelous and defamatory remarks about Christianity and God. The Court delivered its decision, stating that "freedom of press" was not a license to print without restraint, otherwise:

According to the argument...every act, however injurious or criminal, which can be committed by the use of language may be committed...if such language is printed.

Not only therefore would the article in question become a general license for scandal, calumny and falsehood against individuals, institutions and governments, in the form of publication...but all incitation to treason, assassination, and all other crimes however atrocious, if conveyed in printed language, would be dispensable.

The statute, on which the question arises, is as follows:

"That if any person shall willfully blaspheme the holy name of God, by denying, cursing, or contumeliously reproaching God, his creation, government, or final judging of the world," &....

In general, blasphemy [libel against God] may be described, as consisting in speaking evil of the Deity...to alienate the minds of others from the love and reverence of God. It is purposely using words concerning God...to impair and destroy the reverence, respect, and confidence due him....

It is a wilful and malicious attempt to lessen men's reverence of God by denying his existence, of his attributes as an intelligent creator, governor and judge of men, and to prevent their having confidence in him....

But another ground for arresting the judgement, and one apparently most relied on and urged by the defendant, is, that this statute itself is repugnant to the constitution...and therefore wholly void....

[This law] was passed very soon after the adoption of the constitution, and no doubt, many members of the convention which framed the constitution, were members of the legislature which passed this law....

In New Hampshire, the constitution of which State has a similar declaration of [religious] rights, the open denial of the being and existence of God or of the Supreme Being is prohibited by statute, and declared to be blasphemy.

In Vermont, with a similar declaration of rights, a statute was passed in 1797, by which it was enacted, that if any person shall publicly deny the being and existence of God or the Supreme Being, or shall contumeliously reproach his providence and government, he shall be deemed a disturber of the peace and

tranquility of the State, and an offender against the good morals and manners of society, and shall be punishable by fine....

The State of Maine also, having adopted the same constitutional provision with that of Massachusetts, in her declaration of rights, in respect to religious freedom, immediately after the adoption of the constitution reenacted, the Massachusetts statute against blasphemy....

In New York the universal toleration of all religious professions and sentiments, is secured in the most ample manner. It is declared in the constitution... that the free exercise and enjoyment of religious worship, without discrimination or preference, shall for ever be allowed in this State to all mankind....

Notwithstanding this constitutional declaration carrying the doctrine of unlimited toleration as far as the peace and safety of any community will allow, the courts have decided that blasphemy was a crime at common law and was not abrogated by the constitution [People v. Ruggles].

[The First Amendment] embraces all who believe in the existence of God, as well... as Christians of every denomination... This provision does not extend to atheists, because they do not believe in God or religion; and therefore... their sentiments and professions, whatever they may be, cannot be called religious sentiments and professions.

New York State Legislature (1838), stated:

In all countries, some kind of religion or other has existed in all ages. No people on the face of the globe are without a prevailing national religion....

With us it is wisely ordered that no one religion shall be established by law, but that all persons shall be left free in their choice and in their mode of worship. Still, this is a Christian nation. Ninety-nine hundredths, if not a larger proportion, of our whole population, believe in the general doctrines of the Christian religion.

Our Government depends for its being on the virtue of the people, - on that virtue that has its foundation in the morality of the Christian religion; and that religion is the common and prevailing faith of the people.

There are, it is true, exceptions to this belief; but general laws are not made for excepted cases. There are to be found, here and there, the world over, individuals who entertain opinions hostile to the common sense of mankind on subjects of honesty, humanity, and decency; but it would be a kind of republicanism with which we are not acquainted in this country, which would require the great mass of mankind to yield to and be governed by this few.

It is quite unnecessary to enter into a detailed review of all the evidences that Christianity is the common creed of this nation. We know it, and we feel it, as we know and feel any other unquestioned and admitted truth; the evidence is all around us, and

before us, and with us. We know, too, that the exceptions to this general belief are rare, - so very rare that they are sufficient only, like other exceptions, to prove a general rule.

Adams, Henry (February 16, 1838-March 27, 1918), was an American philosopher and historian. He was the great-grandson of John Adams, the grandson of John Quincy Adams, and the son of Charles Francis Adams. He authored *The Education of Henry Adams*, 1918; as well as a nine volume work, entitled, *History of the United States*, 1889-91; in which he stated:

The Pilgrims of Plymouth, the Puritans of Boston, the Quakers of Pennsylvania, all avowed a moral purpose, and began by making institutions that consciously reflected a moral idea.

Lecky, William Edward Hartpole (March 26, 1838-October 22, 1903), was a Irish historian. His works include: *A History of European Morals*; and *History of England in the Eighteenth Century*. He stated concerning Christ:

Amid all the sins and failings, amid all the...persecution and fanaticism that have defaced the church, it has preserved in the character and example of its Founder, an enduring principle of regeneration.

United States Congress (July 5, 1838), approved An Act to increase the present military establishment of the United States, and for other purposes:

Section 18. And be it further enacted, That it shall be lawful for the officers composing the council of administration at any post, from time to time, to employ such persons as they may think proper to officiate as chaplains, who shall also perform the duties of a schoolmaster at such post; and the person so employed shall, on the certificate of the commanding officer of the post, be paid such sum for his services, not exceeding forty dollars per month, as may be determined by the said council of administration, with the approval Secretary of War. In addition to his pay, the said chaplain shall be allowed for rations per diem, with quarters and fuel.

Congress had previously passed the order:

The commanders of all ships and vessels in the navy having chaplains on board shall take care that divine service be performed in an orderly and reverent manner twice a day, and a sermon preached on Sunday, except bad weather or other extraordinary accident prevent it, and that they cause all, or as many of the ship's company as can be spared from duty, to attend every performance of the worship of Almighty God.

Chap. 204. - An Act for the better government of the navy of the United States. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, from and

after the first day of September next, the following articles be adopted and put in force for the government of the navy of the United States.

Article 1. The commanders of all fleets, squadrons, naval stations, and vessels belonging to the navy are strictly enjoined and required to show in themselves a good example of virtue, honor, patriotism, and subordination; to be vigilant in inspecting the conduct of all who may be placed under their command; to guard against and suppress all dissolute and immoral practices, and to correct all who may be guilty of them, according to the laws and regulations of the navy, upon pain of such punishment as a general court-martial may think proper to indict.

Article 2. The commanders of vessels and naval stations to which chaplains are attached shall cause divine service to be performed on Sunday, whenever the weather and other circumstances will allow it to be done; and it is earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at every performance of the worship of Almighty God. Any irreverent or unbecoming behavior during divine service shall be punished as a general or summary court-martial shall direct.

On March 2, 1849, Congress extended the 1838 Act in An Act to provide for the increase of the Medical Staff, and for an additional number of Chaplains of the Army of the United States:

Section 3. And be it further enacted, That the provisions of the Act of eighteen hundred and thirty-eight be, and hereby are, extended so as to authorize the employment of ten additional chaplains for military posts of the United States.

[Referenced in the House Judiciary Committee Report of 1854.]

Wanamaker, John (July 11, 1838-December 12, 1922), was a U. S. Postmaster General, 1889-93; a financier; and founder of one of the first American department stores. He had served as secretary of the Philadelphia YMCA, 1857-61. In 1861, he formed a clothing business with Nathan Brown; in 1869 he founded John Wanamaker and Company; and in 1875 he purchased the freight depot of the Pennsylvania Railroad to house the store. John Wanamaker made numerous advancements in the field of advertising within the retail industry, having run the first full-page mercantile advertisement in an American paper. In addition, the two magazines he founded to carry advertising copy became precursors to today's mail-order catalogues. His store in Philadelphia had a 33,000-pipe organ which was played daily and prominently displayed paintings of Christ.

On July 9-11, 1889, in Philadelphia, during the Eighth Annual Conference of the Young People's Society of Christian Endeavor, John Wanamaker exhorted:

I came only to salute you, as one working with you, and as one in sympathy with you. Whatever skepticism of the day may say, there is a power in the Gospel of the Lord Jesus Christ. Keep uppermost the profound conviction that it is the Gospel that is to win the heart and convert the world. The things that

were sweet dreams in our childhood are now being worked out. The procession is being made longer and longer; the letters of Christ's name are becoming larger and larger.

John Wanamaker help found the Bethany Presbyterian Church and served as a senior elder. He led a John Wesley Class Meeting, with attendance growing to over 5,000 people, and was an active Sunday school superintendent for nearly 70 years. John Wanamaker stated:

I like to be present at the meeting, in the middle of the week, feeling, as I sit among the people gathered, some of them deaf, hearing hardly a spoken word and others with failing sight, that as the Lord passed around amongst them He might give me a blessing too.

John Wanamaker stated:

I cannot too greatly emphasize the importance and value of Bible study - more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than of the eternal principles laid down by God, Himself.

John Wanamaker prayed:

Our Father, we have come to sit down together to rest, after a busy week, and to think. We are not satisfied with ourselves for we all, like sheep, have gone astray. What we have done is what we ought not to have done. We are stung to the quick with disappointment, sorrow and desolation.

It seems as though there were a cankerworm eating at the core of our hearts, and there is no rest for our souls day or night. Have pity on us, Lord, and cut us not down in Thy displeasure. We confess our sin and bring it to Thee. Let our prayers prevail in Heaven, and do Thou heal and help us to a new life in Christ Jesus. Amen.

Hay, John Milton (October 8, 1838-July 1, 1905), was an ambassador to Great Britain under President McKinley. He served as Secretary of State, 1898-1905; and helped negotiate over fifty treaties. From the Open-Door policy with China, to the Panama Canal, to the Alaskan boundary, to the Philippine policy, he exerted a lasting impact on American foreign policy. In addition to serving as private secretary to President Lincoln, he was a poet and editorial writer for the New York Tribune. John Hay composed the poem:

Sinai and Calvary

But Calvary stands to ransom
The earth from utter loss;
In shade than light more glorious
The shadow of the Cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit

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The Pascal Lamb was slain.

Almighty God! direct us
To keep Thy perfect Law!
O blessed Saviour, help us
Nearer to Thee to draw!
Let Sinai's thunder aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

On July 3, 1905, President Theodore Roosevelt issued a Proclamation which stated:

John Hay, Secretary of State of the United States, died on July 1st. His death, a crushing sorrow to his friends, is to the people of this country a national bereavement; and it is in addition a serious loss to all mankind, for to him it was given to stand as a leader in the effort to better world-conditions by striving to advance the cause of international peace. He entered the public service as the trusted and intimate companion of Abraham Lincoln, and for well-nigh forty-five years he served his country with loyal devotion and high ability in many positions of honor and trust; and finally he crowned his life work by serving as Secretary of State with such farsighted reading of the future and such loyalty to lofty ideals as to confer lasting benefits not only upon our own country but upon all the nations of the earth.

Mahan, Alfred Thayer (September 27, 1840-December 1, 1914) was an American Admiral. He came out of retirement to serve in the Spanish-American War. He was a member of the American delegation to the peace conference at The Hague, 1899; and was elected president of the American Historical Association, 1902. He held the position of president of the Naval War College at Newport, R.I., 1886-89, 1892-93, and authored books on naval strategy. His great works, *The Influence of Sea Power upon History, 1660-1783*; and *The Influence of Sea Power upon the French Revolution and Empire, 1892*, were not only studied at Annapolis, but were responsible for persuading President Theodore Roosevelt to increase U.S. Naval power. Alfred Thayer Mahan stated:

Upon the Bible my life rests for whatsoever is good and strong. Convinced that Christ is the Son of God, in the deepest sense attributed to those words, I not only find in this belief all the power of my life, but, in the account of His personality, an intellectual satisfaction that surpasses any other in its inexhaustible freshness, daily renewing my strength, and throwing an ever-increasing light upon the problems and difficulties of life.

It is this intellectual satisfaction that most impresses me; that the teachings of Jesus Christ contains a philosophy of life in fullest accord with experience, and also inexhaustible, in that its revelation is continuous.

While the faith in His teachings thus meet all my mental exigencies, I in no way derogate from its supernatural sanctions. He is to me one who speaks with authority no less than Divine, to whom I submit where I

do not understand.

Holmes, Oliver Wendell, Jr. (March 8, 1841-March 6, 1935), was an Associate Justice of the U.S. Supreme Court for 30 years. Appointed in 1902 by President Theodore Roosevelt, he was known as the "Great Dissenter." The son of Oliver Wendell Holmes, the author and physician, Oliver Wendell Holmes, Jr., graduated from Harvard College, served in the Union Army during the Civil War, and later became the editor of the American Law Review. He was a professor at the Harvard Law School before becoming the Chief Justice of the Supreme Court of Massachusetts.

Known for his remarkable brilliance and humor, Oliver Wendell Holmes, Jr. wrote to William James in 1907:

The great act of faith is when man decides that he is not God.

In a letter to John C.H. Wu, dated 1924, Holmes wrote:

Have faith and pursue the unknown end.

On March 8, 1931, in reply to a reporter's question on his ninetieth birthday, Oliver Wendell Holmes, Jr. stated:

Young man, the secret of my success is that at an early age I discovered I was not God.

Sill, Edward Rowland (April 29, 1841-February 27, 1887), was an American poet and essayist. His works include: Opportunity; and the Fool's Prayer, in which he stated:

But Lord,
Be merciful to me, a fool!

Connecticut, Motto of the State of (1842), stated:

Qui Transtulit Sustinet (He Who Transplanted Still Sustains)

James, William (January 11, 1842-August 26, 1910), was a philosopher and psychologist, considered by some to be the father of modern psychology. A Harvard professor, his theory of ethics, called pragmatism, considered the distinction between truth and falsity, even in the area of religion and morals, not as important as solving problems. His works include The Principles of Psychology, 1890; The Varieties of Religious Experience, 1902; Pragmatism, 1907. Contemporary social engineering of psychological attitudes has been influenced by his thought. William James stated:

There is nothing so absurd but if you repeat it often enough people will believe it.

Strutt, John William, Lord (November 12, 1842-June 30, 1919), 3rd Baron Rayleigh, was a scientist at Cambridge, 1879-84; a member of the Royal Institution, 1887-1905; and the chancellor of Cambridge, 1908-19. He was the co-discoverer of Argon, 1895; as well as other rare gases. He pioneered the studies of

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electromagnetic wave motion, optics, sonics, gas dynamics, as well as perfecting similitude and dimensional analysis as scientific tools. A pioneer in developing molecular acoustics, Lord Rayleigh John Strutt was awarded the Nobel Prize for Physics in 1904.

In the introduction to his published papers, he stated:

The works of the Lord are great, sought out of all them that have pleasure therein.

McKinley, William (January 29, 1843-September 14, 1901), was the 25th President of the United States, 1897-1901, assassinated shortly after re-election; won the Spanish-American War, 1898; annexed Guam, Puerto Rico, the Hawaiian Islands, the Philippine Islands, under Admiral George Dewey; defeated the Spanish in Cuba under Colonel Theodore Roosevelt and the "Roughriders"; put down the Boxer Rebellion in China, 1900; arranged the permanent lease of Guantanamo Bay in Cuba, 1901; planned the Panama Canal; Governor of Ohio, 1892-96; Ohio delegate to the Republican National Convention, 1892, 1888, 1884; U.S. Representative, 1876-83, 1885-91, being Chairman of the House Ways and Means Committee; married Ida Saxton, 1871; Prosecuting Attorney of Stark County, 1869; President of the Young Men's Christian Association (YMCA), Canton, Ohio, 1868; admitted to the bar, 1867, delivering his first political speeches in favor of Negro suffrage; Acting Assistant Adjutant-General of the 1st Division, 1st Army Corps, on the staff of General Samuel S. Carroll; Major of the U.S. Volunteers, 1865, brevetted by President Lincoln for his gallantry; Captain, 1864, fighting the Confederate forces in the Shenandoah Valley; First Lieutenant, 1863; Commissary-Sergeant, 1862, fighting at Antietam; Private in the 23rd Ohio Volunteer Infantry, 1861; and attended Allegheny College, Pennsylvania, 1860.

During his 1892 gubernatorial campaign in Ohio, William McKinley declared:

The men who established this government had faith in God and sublimely trusted in Him. They besought His counsel and advice in every step of their progress. And so it has been ever since; American history abounds in the instances of this trait in our national affairs.

Our rulers may not always be observers of the outward forms of religion, but we have never had a president, from Washington to Harrison, who publicly avowed infidelity, or scoffed at the faith of the masses of our people.

On July 4, 1892, in an address to the Baptist Young People's Union in Lakeside, Ohio, Governor William McKinley shared:

Lincoln, like Washington, illustrated in his administration faith in God. On March 4, 1861, he said: "Intelligence, patriotism, Christianity, and a firm reliance upon Him who has never forgotten this favored land are still competent to adjust in the best way all our present difficulties."

On June 29, 1893, before the First International Convention of the Epworth League in Cleveland, Governor William McKinley declared:

We live to make our Church a power in the land

while we love every other Church that exalts our Christ. That broad Christian liberality lies at the basis of your work.... Every organization of this kind demonstrates that Christian character is helpful in every avenue or emergency of life.... The demand of the time is the young man thoroughly grounded in Christianity and its Book.

On July 14, 1894, in Cleveland, Ohio, Governor McKinley stated in a speech to the Christian Endeavor's International Convention:

There is no currency in this world that passes at such a premium anywhere as good Christian character.... The time has gone by when the young man or the young woman in the United States has to apologize for being a follower of Christ.... No cause but one could have brought together so many people, and that is the cause of our Master.

In 1896, while speaking of the attributes of Abraham Lincoln, President-elect William McKinley declared:

The purposes of God, working through the ages, were, perhaps, more clearly revealed to him than to any other.... He was the greatest man of his time, especially approved of God for the work He gave him to do.

On Thursday, March 4, 1897, in his First Inaugural Address, President William McKinley proclaimed:

In obedience to the will of the people, and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of President of the United States, relying upon the support of my countrymen and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us so long as we obey His commandments and walk humbly in His footsteps....

It is consoling and encouraging to realize that free speech, a free press, free thought, free schools, the free and unmolested right of religious liberty and worship, and free and fair elections are dearer and more universally enjoyed to-day than ever before....

Illiteracy must be banished from the land if we shall attain that high destiny as the foremost of the enlightened nations of the world which, under Providence, we ought to achieve....

Let me again repeat the words of the oath administered by the Chief Justice which, in their respective spheres, so far as applicable, I would have all my countrymen observe: "I will faithfully execute the office of the President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States." This is the obligation I have reverently taken before the Lord Most High. To keep it will be my single purpose, my constant prayer.

On October 29, 1897, President William McKinley issued a Proclamation of a National Day of Thanksgiving and Prayer:

In remembrance of God's goodness to us during the past year, which has been so abundant, "let us offer unto Him our thanksgiving and pay our vows unto the Most High." Under His watchful providence industry has prospered, the conditions of labor have been improved, the rewards of the husbandman have been increased, and the comforts of our homes multiplied. His mighty hand has preserved peace and protected the nation. Respect for law and order has been strengthened, love of free institutions cherished, and all sections of our beloved country brought into closer bonds of fraternal regard and generous cooperation.

For these great benefits it is our duty to praise the Lord in a spirit of humility and gratitude and to offer up to Him our most earnest supplications.

That we may acknowledge our obligation as a people to Him who has so graciously granted us the blessings of free government and material prosperity, I, William McKinley, President of the United States, do hereby designate and set apart Thursday, the twenty-fifth day of November, for national thanksgiving and prayer, which all of the people are invited to observe with appropriate religious services in their respective places of worship. On this day of rejoicing and domestic reunion let our prayers ascend to the Giver of every good and perfect gift for the continuance of His love and favor to us, that our hearts may be filled with charity and good will, and we may be ever worthy of His beneficent concern.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 29th day of October, in the year of our Lord one thousand eight hundred and ninety-seven, and of the Independence of the United States the one hundred and twenty-second. William McKinley.

By the President: John Sherman, Secretary of State.

On December 6, 1897, in his First Annual Message to Congress, President William McKinley stated:

It gives me pleasure to extend greeting to the Fifty-fifth Congress...meeting under felicitous conditions, justifying sincere congratulation and calling for our grateful acknowledgment to a beneficent Providence which has so signally blessed and prospered us as a nation....

The wise utterances of President Grant in his memorable message of December 7, 1875, are signally relevant to the present situation in Cuba, and it may be wholesome now to recall them. At that time a ruinous conflict had for seven years wasted the neighboring island. During all those years an utter disregard of the laws of civilized warfare and of just demands of humanity, which called forth expressions of condemnation from the nations of Christendom, continued unabated.

On April 11, 1898, in a message to Congress, President

McKinley stated:

Yesterday, and since the preparation of the foregoing message, official information was received by me that the latest decree of the Queen Regent of Spain directs General Blanco, in order to prepare and facilitate peace, to proclaim a suspension of hostilities, the duration and details of which have not been communicated to me.

This fact, with every other pertinent consideration, will, I am sure, have your just and careful attention in the solemn deliberations upon which you are about to enter. If this measure attains a successful result, then our aspirations as a Christian, peace-loving people will be realized. If it fails, it will be only another justification for our contemplated action.

On April 20, 1898, President William McKinley approved the Joint Resolution of Congress, which stated:

Whereas the abhorrent conditions which have existed for more than three years in the island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization, culminating, as they have, in the destruction of a United States battleship [U. S. S. Maine], with 266 of its officers and crew, while on a friendly visit in the harbor of Havana, and can not longer be endured, as has been set forth by the President of the United States in his message to Congress of April 11, 1898, upon which the action of Congress was invited:

Therefore, Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, First. That the people of the island of Cuba are and of a right ought to be free.

In 1898, while deliberating the decision to annex the Philippine Islands, President William McKinley recorded:

I walked the floor of the White House night after night until midnight, and I am not ashamed to tell you... that I went down on my knees and prayed Almighty God for light and guidance more than one night. And one night late it came to me... that there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift them and civilize and Christianize them.

On May 9, 1898, in a message to Congress, President William McKinley stated:

The 4th of May Commodore Dewey had taken possession of the naval station at Cavite [Manila, Philippine Islands], destroying the [Spanish] fortifications there and at the entrance of the bay and paroling their garrisons. The waters of the bay are under his complete control. He has established hospitals within the American lines, where 250 of the Spanish sick and wounded are assisted and protected.

The magnitude of this victory can hardly be measured by the ordinary standard of naval warfare.

Outweighing any material advantage is the moral effect of this initial success. At this unsurpassed achievement the great heart of our nation throbs, not with boasting or with greed of conquest, but with deep gratitude that this triumph has come in a just cause and that by the grace of God an effective step has thus been taken toward the attainment of the wished-for peace.

On July 6, 1898, President William McKinley issued a Proclamation of a National Day of Thanksgiving:

At a time, when to the yet fresh remembrance of the unprecedented success which attended the operations of the United States fleet in the bay of Manila on the 1st day of May last are added the tidings of the no less glorious achievements of the naval and military arms of our beloved country at Santiago de Cuba, it is fitting that we should pause and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of divine grace and give devout praise to God, who holdeth the nations in the hollow of His hands and worketh upon them the marvels of His high will, and who has thus far vouchsafed to us the light of His face and led our brave soldiers and seamen to victory.

I therefore ask the people of the United States, upon next assembling for divine worship in their respective places of meeting, to offer thanksgiving to Almighty God, who in His inscrutable ways, now leading our hosts upon the waters to unscathed triumph; now guiding them in a strange land, through the dread shadows of death, to success, even though at a fearful cost; now bearing them, without accident or loss, to far distant climes, has watched over our cause and brought nearer the success of the right and the attainment of just and honorable peace.

With the nation's thanks let there be mingled the nation's prayers that our gallant sons may be shielded from harm alike on the battlefield and in the clash of fleets, and be spared the scourge of suffering and disease while they are striving to uphold their country's honor; and withal let the nation's heart be stilled with holy awe at the thought of the noble men who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds, and bonds by reason of the awful struggle. And above all, let us pray with earnest fervor that He, the Dispenser of All Good, may speedily remove from us the untold afflictions of war and bring to our dear land the blessings of restored peace and to all the domain now ravaged by the cruel strife the priceless boon of security and tranquillity.

On July 13, 1898, in a message to the Secretary of War, President William McKinley stated:

It will therefore be the duty of the commander of the army of occupation to announce and proclaim in the most public manner that we come not to make war upon the inhabitants of Cuba, nor upon any party or faction

among them, but to protect them in their homes, in their employments, and in their personal and religious rights. . . . All churches and buildings devoted to religious worship and to the arts and sciences, all schoolhouses, are, so far as possible, to be protected.

On July 16, 1898, President William McKinley wrote from Washington, D.C., to General Shafer, Commander of the U.S. Forces in Santiago, Playa, Cuba:

The President of the United States sends you and your brave army the profound thanks of the American people for the brilliant achievements at Santiago. . . . One and all have displayed the most conspicuous gallantry and earned the gratitude of the nation. The hearts of the people turn with tender sympathy to the sick and wounded. May the Father of Mercies protect and comfort them.

On October 28, 1898, President William McKinley issued a Proclamation of a National Day of Thanksgiving:

The approaching November brings to mind the custom of our ancestors, hallowed by time and rooted in our most sacred traditions, of giving thanks to Almighty God for all the blessings He has vouchsafed to us during the year.

Few years in our history have afforded such cause for thanksgiving as this. We have been blessed by abundant harvests; our trade and commerce have wonderfully increased; public credit has been improved and strengthened; all sections of our common country have been brought together and knitted into closer bonds of national purpose and unity.

The skies have been for a time darkened by the cloud of war, but as we were compelled to take up the sword in the cause of humanity we are permitted to rejoice that the conflict has been of brief duration and the losses we have had to mourn, though grievous and important, have been so few, considering the great results accomplished, as to inspire us with gratitude and praise to the Lord of Hosts. We may laud and magnify His holy name that the cessation of hostilities came so soon as to spare both sides the countless sorrows and disasters that attend protracted war.

I do therefore invite all my fellow-citizens, as well those who may be at sea or sojourning in foreign lands as those at home, to set apart and observe Thursday, the 24th day of November, as a day of national thanksgiving, to come together in their several places of worship for a service of praise and thanks to Almighty God for all the blessings of the year, for the mildness of the seasons and the fruitfulness of the soil, for the continued prosperity of the people, for the devotion and valor of our countrymen, for the glory of our victory and the hope of a righteous peace, and to pray that the divine guidance which has brought us heretofore to safety and honor may be graciously continued in the years to come.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 28th day of

October, A. D. 1898, and of the Independence of the United States the one hundred and twenty-third. William McKinley.

By the President: John Hay, Secretary of State.

On December 5, 1898, in his Second Annual Message to Congress, President William McKinley stated:

It is a pleasure for me to mention in terms of cordial appreciation the timely and useful work of the American National Red Cross, both in relief measures preparatory to the campaigns, in sanitary assistance at several of the camps of assemblage, and later, under the able and experienced leadership of the president of the society, Miss Clara Barton, on the fields of battle and in the hospitals at the front in Cuba. Working in conjunction with the governmental authorities and under their sanction and approval, and with the enthusiastic cooperation of many patriotic women and societies in the various States, the Red Cross has fully maintained its already high reputation for intense earnestness and ability to exercise the noble purposes of its international organization, thus justifying the confidence and support which it has received at the hands of the American people. To the members and officers of this society and all who aided them in their philanthropic work the sincere and lasting gratitude of the soldiers and the public is due and is freely accorded.

In tracing these events we are constantly reminded of our obligations to the Divine Master for His watchful care over us and His safe guidance, for which the nation makes reverent acknowledgment and offers humble prayer for the continuance of His favor....

The newly accredited envoy of the United States to the Ottoman Porte carries instructions looking to the disposal of matters in controversy with Turkey for a number of years. He is especially charged to press for a just settlement of our claims for indemnity by reason of the destruction of the property of American missionaries resident in that country during the Armenian troubles of 1895.

On May 26, 1899, President William McKinley wrote a brief note in his letter book:

My belief embraces the Divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization.

On October 25, 1899, President William McKinley issued a Proclamation of a National Day of Thanksgiving and Prayer:

A national custom dear to the hearts of the people calls for the setting of one day in each year as an occasion of special thanksgiving to Almighty God for the blessings of the preceding year. This honored observance acquires with time a tenderer significance. It enriches domestic life. It summons under the family roof the absent children to glad reunion with those they love.

Seldom has this nation had greater cause for profound thanksgiving. No great pestilence has invaded

our shores. Liberal employment waits upon labor. Abundant crops have rewarded the efforts of the husbandmen. Increased comforts have come to the home. The national finances have been strengthened, and public credit has been sustained and made firmer. In all branches of industry and trade there has been an unequalled degree of prosperity, while there has been a steady gain in the moral and educational growth of national character. Churches and schools have flourished. American patriotism has been exalted. Those engaged in maintaining the honor of the flag with such signal success have been in a large degree spared from disaster and disease. An honorable peace has been ratified with a foreign nation with which we were at war, and we are now on friendly relations with every power of earth.

The trust which we have assumed for the benefit of the people of Cuba has been faithfully advanced. There is marked progress toward the restoration of healthy industrial conditions, and under wise sanitary regulations the island has enjoyed unusual exemption from the scourge of fever. The hurricane which swept over our new possession of Puerto Rico, destroying the homes and property of the inhabitants, called forth the instant sympathy of the people of the United States, who were swift to respond with generous aid to the sufferers. While the insurrection still continues in the island of Luzon, business is resuming its activity, and confidence in the good purposes of the United States is being rapidly established throughout the archipelago.

For these reasons and countless others, I, William McKinley, President of the United States, do hereby name Thursday, the thirtieth day of November next, as a day of general thanksgiving and prayer, to be observed as such by all our people on this continent and in our newly acquired islands, as well as those who may be at sea or sojourning in foreign lands; and I advise that on this day religious exercises shall be conducted in the churches or meeting-places of all denominations, in order that the social features of the day its real significance may not be lost sight of, but fervent prayers may be offered to the Most High for a continuance of the Divine Guidance without which man's efforts are vain, and for Divine consolation to those whose kindred and friends have sacrificed their lives for country.

I recommend also that on this day so far as may be found practicable labor shall cease from its accustomed toil and charity abound toward the sick, the needy and the poor.

In witness whereof I have set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 25th day of October, A.D. 1899, and of the Independence of the United States the one hundred and twenty-fourth.

William McKinley.

By the President: John Hay, Secretary of State.

On December 5, 1899, in a message to Congress, President William McKinley stated:

From the earliest moment no opportunity was lost

of assuring the people of the islands of our ardent desire for their welfare and of the intention of this Government to do everything possible to advance their interests. In my order of the 19th of May, 1898, the commander of the military expedition dispatched to the Philippines was instructed to declare that we came not to make war upon the people of that country, "nor upon any party or faction among them, but to protect them in their homes, in their employments, and in their personal and religious rights."...

On the 21st of December, after the treaty was signed, the commander of the forces of occupation was instructed "to announce and proclaim in the most public manner that we come, not as invaders and conquerors, but as friends to protect the natives in their homes, in their employments, and in their personal and religious rights."...

Everything indicates that with the speedy suppression of the Tagalo rebellion life in the archipelago will soon resume its ordinary course under the protection of our sovereignty, and the people of those favored islands will enjoy a prosperity and a freedom which they have never before known. Already hundreds of schools are open and filled with children. Religious freedom is sacredly assured and enjoyed....

No effort will be spared to build up the waste places desolated by war and by long years of misgovernment. We shall not wait for the end of strife to begin the beneficent work. We shall continue, as we have begun, to open the schools and the churches, to set the courts in operation, to foster industry and trade and agriculture, and in every way in our power to make these people whom Providence has brought within our jurisdiction feel that it is their liberty and not our power, their welfare and not our gain, we are seeking to enhance....

A right interpretation of the people's will and of duty cannot fail to insure wise measures for the welfare of the islands which have come under the authority of the United States, and inure to the common interest and lasting honor of our country. Never has this Nation had more abundant cause than during the past year for thankfulness to God for manifold blessings and mercies, for which we make reverent acknowledgment.

On April 7, 1900, in his instructions addressed to the Secretary of War, President William McKinley stated:

Upon every division and branch of the government of the Philippines, therefore, must be imposed these inviolable rules:... that no law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and that the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed....

That no form of religion and no minister of religion shall be forced upon any community or upon any citizen of the islands; that, upon the other hand, no minister of religion shall be interfered with or molested in following his calling....

The articles of capitulation of the city of Manila

on the 13th of August, 1898, concluded with these words: "This city, its inhabitants, its churches and religious worship, its educational establishments, and its private property of all descriptions, are placed under the special safeguard of the faith and honor of the American Army."

I believe that this pledge has been faithfully kept. As high and sacred an obligation rests upon the Government of the United States to give protection for property and life, civil and religious freedom, and wise, firm, and unselfish guidance in the paths of peace and prosperity to all the people of the Philippine Islands. I charge this Commission to labor for the full performance of this obligation, which concerns the honor and conscience of their country, in the firm hope that through their labors all the inhabitants of the Philippine Islands may come to look back with gratitude to the day when God gave victory to American arms at Manila and set their land under the sovereignty and the protection of the people of the United States.

On Monday, October 29, 1900, President William McKinley issued a Proclamation of a National Day of Thanksgiving and Praise:

It has pleased the Almighty God to bring our nation in safety and honor through another year. The works of religion and charity have everywhere been manifest. Our country through all its extent has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities; and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people.

Now, therefore, I, William McKinley, President of the United States, do hereby appoint and set apart Thursday, the 29th of November next, to be observed by all the people of the United States, at home or abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of His hand. I recommend that they gather in their several places of worship and devoutly give Him thanks for the prosperity wherewith He has endowed us, for seed-time and harvest, for the valor, devotion and humanity of our armies and navies, and for all His benefits to us as individuals and as a nation; and that they humbly pray for the continuance of His Divine favor, for concord and amity with other nations, and for righteousness and peace in all our ways.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 29th day of October, A. D. 1900, and of the Independence of the United States the one hundred and twenty-fifth. William

McKinley.

By the President: John Hay, Secretary of State.

On December 3, 1900, in a message to Congress, President William McKinley stated:

In November, 1800, the population of the United States was 5,308,483. It is now 76,304,799. Then we had sixteen States. Now we have forty-five. Then our territory consisted of 909,050 square miles. It is now 3,846,595 square miles. Education, religion, and morality have kept pace with our advancement in other directions, and while extending its power the Government has adhered to its foundation principles and abated none of them in dealing with our new peoples and possessions. A nation so preserved and blessed gives reverent thanks to God and invokes His guidance and the continuance of His care and favor....

On Monday, March 4, 1901, in his Second Inaugural Address, President William McKinley stated:

We are now at peace with the world, and it is my fervent prayer that if differences arise between us and other powers they may be settled by peaceful arbitration and that hereafter we may be spared the horrors of war.

Intrusted by the people for a second time with the office of President, I enter upon its administration appreciating the great responsibilities which attach to this renewed honor and commission, promising unreserved devotion on my part to their faithful discharge and reverently invoking for my guidance the direction and favor of Almighty God....

"Hope maketh not ashamed." The prophets of evil were not the builders of the Republic, nor in its crises since have they saved or served it. The faith of the fathers was a mighty force in its creation, and the faith of their descendants has wrought its progress and furnished its defenders....

As hereunto, so hereafter will the nation demonstrate its fitness to administer any new estate which events devolve upon it, and in the fear of God will "take occasion by the hand and make the bounds of freedom wider yet."

If there are those among us who would make our way more difficult, we must not be disheartened, but the more earnestly dedicate ourselves to the task upon which we have rightly entered. The path of progress is seldom smooth.

New things are often found hard to do. Our fathers found them so. We find them so. They are inconvenient. They cost us something. But are we not made better for the effort and sacrifice, and are not those we serve lifted up and blessed?

President William McKinley stated:

The Christian religion is no longer the badge of weaklings and enthusiasts, but of distinction, enforcing respect.

President William McKinley, who was a Methodist, stated

concerning the Bible:

The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.

On Thursday, September 5, 1901, at the Pan American Exposition in Buffalo, New York, President William McKinley stated:

We travel greater distances in a shorter space of time and with more ease than was ever dreamed of by the fathers. Isolation is no longer possible or desirable. The same important news is read, though in different languages, the same day in all Christendom...

At the beginning of the nineteenth century there was not a mile of steam railroad on the globe. Now there are enough miles to make its circuit many times. Then there was not a line of electric telegraph; now we have vast mileage traversing all lands and seas. God and man have linked the nations together...

Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors, and like blessings to all the peoples and powers of earth.

On the day following this address, President McKinley held a public reception in the Temple of Music at the Pan-American Exposition in Buffalo, New York. As hundreds of people were in line to shake his hand, an anarchist, named Leon Czolgosz, shot President William McKinley in the stomach. As he was being put under anesthetic, he was praying the Lord's Prayer. On September 14, 1901, infection from the wounds took its toll. From a near coma, President William McKinley spoke:

It is useless, gentlemen, I think we ought to have prayer. [Then, to his wife, he said], It is God's will. His will, not ours, be done.

His last words, spoken to his wife, Ida Saxton McKinley, were from the hymn:

Nearer My God to Thee.

On Saturday, September 14, 1901, President Theodore Roosevelt issued a Proclamation of a National Day of Mourning and Prayer:

A terrible bereavement has befallen our people. The President of the United States has been struck down; a crime not only against the Chief Magistrate, but against every law-abiding and liberty-loving citizen.

President McKinley crowned a life of largest love for his fellow men, of earnest endeavor for their welfare, by a death of Christian fortitude; and both the way in which he lived his life and the way in which, in the supreme hour of trial, he met death will remain forever a precious heritage of our people.

It is meet that we as a nation express our abiding love and reverence for his life, our deep sorrow for his untimely death.

Now, therefore, I, Theodore Roosevelt, President of the United States of America, do appoint Thursday next, September 19, the day in which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States. I earnestly recommend all the people to assemble on that day in their respective places of divine worship, there to bow down in submission to the will of Almighty God, and to pay out of full hearts the homage of love and reverence to the memory of the great and good President, whose death has so sorely smitten the nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, the fourteenth day of September, A.D. 1901, and of the Independence of the United States the one hundred and twenty-sixth.
Theodore Roosevelt.

By the President: John Hay, Secretary of State.

United States Supreme Court (1844), in the case of Vidal v. Girard's Executors, 43 U.S. (How. 2) 126, 127, 132, Justice Joseph Story delivered the Court's opinion. The case concerned one Stephen Girard, a deist from France, who had moved to Philadelphia and later died. In his Last Will and Testament, he left his entire estate, valued at over \$7 million, to establish an orphanage and school, with the stipulation that no religious influence be allowed. The city rejected the proposal, as their lawyers declared:

The plan of education proposed is anti-Christian, and therefore repugnant to the law... The purest principles of morality are to be taught. Where are they found? Whoever searches for them must go to the source from which a Christian man derives his faith - the Bible... There is an obligation to teach what the Bible alone can teach, viz. a pure system of morality...

Both in the Old and New Testaments [religious instruction's] importance is recognized. In the Old it is said, "Thou shalt diligently teach them to thy children," and the New, "Suffer the little children to come unto me and forbid them not..." No fault can be found with Girard for wishing a marble college to bear his name for ever, but it is not valuable unless it has a fragrance of Christianity about it.

The U.S. Supreme Court rendered its unanimous opinion, stating:

And we cannot overlook the blessings, which such men by their conduct, as well as their instructions, may, nay must impart to their youthful pupils. Why may not the Bible, and especially the New Testament, without note or comment, be read and taught as a divine revelation in the college - its general precepts expounded, its evidences explained and its glorious principles of morality inculcated? What is there to prevent a work, not sectarian, upon the general evidences of Christianity, from being read and taught in the college by lay teachers? Certainly there is nothing in the will that proscribes such studies. Above all, the testator positively enjoins, "that all the

instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life they may from inclination and habit evince benevolence towards their fellow-creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer."

Now, it may well be asked, what is there in all this, which is positively enjoined, inconsistent with the spirit or truths of Christianity? Are not these truths all taught by Christianity, although it teaches much more?

Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament? Where are benevolence, the love of truth, sobriety, and industry, so powerfully and irresistibly inculcated as in the sacred volume?...

It is unnecessary for us, however, to consider what would be the legal effect of a devise in Pennsylvania for the establishment of a school or college, for the propagation of Judaism, or Deism, or any other form of infidelity. Such a case is not to be presumed to exist in a Christian country; and therefore it must be made out by clear and indisputable proof. Remote inferences, or possible results, or speculative tendencies are not to be drawn or adopted for such purposes. There must be plain, positive, and express provision, demonstrating not only that Christianity is not to be taught; but that it is to be impugned or repudiated.

Christianity... is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or the injury of the public.... Why may not laymen instruct in the general principles of Christianity as well as ecclesiastics.

It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania....

MacAlister, Alexander (1844-1919), was a professor of Anatomy at Cambridge, and an author of textbooks in physiology and zoology. He related:

I think the widespread impression of the agnosticism of scientific men is largely due to the attitude taken up by a few of the great popularizers of science, like Tyndall and Huxley.

It has been my experience that the disbelief in the revelation that God has given, in the life and work, death and resurrection of our Savior, is more prevalent among what I may call the camp followers of science than amongst those to whom scientific work is the business of their lives.

Hopkins, Gerard Manley (July 28, 1844-June 8, 1889), was an English poet and artist. He was professor of classics at the University College in Dublin. The death of five nuns in a shipwreck in 1875 inspired him to compose The Wreck of the

Deutschland, in which he stated in No. 28:

Thou mastering me
God! giver of breath and bread;
World's strand, sway of the sea;
Lord of the living and dead;
Thou hast bound bones and veins in me, fastened me

flesh,

And after it almost unmade, what with dread,
Thy doing: and dost thou touch me afresh?
Over again I feel thy finger and find thee.

In No. 31, God's Grandeur, Gerard Manley Hopkins wrote:

The world is charged with the grandeur of God.

Root, Elihu (February 15, 1845-February 7, 1937), was appointed Secretary of War in President William McKinley's administration, 1899-1904; Secretary of State in President Theodore Roosevelt's administration, 1905-12; won the Nobel Peace Prize, 1912; was a U.S. Senator, 1909-15; president of the New York State Constitutional Convention of 1915; a U.S. district attorney for the southern district of New York, 1883-85; and chairman of the judiciary committee.

He practiced law in New York City, acting as junior counsel for the defense in the trial of "Boss" William Tweed, and was personal counsel of Jay Gould, Chester A. Arthur, Charles A. Dana, Edward H. Harriman and many large financial institutions.

President Woodrow Wilson appointed him as "ambassador extraordinary" and chief of a special diplomatic mission to Russia. He was also active in the League of Nations; the Permanent Court of International Justice; and was the president of the Carnegie Endowment for International Peace. Elihu Root stated:

When a teacher of the future comes to point out to the youth of America how the highest reward of intellect and devotion can be gained, he may say to them - not by subtly and intrigue, not by wire-pulling and demagoguery, not by shiftiness or following expediency;

but by being firm in devotion to the principles of manhood and the courage of religiousness in public life; by being a man without guile, without fear, without selfishness, and with devotion to duty, devotion to his country and his God.

Florida, State of (March 3, 1845), was the 27th State admitted to the Union. The Constitution of the State of Florida, adopted 1838, stated:

Bill of Rights. That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.

The Constitution of the State of Florida, adopted 1885, stated:

Preamble. We, the people of the State of Florida,
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grateful to Almighty God for our constitutional liberty... establish this Constitution.

The free exercise and enjoyment of religious profession and worship shall forever be allowed in this State, and no person shall be rendered incompetent as a witness on account of his religious opinions, but the liberty of conscience hereby secured shall not be so construed as to justify licentiousness or practices subversive of, or inconsistent with, the peace or moral safety of the State or society.

Texas, State of (December 29, 1845), was the 28th State admitted to the Union. The Constitution of the State of Texas, adopted August 27, 1845), stated:

Preamble. We, the people of the Republic of Texas, acknowledging, with gratitude, the grace and beneficence of God, in permitting us to make a choice of our form of government, do, in accordance with the provisions of the Joint Resolution for annexing Texas to the United States, approved March 1, one thousand eight hundred and forty-five, ordain and establish this Constitution.

Article I, Section 4. All men have a natural and indefeasible right to worship God according to the dictates of their own consciences;...

no human authority ought, in any case whatever, to control or interfere with the rights of conscience in matters of religion;...

but it shall be the duty of the Legislature to pass such laws as may be necessary, to protect every religious denomination in the peaceable enjoyment of their own mode of public worship.

Article I, Section 13. Every citizen shall have the right to keep and bear arms in the lawful defence of himself or the State.

Article I, Section 15. No person shall ever be imprisoned for debt.

Article III, Section 27. Ministers of the Gospel, being by their profession dedicated to God, and the care of souls, ought not to be diverted from the great duties of their functions.

Article VI, Section 3. No licensed Minister of the Gospel shall be required to perform military duty, work on roads.

Article VII, Section 1. Members of the Legislature, and all officers, before they enter upon the duties of their offices, shall take the following oath or affirmation:

"I (A. B.) do solemnly swear, (or affirm,) that I will faithfully and impartially discharge and perform all the duties incumbent on me as according to the best of my skill and ability, agreeably to the Constitution and the laws of the United States, and of this State; and I do further solemnly swear (or affirm,) that

since the adoption of this Constitution by the Congress of the United States, I being a citizen of this State, have not fought a duel with deadly weapons within this State, nor out of it;

nor have I sent or accepted a challenge to fight a duel with deadly weapons;

nor have I acted as second in carrying a challenge, or aided, advised, or assisted any person thus offending - So Help Me God."

Article VII, Section 17. No Lottery shall be authorized by this State; and the buying or selling of Lottery Tickets within this State, is prohibited.

Article VII, Section 18. No divorce shall be granted by the Legislature.

Article XIII, Section 13. Done in Convention by the Deputies of the people of Texas, at the City of Austin, this twenty-seventh day of August, in the Year of Our Lord one thousand eight hundred and forty-five.

On Friday, July 4, 1845, Thomas J. Rusk, President of the Convention, addressed the delegates at the opening of the Texas Constitutional Convention:

The object for which we have assembled, deeply interests the people of Texas. We have the hopes of our present population, as well as the millions who may come after us, in our hands; the eyes of the civilized world are upon us; we present this day a bright spectacle to all lovers of freedom and republican government.

The history of the world may search in vain for a parallel to the present instance of two Governments amalgamating themselves into one, from a pure devotion to that great principle, that man, by enlightening his intellect, and cultivating those moral sentiments with which his God has impressed him, is capable of self-government....

Let us...march boldly and confidently up to the formation of a Constitution which, while it secures our own rights, shall satisfy our friends abroad, and meet the sanctions of that God to whose bountiful Providence Texas is already so much indebted.

On Thursday, August 28, 1845, Thomas J. Rusk, President of the Convention, addressed the delegates at the close of the Texas Constitutional Convention:

Gentlemen of the Convention: -

....Our labors have now drawn to a close. The important duties we were called upon to discharge, on the part of the people of Texas, are discharged....

The proceedings of this Convention...have been marked by a degree of decorum, and a spirit of good feelings which, I trust in God, will continue to characterize the people of Texas.

The Constitution of the State of Texas, adopted 1876, stated:

Preamble. Humbly invoking the blessings of Almighty God...we establish this Constitution.

Article I, Section 4. Nor shall any one be excluded from holding office on account of his religious sentiments, provided he acknowledge the existence of a Supreme Being.

Article I, Section 6. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.

Florida, Motto of The State of (1846), stated:

In God We Trust.

South Carolina Supreme Court (1846), in the case of City of Charleston v. S.A. Benjamin, cites an individual who wilfully broke an Ordinance which stated:

No person or persons whatsoever shall publicly expose to sale, or sell...any goods, wares or merchandise whatsoever upon the Lords's day.

The prosecuting attorney astutely explained the premise, stating:

Christianity is a part of the common law of the land, with liberty of conscience to all. It has always been so recognized....If Christianity is a part of the common law, its disturbance is punishable at common law. 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....The Sabbath is still to be supported;

Christianity is part and parcel of the common law....Christianity has reference to the principles of right and wrong....it is the foundation of those morals and manners upon which our society is formed; it is their basis. Remove this and they would fall....[Morality] has grown upon the basis of Christianity.

The Supreme Court of South Carolina delivered its decision, declaring:

The Lord's day, the day of the Resurrection, is to us, who are called Christians, the day of rest after finishing a new creation. It is the day of the first visible triumph over death, hell and the grave! It was the birth day of the believer in Christ, to whom and through whom it opened up the way which, by repentance and faith, leads unto everlasting life and eternal happiness! On that day we rest, and to us it is the Sabbath of the Lord - its decent observance, in a Christian community, is that which ought to be

expected....

What gave to us this noble safeguard of religious toleration? It was Christianity... But this toleration, thus granted, is a religious toleration; it is the free exercise and enjoyment of religious profession and worship, with two provisos, one of which, that which guards against acts of licentiousness, testifies to the Christian construction, which this section should receive!

What are acts "of licentiousness" within the meaning of this section? Must they not be such public acts, as are calculated to shock the moral sense of the community where they take place? The orgies of Bacchus, among the ancients, were not offensive! At a later day, the Carnivals of Venice went off without note or observation. Such could not be allowed now! Why? Public opinion, based on Christian morality, would not suffer it!

What constitutes the standard of good morals? Is it not Christianity? There certainly is none other. Say that cannot be appealed to, and I don't know what would be good morals. The day of moral virtue in which we live would, in an instant, if that standard were abolished, lapse into the dark and murky night of Pagan immorality.

In the Courts over which we preside, we daily acknowledge Christianity as the most solemn part of our administration. A Christian witness, having no religious scruple about placing his hand upon the book, is sworn upon the holy Evangelists - the books of the New Testament, which testify of our Savior's birth, life, death, and resurrection; this is so common a matter, that it is little thought of as an evidence of the part which Christianity has in the common law.

I agree fully to what is beautifully and appropriately said in *Updegraph v. The Commonwealth*... Christianity, general Christianity, is, and always has been, a part of the common law: "not Christianity with an established church... but Christianity with liberty of conscience to all men."

Iowa, State of (December 28, 1846), was the 29th State admitted to the Union. On August 7, 1789, slavery was prohibited from entering the territory of Iowa by an Act of Congress entitled "An Ordinance for the Government of the Territory of the United States Northwest of the River Ohio," Article VI, introduced by Rufus King and signed into law by President George Washington. The Constitution of the State of Iowa, adopted 1857, stated:

Preamble. We, the People of the State of Iowa, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of these blessings... establish this Constitution.

United States Congress (1848), ratified the peace treaty with Mexico which ended the Mexican War and brought the territories of California, Nevada, Utah, and parts of Arizona, New Mexico, Colorado and Wyoming, into the Union. The treaty began:

In the Name of Almighty God:

The United States and the United Mexican States animated by a sincere desire to put an end to the calamities of the war...who, after a reciprocal communication of their respective full powers, have, under the protection of Almighty God, the Author of Peace, arranged, agreed upon, and signed the following: Treaty of Peace, Friendship, Limits, and Settlement between the United States of America and the Mexican Republic....

If (which is not to be expected, and which God forbid) war should unhappily break out between the two republics, they do now, with a view to such calamity, solemnly pledge themselves to each other and to the world to observe the following rules....

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

Wisconsin, State of (May 29, 1848), was the 30th State admitted to the Union. On August 7, 1789, President George Washington signed into law an Act of Congress which prohibited slavery from entering the territory, entitled "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," Article VI. Congress enabled the establishment of the government of Wisconsin, provided it followed the general tenets of the Northwest Ordinance of 1787.

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected: to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early a period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

The Constitution of the State of Wisconsin, 1848, stated:

Preamble. We, the people of Wisconsin, grateful to Almighty God for our freedom, domestic tranquility and to promote the general welfare, do establish this Constitution.

Article I, Section 18. The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed.

California, State of (September 9, 1850), was the 31st State admitted to the Union. The Constitution of the State of California, adopted May 7, 1879, stated:

Preamble. We, the People of the State of California, grateful to Almighty God for our freedom, in order to secure and perpetuate its blessings, do establish this Constitution.

Article I, Section 4. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State; and no person shall be rendered incompetent as a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of this State.

The Constitution of the State of California, November 5, 1974, stated:

Article I, Section 4. Free exercise and enjoyment of religion without discrimination or preference are guaranteed. This liberty of conscience does not excuse acts that are licentious or inconsistent with the peace or safety of the State. The Legislature shall make no law respecting the establishment of religion. A person is not incompetent to be a witness or juror because of his or her opinions on religious beliefs.

Article I, Section 6. Slavery is prohibited.

Article III, Section 6. (b) English is the official language of the State of California.

Stevenson, Robert Louis (November 13, 1850-December 3, 1894), was a Scottish author and novelist. He wrote: *New Arabian Nights*, 1882; *Treasure Island*, 1883; *A Child's Garden of Verses*, 1885; *Dr. Jekyll and Mr. Hyde*, 1886; and *Kidnapped*, 1886. He suffered from tuberculosis, and in an effort to improve his health, sailed with his American wife to the Island of Samoa. They settled there and he continued to write.

In *Songs of Travel - If This Were Faith*, Stevenson wrote:

God, if this were enough,
That I see things bare to the buff.

In 1889, in his work *The Master of Ballantrae* - Mr.

Mackellar's Journey, Stevenson wrote:

Not every man is so great a coward as he thinks he is - nor yet so good a Christian.

Shortly before he died, Stevenson wrote:

Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the bosoms of men, women, and children in modern days. Then is it any exaggeration to say that the "characters of the Scripture are a marvel of the mind?"

On the bronze memorial to him in St. Giles Cathedral, Edinburgh, Scotland, Robert Louis Stevenson's prayer is engraved:

Give us grace and strength to forbear and to persevere. Give us courage and gaiety and the quiet mind, spare to us our friends, soften to us our enemies.

United States Congress (January 19, 1853), as part of a Congressional investigation, records the report of Mr. Badger of the Senate Judiciary Committee:

The [First Amendment] clause speaks of "an establishment of religion." What is meant by that expression? It referred, without doubt, to that establishment which existed in the mother-country, and its meaning is to be ascertained by ascertaining what that establishment was. It was the connection, with the state, of a particular religious society, by its endowment at the public expense, in exclusion of, or in preference to, any other, by giving to its members exclusive political rights, and by compelling the attendance of those who rejected its communion upon its worship or religious observances. These three particulars constituted that union of Church and State of which our ancestors were so justly jealous and against which they so wisely and carefully provided. . . .

If Congress has passed, or should pass, any law which, fairly construed, has in any degree introduced, or should attempt to introduce, in favor of any church, or ecclesiastical association, or system of religious faith, all or any one of these obnoxious particulars, - endowment at the public expense, peculiar privileges to its members, or disadvantages or penalties upon those who should reject its doctrines or belong to other communions, - such law would be a "law respecting an establishment of religion," and, therefore, in violation of the Constitution. But no law yet passed by Congress is justly liable to such an objection. . . .

We have chaplains in the army and navy, and in Congress; but these are officers chosen with the freest and widest range of selection, - the law making no distinction whatever between any of the religions, Churches, or professions of faith known to the world. Of these, none by law is excluded, none has any priority of legal right. True, selections, in point of

fact, are always made from some one of the denominations into which Christians are distributed; but that is not in consequence of any legal right or privilege, but by the voluntary choice of those who have the power of appointment.

This results from the fact that we are a Christian people, - from the fact that almost our entire population belongs to or sympathize with some one of the Christian denominations which compose the Christian world. And Christians will of course select, for the performance of religious services, one who professes the faith of Christ. This, however, it should be carefully noted, is not by virtue of provision, but voluntary choice. 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, and have a reasonable respect for its ministers and religious solemnities?...

How comes it that Sunday, the Christian Sabbath, is recognized and respected by all the departments of Government? In the law, Sunday is a "dies non;" it cannot be used for the service of legal process, the returns of writs, or other judicial purposes. The executive departments, the public establishments, are all closed on Sundays; on that day neither House of Congress sits....

Here is a recognition by law, and by universal usage, not only of a Sabbath, but of the Christian Sabbath, in exclusion of the Jewish or Mohammedan Sabbath. Why, then, do the petitioners exclaim against this invasion of their religious rights? Why do they not assert that a national Sabbath, no less than a national Church, is an establishment of religion?... The recognition of the Christian Sabbath is complete and perfect. The officers who receive salaries, or per-diem compensation, are discharged from duty on this day, because it is the Christian Sabbath, and yet suffer no loss or diminution of pay on that account....

They intended, by this Amendment, to prohibit "an establishment of religion" such as the English Church presented, or any thing like it. But they had no fear or jealousy of religion itself, nor did they wish to see us an irreligious people; they did not intend to prohibit a just expression of religious devotion by the legislators or the nation, even in their public character as legislators; they did not intend to send our armies and navies forth to do battle for their country without any national recognition of that God on whom success or failure depends; they did not intend to spread over all the public authorities and the whole public action of the nation the dead and revolting spectacle of atheistical apathy. Not so had the battles of the Revolution been fought and the deliberations of the Revolutionary Congress been conducted. On the contrary, all had been done with a continual appeal to the Supreme Ruler of the World, and an habitual reliance upon His protection of the righteous cause which they commended to His care.

Me. 398 (Me. 1854), stated:

The common schools are not for the purpose of instruction in the theological doctrines of any religion or of any sect. . . . No interference, by way of instruction, with the views of the scholars, whether derived from parental or sacerdotal authority, is shown. The Bible was used merely as a book in which instruction in reading was given. But reading the Bible is no more an interference with religious belief than would reading the mythology of Greece or Rome be regarded as interfering with religious belief or affirming the pagan creeds. A chapter in the Koran might be read, yet it would not be an affirmation of the truth of Mohammedanism, or an interference with religious faith.

United States Congress (March 27, 1854), received the report of Mr. Meacham of the House Committee on the Judiciary:

"Congress shall make no law respecting an establishment of religion." Does our present practice violate that article? What is an establishment of religion? It must have a creed, defining what a man must believe; it must have rites and ordinances, which believers must observe; it must have ministers of defined qualifications, to teach the doctrines and administer the rites; it must have tests for the submissive and penalties for the non-conformist. There never was an established religion without all these. Is there now, or has there ever been, anything of this in the appointment of chaplains in Congress, or army, or navy? The practice before the adoption of the Constitution does not seem to have changed the principle in this respect. We ask the memorialists to look at the facts.

First, in the army: chaplains were appointed for the Revolutionary army on its organization; rules for their regulation are found among the earliest of the articles of war. Congress ordered, on May 27, 1777, that there should be one chaplain to each brigade of the army, nominated by the brigadier-general, and appointed by Congress, with the same pay as colonel, and, on the 18th of September following, ordered chaplains to be appointed to the hospitals in the several departments, with the pay of \$60 per month, three rations per day, and forage for one horse.

When the Constitution was formed, Congress had power to raise and support armies, and to provide for and support a navy, and to make rules and regulations for the government and regulation of land and naval forces. In the absence of all limitations, general or special, is it not fair to assume that they were to do these substantially in the same manner as had been done before? If so, then they were as truly empowered to appoint chaplains as to appoint generals or to enlist soldiers. Accordingly, we find provision for chaplains in the acts of 1791, of 1812, and of 1838. By the last there is to be one to each brigade in the army; the number is limited to thirty, and these in the most destitute places. The chaplain is also to discharge the duties of schoolmaster. The number in the navy is

limited to twenty-four. Is there any violation of the Constitution in these laws for the appointment of chaplains in the army and navy? If not, let us look at the history of chaplains in Congress. Here, as before, we shall find that the same practice was in existence before and after the adoption of the Constitution. The American Congress began its session September 5, 1774. On the second day of the session, Mr. Samuel Adams proposed to open the session with prayer. I give Mr. Webster's account of it:

"At the meeting of the first Congress there was a doubt in the minds of many about the propriety of opening the session with prayer; and the reason assigned was, as here, the great diversity of opinion and religious belief; until, at last, Mr. Samuel Adams, with his gray hairs hanging about his shoulders, and with an impressive venerableness now seldom to be met with (I suppose owing to different habits), rose in that assembly, and, with the air of a perfect Puritan, said it did not become men professing to be Christian men, who had come together for solemn deliberation in the hour of their extremity, to say there was so wide a difference in their religious belief that they could not, as one man, bow the knee in prayer to the Almighty, whose advice and assistance they hoped to obtain; and, Independent as he was, and an enemy to all prelacy as he was known to be, he moved that Rev. Mr. Duche', of the Episcopal Church, should address the throne of grace in prayer. John Adams, in his letter to his wife, says he never saw a more moving spectacle. Mr. Duche' read the Episcopal service of the Church of England; and then, as if moved by the occasion, he broke out into extemporaneous prayer, and those men who were about to resort to force to obtain their rights were moved to tears; and floods of tears, he says, ran down the cheeks of the pacific Quakers, who formed part of that interesting assembly; and, depend upon it, that where there is a spirit of Christianity, there is a spirit which rises above form, above ceremonies, independent of sect or creed and the controversies of clashing doctrines."

That same clergyman was afterwards appointed chaplain of the American Congress. He had such an appointment five days after the Declaration of Independence.

On December 22, 1776, on December 13, 1784, and on February 29, 1788, it was resolved that two chaplains should be appointed. So far for the old American Congress. I do not deem it out of place to notice one act, of many, to show that Congress was not indifferent to the religious interests of the people; and they were not peculiarly afraid of the charge of uniting Church and State. On the 11th of September, 1777, a committee having consulted with Dr. Allison about printing an edition of thirty thousand Bibles, and finding that they would be compelled to send abroad for type and paper, with an advance of 10,272 pounds sterling, 10 shillings, Congress voted to instruct the Committee on Commerce to import twenty thousand Bibles from Scotland and Holland into the different ports of the Union. The reason assigned was that the use of the book was so universal and important. Now, what was passing on that day? The army of Washington was fighting the battle of

Brandywine; the gallant soldiers of the Revolution were displaying their heroic though unavailing valor; twelve hundred soldiers were stretched in death on that battle-field; Lafayette was bleeding; the booming of the cannon was heard in the hall where Congress was sitting, in the hall from which Congress was soon to be a fugitive. At that important hour Congress was passing an order for importing twenty thousand Bibles: and yet we have never heard that they were charged by their generation of any attempt to unite Church and State, or surpassing their powers to legislate on religious matters.

There was a convention assembled between the old and new forms of government. Considering the character of the men, the work in which they were engaged, and the results of their labors, I think them the most remarkable body of men ever assembled. Benjamin Franklin addressed that body on the subject of employing chaplains; and certainly Franklin will not be accused of fanaticism in religion, or of a wish to unite Church and State....

There certainly can be no doubt as to the practice of employing chaplains in deliberative bodies previous to the adoption of the Constitution. We are, then, prepared to see if any change was made in that respect in the new order of affairs.

The first Congress under the Constitution began on the 4th of March, 1789; but there was not a quorum for business till the 1st of April. On the 9th of that month. Oliver Ellsworth was appointed, on the part of the Senate, to confer with a committee of the House of rules, and on the appointment of chaplains. The House chose five men, - Boudinot, Bland, Tucker, Sherman, and Madison. The result of their consultation was a recommendation to appoint two chaplains of different denominations, one by the Senate and one by the House, to interchange weekly. The Senate appointed Dr. Provost on the 25th of April.

On the 1st day of May, Washington's first speech was read to the House, and the first business after that speech was the appointment of Dr. Linn as chaplain. By whom was this plan made? Three out of six of that joint committee were members of the convention that framed the Constitution. Madison, Ellsworth, and Sherman passed directly from the hall of the convention to the hall of Congress. Did they not know what was constitutional? The law of 1789 was passed in compliance with their plan, giving chaplains a salary of \$500. It was re-enacted in 1816, and continues to the present time. Chaplains have been appointed from all the leading denominations, Methodist, Baptist, Episcopalian, Presbyterian, Congregationalist, Catholic, Unitarian, and others.

I am sure that one of our petitioners might truly reply that the article was not in the body of the Constitution, but was one of the amendments recommended by Virginia. This does not weaken the argument in favor of chaplains. In the same convention of Virginia, which proposed amendments, James Madison, James Monroe, and John Marshall were members. All these men were members closely connected with the Government. Madison and Monroe were members of Congress when the First Amendment was adopted and became a part of the

Constitution. Madison was a member of the convention framing the Constitution, of the convention proposing the amendment, and of Congress when adopted; and yet neither Madison nor Monroe ever uttered a word or gave a vote to indicate that the appointment of chaplains was unconstitutional. The Convention of Virginia elected on its first day a chaplain, Rev. Abner Waugh, who every morning read prayers immediately after the ringing of the bell for calling the convention. No one will suppose that convention was so inconsistent as to appoint their chaplain for the own deliberative assembly in the State of Virginia, and then recommend that this should be denied to the deliberative bodies of the nation...

At the adoption of the Constitution, we believe every State - certainly ten of the thirteen - provided as regularly for the support of the Church as for the support of the Government: one, Virginia, had the system of tithes. Down to the Revolution, every colony did sustain religion in some form. It was deemed peculiarly proper that the religion of liberty should be upheld by a free people. 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. Any attempt to level and discard all religion would have been viewed with universal indignation. The object was not to substitute Judaism or Mohammedanism, or infidelity, but to prevent rivalry among sects to the exclusion of others...

It must be considered as the foundation on which the whole structure rests. Laws will not have permanence or power without the sanction of religious sentiment, - without a firm belief that there is a Power above us that will reward our virtues and punish our vices. 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. That was the religion of the founders of the republic, and they expected it to remain the religion of their descendants. There is a great and very prevalent error on this subject in the opinion that those who organized this Government did not legislate on religion.

United States Congress (May 1854), in the Thirty-Fourth Congress assembled, Nathaniel P. Banks of Massachusetts being Speaker of the House, passed a resolution in the House which declared:

Whereas, The people of these United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and whereas the 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, it eminently becomes the representatives of a people so highly favored to acknowledge in the most public manner their reverence

for God: Therefore,

1. Resolved. That the daily sessions of this body be opened with prayer.

2. Resolved. That the ministers of the gospel in this city are hereby requested to attend and alternately perform this solemn duty.

Wilde, Oscar Fingal O'Flahertie Wills (October 16, 1854-November 30, 1900), was an Irish poet whose works include: *Lady Windermere's Fan*, 1892; *A Woman of No Importance*, 1893; *An Ideal Husband*, 1895; and *The Importance of Being Earnest*, 1895. He edited the journal *Woman's World*. In the *Ballad of Reading Gaol*, 1898, Pt. V, st. 14, Oscar Wilde stated:

How else but through a broken heart
May the Lord Christ enter in?

Pope Benedict XV (November 21, 1854-January 22, 1922), whose given name was Giacomo Della Chiesa, was the Pontiff during World War I. On August 1, 1917, Pope Benedict XV, in his offer of mediation to the European Powers wrote from the Vatican:

Do not, then, turn a deaf ear to our prayer, accept the paternal invitation which we extend to you in the name of the Divine Redeemer, Prince of Peace. Bear in mind your very grave responsibility to God and man; on your decision depend the quiet and joy of numberless families, the lives of thousands of young men, the happiness, in a word, of the peoples to whom it is your imperative duty to secure this boon. May the Lord inspire you with decisions conformable to His very holy will. May Heaven grant that in winning the applause of your contemporaries you will also earn from the future generations the great titles of pacificators. As for us, closely united in prayer and penitence with all the faithful souls who yearn for peace, we implore for you the divine spirit, enlightenment, and guidance.

Bellamy, Francis (1856-1931), was a minister from Boston who wrote the Pledge of Allegiance. He was ordained in the Baptist Church, 1879, and served as the pastor of the First Baptist Church, Little Falls, New York. He was a member of the staff of *The Youth's Companion*, which first published his Pledge of Allegiance on September 8, 1892. At the dedication of the 1892 Chicago World's Fair, October 12, 1892, public school children first recited the Pledge of Allegiance during the National School Celebration on the 400th anniversary of Columbus' discovery of America.

The Pledge was adopted by the 79th Congress on December 28, 1945, as Public Law 287. The words "under God," taken from Abraham Lincoln's Gettysburg Address, "... that this nation, under God, shall have a new birth...", were added to the Pledge of Allegiance on June 14, 1954, by a Joint Resolution of Congress, 243 (Public Law 83-396). President Dwight Eisenhower signed the pledge into law:

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty

and justice for all.

President Eisenhower gave his support to the Congressional Act, which added the phrase "under God" to the Pledge of Allegiance, saying:

In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war.

President Eisenhower then stood on the steps of the Capitol Building and recited the Pledge of Allegiance for the first time with the phrase, "one Nation under God."

Washington, Booker Taliaferro (April 5, 1856-November 14, 1915), was a Black American educator, writer and reformer. Born a slave, he taught at Malden, West Virginia, and at the Hampton Institute. He founded the Tuskegee Institute and recruited George Washington Carver as a professor. He wrote *Up From Slavery*, 1901; and *The Future of the American Negro*, 1899. He was the first Black to have his picture on a U.S. postage stamp, 1940; the first Black elected to the Hall of Fame, 1945; and the first Black to have his image on a U.S. coin, 1946.

In the spring of 1896, Booker T. Washington wrote a letter to George W. Carver, who had just received his Masters Degree from Iowa State Agricultural Institute:

Tuskegee Institute seeks to provide education - a means for survival to those who attend. Our students are poor, often starving. They travel miles of torn roads, across years of poverty. We teach them to read and write, but words cannot fill stomachs. They need to learn how to plant and harvest crops....

I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve.

These things I now ask you to give up. I offer you in their place - work - hard, hard work - the challenge of bringing people from degradation, poverty and waste to full manhood.

Booker T. Washington

On May 16, 1896, George W. Carver responded to Booker T. Washington:

My dear Sir,

I am just in receipt of yours of the 13th inst., and hasten to reply.

I am looking forward to a very busy, pleasant and profitable time at your college and shall be glad to cooperate with you in doing all I can through Christ who strengtheneth me to better the condition of our people.

Some months ago I read your stirring address delivered at Chicago and I said amen to all you said, furthermore you have the correct solution to the "race problem"....

Providence permitting, I will be there in Nov. God bless you and your work,
Geo. W. Carver

American Quotations.txt

Booker T. Washington declared:

I shall allow no man to belittle my soul by making me hate him.

No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.

Regarding social work, Booker T. Washington stated:

I have always had the greatest respect for the work of The Salvation Army, especially because I have noted that it draws no color line in religion.

Shaw, George Bernard (July 26, 1856-November 2, 1950), was an acclaimed British dramatist, novelist and critic, who became popular for his satirical attacks on the conventions of his day. He wrote more than 40 plays, and in 1925 won the Nobel prize for literature. George Bernard Shaw helped found the Fabian Society, became an active socialist, and spent many years of his life promoting socialism. In an article he wrote later in life, entitled "Too True to be Good," George Bernard Shaw wrote:

The science to which I pinned my faith is bankrupt. Its counsels, which should have established the millennium, have led directly to the suicide of Europe. I believed them once. In their name I helped to destroy the faith of millions of worshipers in the temples of a thousand creeds, and now they look at me and witness the great tragedy of an atheist who has lost his faith."

George Bernard Shaw expressed:

We are told that when Jehovah created the world He saw it was good. What would He say now?

Where there is no religion, hypocrisy becomes good taste.

Rich men without convictions are more dangerous in modern society than poor women without chastity.

The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity.

The first prison I ever saw had inscribed on it Cease to do evil: learn to do well; but as the inscription was on the outside, the prisoners could not read it. It should have been addressed to the self-righteous free spectator in the street, and should have run All have sinned, and fallen short of the glory of God.

Beware of the man whose God is in the skies.

If Jesus had been indicted in a modern court, He would have been examined by two doctors; found to be obsessed by a delusion; declared to be incapable of

pleading; and sent to an asylum....

What God has joined together no man shall ever put asunder: God will take care of that.

In his historical drama, Saint Joan (1924), which is generally regarded as his greatest work, George Bernard Shaw had the character of the Maid declare:

Yes: I am alone on earth: I have always been alone....Do not think you can frighten me by telling me that I am alone. France is alone; and God is alone; and what is my loneliness before the loneliness of my country and my God? I see now that the loneliness of God is His strength: what would He be if He listened to your jealous little counsels? Well, my loneliness shall be my strength too: it is better to be alone with God: His friendships will not fail me, nor His counsel, nor His love. In His strength I will dare, and dare, and dare, until I die.

Wilson, (Thomas) Woodrow (December 28, 1856-February 3, 1924), was the 28th President of the United States, 1913-21; married Edith Bolling Galt, 1915, after death of first wife; Governor of New Jersey, 1911-13; president of Princeton University, 1902-10; professor at Princeton University, 1890-02; professor at Wesleyan University, 1888-90; instructor of history at Bryn Mawr College, 1885-88; married Ellen Louise Axson, 1885; graduate student at Johns Hopkins University, 1883-85; admitted to bar, 1882; graduated from University of Virginia Law School, 1882; and graduated from Princeton University, 1879.

In 1911, at a Denver rally, Governor Woodrow Wilson remarked:

A nation which does not remember what it was yesterday, does not know what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about...

The Bible...is the one supreme source of revelation of the meaning of life, the nature of God and spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation.

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.

In 1911, Woodrow Wilson stated:

The man whose faith is rooted in the Bible knows that reform cannot be stayed, that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit; that these men are simply groping and staggering in their ignorance to a fearful day of judgement; and that whether one generation witnesses it or not, the glad day of revelation and of freedom will come in which men will sing by the host of the coming of the Lord in His glory, and all of those will be forgotten - those little scheming, contemptible

creatures that forgot the image of God and tried to frame men according to the image of the evil one.

On Tuesday, March 4, 1913, in his First Inaugural Address, given on the steps of the Capitol in Washington, D. C., President Woodrow Wilson challenged the nation:

The Nation has been deeply stirred, stirred by a solemn passion, stirred by the knowledge of wrong, of ideals lost, of government too often debauched and made an instrument of evil. The feelings with which we face this new age of right and opportunity sweep across our heartstrings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one...

This is not a day of triumph; it is a day of dedication. Here muster not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to day what we will do. Who shall live up to the great trust? Who dare fail to try? I summon all honest men, all patriotic, all forward-looking men to my side. God helping me, I will not fail them, if they will but council and sustain me!

On May 31, 1913, in a Proclamation for the Preservation and Protection of Fur Seals and Sea Otter, President Woodrow Wilson stated:

The Convention between the Governments of the United States, Great Britain, Japan and Russia for the preservation and protection of the fur seals and sea otter which frequent the waters of the North Pacific Ocean... Now, Therefore, I, Woodrow Wilson, President of the United States... authorize the naval or other officers of the United States to arrest, detain, and deliver to the proper officers of such Governments, respectively, all persons and vessels subject to their jurisdiction, offending against said Convention...

Done at the city of Washington this thirty-first day of May, in the year of our Lord one thousand nine hundred and thirteen, and of the Independence of the United States of America the one hundred and thirty-seventh. Woodrow Wilson.

By the President: William Jennings Bryan,
Secretary of State.

On July 4, 1913, in a message delivered at Gettysburg, Pennsylvania, President Woodrow Wilson declared:

Here is the nation God has builded by our hands. What shall we do with it? Who stands ready to act again and always in the spirit of this day of reunion and hope and patriotic fervor? The day of our country's life has but broadened into morning.

Do not put uniforms by. Put the harness of the present on. Lift your eyes to the great tracts of life yet to be conquered in the interest of righteous peace, of that prosperity which lies in a people's heart and outlasts all wars and errors of men.

Come, let us be comrades and soldiers yet, to serve our fellow men in quiet counsel, where the blare of trumpets is neither heard nor heeded and where the

things are done which make blessed the nations of the world in peace and righteousness and love.

On October 1, 1913, in a Proclamation for the Protection of Migratory Birds, President Woodrow Wilson stated:

All wild geese, wild swans, brant, wild ducks, snipe, plover, woodcock, rail, wild pigeons, and all other migratory game and insectivorous birds which in their northern and southern migrations pass through or do not remain permanently the entire year within the borders of any State or Territory, shall hereafter be deemed to be within the custody and protection of the Government of the United States, and shall not be destroyed or taken contrary to regulations hereinafter provided therefor....

It shall be unlawful to shoot or by any device kill or seize and capture migratory birds within the protection of this law during said closed seasons....

Done at the city of Washington, this first day of October in the year of our Lord one thousand nine hundred and thirteen and of the Independence of the United States the one hundred and thirty-eighth.
Woodrow Wilson.

By the President: William Jennings Bryan,
Secretary of State.

On October 23, 1913, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

The season is at hand in which it has been our long respected custom as a people to turn in praise and thanksgiving to Almighty God for His manifold mercies and blessings to us as a nation.

The year that has just passed has been marked in a peculiar degree by manifestations of His gracious and beneficent providence. We have not only had peace throughout our borders and with the nations of the world but that peace has been brightened by constantly multiplying evidences of genuine friendship, of mutual sympathy and understanding, and of the happy operation of many elevating influences both of ideal and of practice.

The nation has been prosperous not only but has proved its capacity to take calm counsel amidst the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness, and comity. We have seen the practical completion of a great work at the Isthmus of Panama which not only exemplifies the nation's abundant capacity of its public servants but also promises the beginning of a new age, of new contacts, new neighborhoods, new sympathies, new bonds, and new achievements of co-operation and peace.

"Righteousness exalteth a nation" and "peace on earth, good will towards men" furnish the only foundation upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

Now, Therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday the twenty-seventh of November next as a day

of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twenty-third day of October, in the year of our Lord one thousand nine hundred and thirteen, and of the Independence of the United States of America the one hundred and thirty-eighth. Woodrow Wilson.

By the President: William Jennings Bryan,
Secretary of State.

On February 3, 1914, in a Proclamation Revoking the Prohibition of Exportation of Arms or Munitions of War to Mexico, President Woodrow Wilson stated:

Now, Therefore, I, Woodrow Wilson, President of the United States of America, hereby declare and proclaim that, as the conditions on which the Proclamation of March 14, 1912, was based have essentially changed, and as it is desirable to place the United States with reference to the exportation of arms or munitions of war to Mexico in the same position as other Powers, the said proclamation is hereby revoked....

Done at the city of Washington this third day of February, in the year of our Lord one thousand nine hundred and fourteen, and of the Independence of the United States the one hundred and thirty-eighth. Woodrow Wilson.

By the President: William Jennings Bryan, Secretary of State.

On April 28, 1914, in a Proclamation for Protection Against Domestic Violence in Colorado, President Woodrow Wilson stated:

Now, Therefore, I, Woodrow Wilson, President of the United States, do hereby admonish all good citizens of the United States and all persons within the territory and jurisdiction of the United States against aiding, countenancing, abetting, or taking part in such unlawful proceedings; and I do hereby warn all persons engaged in or connected with said domestic violence....

Done at the city of Washington, this twenty-eighth day of April in the year of our Lord nineteen hundred and fourteen, and of the Independence of the United States of America the one hundred and thirty-eighth. Woodrow Wilson.

By the President: William Jennings Bryan,
Secretary of State.

On May 9, 1914, in a Proclamation of Mother's Day, President Woodrow Wilson stated:

Now, Therefore, I, Woodrow Wilson, President of the United States of America, by virtue of the authority vested in me by the said Joint Resolution, do hereby direct the government officials to display the United States flag on all government buildings and do invite the people of the United States to display the flag at their homes or other suitable places on the

Second Sunday in May as a public expression of our love and reverence for the mothers of our country.

Done at the City of Washington this ninth day of May, in the year of our Lord one thousand nine hundred and fourteen, and of the Independence of the United States the one hundred and thirty-eighth. Woodrow Wilson.

By the President: William Jennings Bryan,
Secretary of State.

On May 11, 1914, in an address delivered at the New York Navy Yard in Brooklyn, at the Funeral Service over the remains of seventeen Sailors and Marines who lost their lives at the taking of Vera Cruz, Mexico, President Woodrow Wilson stated:

They did not give their lives for themselves. They gave their lives for us... And what greater thing could you serve than a nation such as this we love and are proud of? Are you sorry for these lads? Does it not quicken your pulses to think of the list of them? I hope to God none of you may join the list, but if you do, you will join an immortal company...

We do not want to fight the Mexicans. We want to serve the Mexicans if we can...

May God grant to all of us that vision of patriotic service which here in solemnity and grief and pride is borne in upon our hearts and consciences.

On June 5, 1914, in addressing the graduating class of the U. S. Naval Academy at Annapolis, Maryland, President Woodrow Wilson stated:

You are champions of your fellow men, particularly of that great body one hundred million strong whom you represent in the United States. What do you think is the most lasting impression that those boys down in Vera Cruz are going to leave? They have had to use some force - I pray God it may not be necessary for them to use any more - but do you think that the way fought is going to be the more lasting impression?... The things that show the moral compulsions of the human conscience, those are the things by which we have been building up civilization, not by force. And the lasting impression that those boys are going to leave is this.

On July 4, 1914, in an address at Independence Hall, Philadelphia, President Woodrow Wilson stated:

The way to success in this great country, with its fair judgements, is to show that you are not afraid of anybody except God and His final verdict. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe that people can govern themselves. If I did not believe that the moral judgement would be the last judgment, the final judgment, in the minds of men as well as the tribunal of God, I could not believe in popular government.

On September 8, 1914, President Woodrow Wilson issued a Proclamation of a National Day of Prayer and Supplication:

Whereas great nations of the world have taken up arms against one another and war now draws millions of

men into battle whom the counsel of statesmen has not been able to save from the terrible sacrifice;

And Whereas in this as in all things it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things;

And Whereas it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication and do request all God-fearing persons to repair on that day to their places of worship there to unite their petitions to Almighty God that, overruling the counsel of men, setting straight the things they can not govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this eighth day of September in the year of Our Lord one thousand nine hundred and fourteen and of the Independence of the United States of America the one hundred and thirty-ninth. Woodrow Wilson.

By the President: William Jennings Bryan,
Secretary of State.

On October 24, 1914, in an address entitled "The Power of Christian Young Men," delivered at the Anniversary Celebration of the Young Men's Christian Association in Pittsburgh, Pennsylvania, President Woodrow Wilson stated:

I am more interested in it because it is an association of young men who are Christian. I wonder if we attach sufficient importance to Christianity as a mere instrumentality in the life of mankind... If you will think about what you ought to do for other people, your character will take care of itself. Character is a by-product, and any man who devotes himself to its cultivation in his own case will become a selfish prig.

The only way your powers can become great is by exerting them outside the circle of your own narrow, special, selfish interests. And that is the reason of Christianity. Christ came into the world to save others, not to save himself; and no man is a true Christian who does not think constantly of how he can lift his brother, how he can assist his friend, how he can enlighten mankind, how he can make virtue the rule of conduct in the circle in which he lives.

An association that had its energies put forth in every

direction, but an association of Christian young men is an association meant to put its shoulders under the world and life it, so that other men may feel that they have companions in bearing the weight and heat of the day; that other men may know that there are those who care for them, who would go into places of difficulty and danger to rescue them, who regard themselves as their brother's keeper.

And, then, I am glad that it is an association. Every word of its title means an element of strength. Young men are strong. Christian young men are the strongest kind of young men, and when they associate themselves together they have the incomparable strength of organization. The Young Men's Christian Association once excited, perhaps it is not too much to say, the hostility of the organized churches of the Christian world, because the movement looked as if it were so nonsectarian, as if it were so outside the ecclesiastical field, that perhaps it was an effort to draw young men away from the churches and to substitute this organization for the great bodies of Christian people who joined themselves in the Christian denominations. But after a while it appeared that it was a great instrumentality that belonged to all the churches; that it was a common instrument for sending the light of Christianity out into the world in its most practical form, drawing young men who were strangers into places where they could have companionship that stimulated them and suggestions that kept them straight and occupations that amused them without vicious practice; and then, by surrounding themselves with an atmosphere of purity and simplicity of life, catch something of a glimpse of the great ideal which Christ lifted when He was elevated upon the cross.

I remember hearing a very wise man say once, a man grown old in the service of a great church, that he had never taught his son religion dogmatically at any time; that he and the boy's mother had agreed that if the atmosphere of that home did make a Christian of the boy, nothing that they could say would make a Christian of him. They knew that Christianity was catching, and if they did not have it, it would not be communicated. If they did have it, it would penetrate while the boy slept, almost; while he was unconscious of the sweet influences that were about him, while he reckoned nothing of instruction, but merely breathed into his lungs the wholesome air of a Christian home. This is the principle of the Young Men's Christian Association - to make a place where the atmosphere makes great ideals contagious. That is the reason that I said, though I had forgotten that I said, what is quoted on the outer page of the program - that you can test a modern community by the degree of its interest in its Young Men's Christian Association. You can test whether it knows what road it wants to travel or not. You can test whether it is deeply interested in the spiritual and essential prosperity of its rising generation. I know of no test that can be more conclusively put to a community than that.

I want to suggest to the young men of this association that it is the duty of young men not only to combine for the things that are good, but to combine

in a militant spirit. There is a fine passage in one of Milton's prose writings which I am sorry to say I can not quote, but the meaning of which I can give you, and it is worth hearing. He says that he has no patience with a cloistered virtue that does not go out and seek its adversary. Ah, how tired I am of the men who are merely on the defensive, who hedge themselves in, who perhaps enlarge the hedge enough to include their little family circle and ward off all the evil influences of the world from that loved and hallowed group! How tired I am of the men whose virtue is selfish because it is merely self-protective! And how much I wish that men by the hundred thousand might volunteer to go out and seek the adversary and subdue him!

I have had the fortune to take part in affairs of a considerable variety of sorts, and I have tried to hate as few persons as possible, but there is an exquisite combination of contempt and hate that I have for a particular kind of person, and that is the moral coward. I wish we could give all our cowards a perpetual vacation. Let them go off and sit on the sidelines and see us play the game; and put them off the field if they interfere with the game. They do nothing but harm, and they do it by that most subtle and fatal thing of all, that of taking the momentum and the spirit and the forward dash out of things. A man who is virtuous and a coward has no marketable virtue about him. The virtue, I repeat, which is merely self-defensive is not serviceable even, I suspect, to himself. For how a man can swallow and not taste bad when he is a coward and thinking only of himself I can not imagine. Be militant! Be an organization that is going to do things!...

When I think of an association of Christian young men I wonder that it has not already turned the world upside down. I wonder, not that has done so much, for it has done a great deal, but that it has done so little; and I can only conjecture that it does not realize its own strength. I can only imagine that it has not yet got its pace. I wish I could believe, and I do believe, that at 70 it is just reaching its majority, and that from this time on a dream greater even than George Williams ever dreamed will be realized in the great accumulating momentum of Christian men throughout the world. For, gentlemen, this is an age in which the principles of men who utter public opinion dominate the world. It makes no difference what is done for the time being. After the struggle is over the jury will sit, and nobody can corrupt that jury....

Now, is it not very important that we who shall constitute a portion of the jury should get our best judgements to work and base them upon Christian forbearance and Christian principles, upon the idea that it is impossible by sophistication to establish that a thing that is wrong is right? And yet, while we are going to judge with the absolute standard of righteousness, we are going to judge with Christian feeling, being men of a like sort ourselves, suffering the same passions; and while we do not condemn we are going to seek to say and to live the truth. What I am hoping for is that these 70 years have just been a running start, and that now there will be a great rush

of Christian principle upon the strongholds of evil and of wrong in the world. Those strongholds are not as strong as they look. Almost every vicious man is afraid of society, and if you once open the door where he is, he will run. All you have to do is to fight, not with cannon but with light....

That, in my judgment, is what the Young Men's Christian Association can do. It can point out to its members the things that are wrong. It can guide the feet of those who are going astray; and when its members have realized the power of the Christian principle, then they will not be men if they do not unite to see that the rest of the world experiences the same emancipation and reaches the same happiness of release.

I believe in the Young Men's Christian Association because I believe in the progress of moral ideas in the world....Eternal vigilance is the price, not only of liberty, but of a great many other things. It is the price of everything that is good. It is the price of one's own soul. It is the price of the souls of the people you love; and when it comes down to the final reckoning you have a standard that is immutable. What shall a man give in exchange for his own soul? Will he sell that? Will he consent to see another man sell his soul? Will he consent to see the conditions of his community such that men's souls are debauched and trodden under foot in the mire? What shall he give in exchange for his own soul, or any other man's soul? And since the world, the world of affairs, the world of society, is nothing less and nothing more than all of us put together, it is a great enterprise for the salvation of the soul in this world as well as in the next. There is a text in Scripture that has always interested me profoundly. It says godliness is profitable in this life as well as in the life that is to come; and if you do not start it in this life, it will not reach the life that is to come. Your measurements, your directions, your whole momentum, have to be established before you reach the next world. This world is intended as the place in which we shall show that we know how to grow in the stature of manliness and of righteousness.

I have come here to bid Godspeed to the great work of the Young Men's Christian Association.

On October 28, 1914, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for his many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessing for us.

It has been vouchsafed to us to remain at peace, with honour, and some part to succour the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper

comprehension, a fuller realization of their responsibilities as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another and has stirred them to a helpful cooperation such as they have seldom practiced before. They have been quickened by a great moral stimulation. Their unmistakable ardour for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others, has revealed them to themselves as well as to the world.

Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

The business of the country has been supplied with new instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of acquaintance, intercourse, and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors or so equipped to serve themselves and mankind.

Now, Therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday the twenty-sixth of November next as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twenty-eighth day of October in the year of Our Lord one thousand nine hundred and fourteen, and of the Independence of the United States of America the one hundred and thirty-ninth. Woodrow Wilson.

By the President: Robert Lansing, Acting Secretary of State.

On December 8, 1914, in his Second Annual Address to Congress, President Woodrow Wilson stated:

We are champions of peace and concord. And we should be very jealous of this distinction which we have sought to earn. Just now we should be particularly jealous of it because it is our dearest present hope that this character and reputation may presently, in God's providence, bring us an opportunity to counsel and obtain peace in the world and reconciliation and a healing settlement of many a matter that has cooled and interrupted the friendship of nations.

Ralston, in Indianapolis, Indiana, President Woodrow Wilson stated:

I will borrow a very interesting phrase from a distinguished gentleman of my acquaintance and beg that you will "keep your moral powder dry."...

May we not look forward to the time when we shall be called blessed among the nations, because we succored the nations of the world in their time of distress and of dismay? I for one pray God that that solemn hour may come, and I know the solidity of character and I know the exaltation of hope, I know the big principle with which the American people will respond to the call of the world for this service. I thank God that those who believe in America, who try to serve her people, are likely to be also what America herself from the first hoped and meant to be - the servant of mankind.

On May 10, 1915, before the mayor and a gathering of 4,000 naturalized American citizens in Convention Hall, Philadelphia, Pennsylvania, President Woodrow Wilson stated:

You have just taken an oath of allegiance to the United States. Of allegiance to whom? Of allegiance to no one, unless it be God - certainly not of allegiance to those who temporarily represent this great Government....

A man does not hope for the thing that he does not believe in, and if some of us have forgotten what America believed in, you, at any rate, imported in your own hearts a renewal of the belief. That is the reason that I, for one, make you welcome. If I have in any degree forgotten what America was intended for, I will thank God if you will remind me.

On July 1, 1915, President Woodrow Wilson issued a Proclamation to commemorate the achievements of the Negro race during the fifty years of freedom:

A national exposition in commemoration of the achievements of the Negro race during the last fifty years will be held in Richmond, Virginia, July fifth to twenty-fifth, 1915. The occasion has been recognized as of national importance by Congress through an appropriation of \$55,000 to aid in its promotion and consummation. This sum is being expended by the terms of the appropriation under the direction of the Governor of Virginia. The exposition is under the auspices of the Negro Historical and Industrial Association. The action of Congress in this matter indicates very happily the desire of the nation, as well as of the people of Virginia, to encourage the Negro in his efforts to solve his industrial problem. The National Negro Exposition is designed to demonstrate his progress in the last fifty years and to emphasize his opportunities. As President of the United States, I bespeak the active interest of the nation in the exposition and trust that every facility will be extended to the leaders whose earnest work has made the undertaking possible.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this first day of July in the year of Our Lord one thousand nine hundred and fifteen and of the Independence of the United States of America the one hundred and thirty-ninth. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On October 11, 1915, before the Daughters of the American Revolution, in Memorial Continental Hall, Washington, D. C., President Woodrow Wilson stated:

I am in a hurry to have an opportunity to have a line-up and let the men who are thinking first of other countries stand on one side - Biblically, it should be on the left - and all those that are for America, first, last and all the time on the other side...

I believe that the glory of America is that she is a great spiritual conception and that in the spirit of her institutions dwells not only her distinction but her power, and that the one thing that the world cannot permanently resist is the moral force of great and triumphant convictions.

On October 20, 1915, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of change which have disturbed the world, also a year of special blessing for us.

Another year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal; and while we have asserted rights we have been able also to perform duties and exercise privileges of succour and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service. Our ability to serve all who could avail themselves of our services in the midst of crisis has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movements of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distress and disasters.

The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to

be guided. Out of darkness and perplexity have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other people were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

Now, Therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday the twenty-fifth of November next as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twentieth day of October in the year of Our Lord one thousand nine hundred and fifteen and of the Independence of the United States of America the one hundred and fortieth. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On November 5, 1915, in an address celebrating the fiftieth Anniversary of the Manhattan Club, at the Biltmore Hotel, New York, President Woodrow Wilson stated:

The mission of America in the world is essentially a mission of peace on earth and good will among men (Lk. 2:14)....

May I not say, while I am speaking of this, that there is another danger we should guard against? We should rebuke not only manifestations of racial feeling here in America where there should be none, but also every manifestation of religious and sectarian antagonism. It does not become America that within her borders, where every man is free to follow the dictates of his conscience and worship God as he pleases, men should raise the cry of church against church. To do that is to strike at the very spirit and heart of America.

We are a God-fearing people. We agree to differ about methods of worship, but we are united in believing in Divine Providence and in worshipping the God of Nations. We are the champions of religious right here and everywhere that it may be our privilege to give in our countenance and support....

Here is the nation God has builded by our hands. What shall we do with it? Who is there who does not stand ready at all times to act in her behalf in a spirit of devoted and disinterested patriotism? We are yet only in the youth and first consciousness of our power. The day of our country's life is still but in its fresh morning. Let us lift up our eyes to the great tracts of life yet to be conquered in the interest of righteous peace.

On December 7, 1915, in his Third Annual Address to Congress, President Woodrow Wilson stated:

We do believe in a body of free citizens ready and sufficient to take care of themselves and of the

governments which they have set up to serve them. In our constitutions themselves we have commanded that "the right of the people to keep and bear arms shall not be infringed," and our confidence has been that our safety in times of danger would lie in the rising of the nation to take care of itself, as the farmers of Lexington.

On January 11, 1916, President Woodrow Wilson issued a Proclamation of a Contribution Day for the aid of stricken Jewish people:

Whereas, I have received from the Senate of the United States a Resolution, passed January 6, 1916, reading as follows:

"Whereas in the various countries now engaged in war there are nine millions of Jews, the great majority of whom are destitute of food, shelter, and clothing; and

"Whereas millions of them have been driven from their homes without warning, deprived of an opportunity to make provision for their most elementary wants, causing starvation, disease and untold suffering; and

"Whereas the people of the United States of America have learned with sorrow of this terrible plight of millions of human beings and have most generously responded to the cry for help whenever such an appeal has reached them;

"Therefore be it Resolved, That, in view of the misery, wretchedness, and hardships which these nine millions of Jews are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Jews in the war zones."

And Whereas, I feel confident that the people of the United States will be moved to aid the war-stricken people of a race which has given to the United States so many worthy citizens;

Now, Therefore, I, Woodrow Wilson, President of the United States, in compliance with the suggestion of the Senate thereof, do appoint and proclaim January 27, 1916, as a day upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Jewish people.

Contributions may be addressed to the American Red Cross, Washington, D.C., which will care for their proper distribution.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this eleventh day of January, in the year of Our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and fortieth. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On May 30, 1916, President Woodrow Wilson issued a National Proclamation of Flag Day:

It has therefore seemed to me fitting that I

should call your attention to the approach of the anniversary of the day upon which the flag of the United States was adopted by the Congress as the emblem of the Union, and to suggest to you that it should this year and in years to come be given special significance as a day of renewal and reminder, a day upon which we should direct our minds with a special desire of renewal to thoughts of the ideals and principles of which we have sought to make our great Government the embodiment.

I therefore suggest and request that throughout the nation and if possible in every community the fourteenth day of June be observed as Flag Day with special patriotic exercises, at which means shall be taken to give significant expressions to our thoughtful love of America, our comprehension of the great mission of liberty and justice to which we have devoted ourselves as a people, our pride in the history and our enthusiasm for the political program of the nation, our determination to make it greater and purer with each generation, and our resolution to demonstrate to all the world its vital union in sentiment and purpose, accepting only those as true compatriots who feel as we do the compulsion of this supreme allegiance.

Let us on that day rededicate ourselves to the nation, "one and inseparable," from which every thought that is not worthy of our fathers' first vows in independence, liberty, and right shall be excluded and in which we shall stand with united hearts, for an America which no man can corrupt, no influence draw away from its ideals, no force divide against itself, - a nation signally distinguished among all the nations of mankind for its clear, individual conception alike of its duties and its privileges, its obligations and its rights.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirtieth day of May, in the year of Our Lord one thousand nine hundred and sixteen, and of the Independence of the United States of America the one hundred and fortieth.

Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On November 17, 1916, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been the custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that has elapsed since we last observed our day of thanksgiving has been rich in blessings to us as a people, but the whole face of the world has been darkened by war. In the midst of our peace and happiness, our thoughts dwell with painful disquiet upon the struggles and sufferings of the nations at war and of the peoples upon whom war has brought disaster without choice or possibility of escape on their part. We cannot think of our own happiness without thinking also of their pitiful distress.

Now, therefore, I, Woodrow Wilson, President of

the United States of America, do appoint Thursday, the thirtieth of November, as a day of National Thanksgiving and Prayer, and urge and advise the people to resort to their several places of worship on that day to render thanks to Almighty God for the blessings of peace and unbroken prosperity which He has bestowed upon our beloved country in such unstinted measure. And I also urge and suggest our duty in this our day of peace and abundance to think in deep sympathy of the stricken peoples of the world upon whom the curse and terror of war has so pitilessly fallen, and to contribute out of our abundant means to the relief of their suffering. Our people could in no better way show their real attitude towards the present struggle of the nations than by contributing out of their abundance to the relief of the suffering which war has brought in its train.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this seventeenth day of November, in the year of Our Lord one thousand nine hundred and sixteen and of the Independence of the United States the one hundred and forty-first. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On February 3, 1917, in a message to Congress, President Woodrow Wilson announced that diplomatic relations with Germany were severed:

We seek merely to stand true alike in thought and in action to the immemorial principles of our people, which I sought to express in my address to the Senate only two weeks ago - seek merely to vindicate our rights to liberty and justice and an unmolested life. These are the bases of peace, not war. God grant we may not be challenged to defend them by acts of willful injustice on the part of the Government of Germany.

On Monday, March 5, 1917, in his Second Inaugural Address, delivered on the Front Portico of the Capitol, President Woodrow Wilson stated:

We are being forged into a new unity amidst the fires that now blaze throughout the world. In their ardent heat we shall, in God's Providence, let us hope, be purged of faction and division, purified of the errant humors of party and of private interest, and shall stand forth in the days to come with a new dignity of national pride and spirit. Let each man see to it that the dedication is in his own heart, the high purpose of the nation in his own mind, ruler of his own will and desire.

I stand here and have taken the high and solemn oath to which you have been audience because the people of the United States have chosen me for this august delegation of power and have gracious judgment named me their leader in affairs.

I know now what the task means. I realize to the full the responsibility which it involves. I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people.

American Quotations.txt

On April 2, 1917, President Woodrow Wilson delivered his War Message to Congress:

To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

On April 16, 1917, in an address to his fellow countrymen, President Woodrow Wilson stated:

This is the time for America to correct her unpardonable fault of wastefulness and extravagance. Let every man and every woman assume the duty of careful, provident use and expenditure as a public duty, as a dictate of patriotism which no one can now expect ever to be excused or forgiven... And I hope that the clergymen will not think the theme of it an unworthy or inappropriate subject of comment and homily from their pulpits. The supreme test of the nation has come. We must all speak, act, and serve together!

On May 30, 1917, in an address before the Grand Army of the Republic at Arlington Cemetery, President Woodrow Wilson stated:

There are times when words seem empty and only actions seem great. Such a time has come, and in the providence of God, America will once more have an opportunity to show the world that she was born to serve mankind.

On August 1, 1917, Pope Benedict XV, in his offer of mediation to the European Powers involved in World War I, wrote from the Vatican:

Do not, then, turn a deaf ear to our prayer, accept the paternal invitation which we extend to you in the name of the Divine Redeemer, Prince of Peace. Bear in mind your very grave responsibility to God and man; on your decision depend the quiet and joy of numberless families, the lives of thousands of young men, the happiness, in a word, of the peoples to whom it is your imperative duty to secure this boon. May the Lord inspire you with decisions conformable to His very holy will. May Heaven grant that in winning the applause of your contemporaries you will also earn from the future generations the great titles of pacificators. As for us, closely united in prayer and penitence with all the faithful souls who yearn for peace, we implore for you the divine spirit, enlightenment, and guidance.

On September 3, 1917, in a message to the National Army, President Woodrow Wilson stated:

My affectionate confidence goes with you in every battle and every test. God keep and guide you!

On October 19, 1917, President Woodrow Wilson issued a

Proclamation of a National Day of Supplication and Prayer:

Whereas, the Congress of the United States, by a concurrent resolution adopted on the fourth day of the present month of October, in view of the entrance of our nation into the vast and awful war which now afflicts the greater part of the world, has requested me to set apart by official proclamation a day upon which our people should be called upon to offer concerted prayer to Almighty God for His divine aid in the success of our arms;

And, Whereas, it behooves a great free people, nurtured as we have been in the eternal principles of justice and of right, a nation which has sought from the earliest days of its existence to be obedient to the divine teachings which have inspired it in the exercise of its liberties, to turn always to the Supreme Master and cast themselves in faith at His feet, praying for His aid and succor in every hour of trial, to the end that the great aims to which our fathers dedicated our power as a people may not perish among men, but be always asserted and defended with fresh ardor and devotion and, through the Divine blessing, set at last upon enduring foundations for the benefit of all the free peoples of the earth:

Now, therefore, I, Woodrow Wilson, President of the United States, gladly responding to the wish expressed by the Congress, do appoint October twenty-eighth, being the last Sunday of the present month, as a day of supplication and prayer for all the people of the nation, earnestly exhorting all my countrymen to observe the appointed day, according to their several faiths, in solemn prayer that God's blessing may rest upon the high task which is laid upon us, to the end that the cause for which we give our lives and treasure may triumph and our efforts be blessed with high achievement.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this nineteenth day of October, in the year of Our Lord one thousand nine hundred and seventeen, and of the Independence of the United States the one hundred and forty-second.
Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On November 7, 1917, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. That custom we can follow now even in the midst of the tragedy of a world shaken by war and immeasurable disaster, in the midst of sorrow and great peril, because even amidst the darkness that has gathered about us we can see the great blessings God has bestowed upon us, blessings that are better than mere peace of mind and prosperity of enterprise.

We have been given the opportunity to serve mankind as we once served ourselves in the great day of

our Declaration of Independence, by taking up arms against a tyranny that threatened to master and debase men everywhere and joining with other free peoples in demanding for all the nations of the world what we then demanded and obtained for ourselves. In this day of the revelation of our duty not only to defend our own rights as a nation but to defend also the rights of free men throughout the world, there has been vouchsafed us in full and inspiring measure the resolution and spirit of united action. We have been brought to one mind and purpose. A new vigor of common counsel and common action has been revealed in us. We should especially thank God that in such circumstances, in the midst of the greatest enterprise the spirits of men have ever entered upon, we have, if we but observe a reasonable and practicable economy, abundance with which to supply the needs of those associated with us as well as our own. A new light shines about us. The great duties of a new day awaken a new and greater national spirit in us. We shall never again be divided or wonder what stuff we are made of.

And while we render thanks for these things let us pray Almighty God that in all humbleness of spirit we may look always to Him for guidance; that we may be kept constant in the spirit and purpose of service; that by His grace our minds may be directed and our hands strengthened; and that in His good time liberty and security and peace and the comradeship of a common justice may be vouchsafed all the nations of the earth.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-ninth day of November next as a day of thanksgiving and prayer, and invite the people throughout the land to cease upon that day from their ordinary occupations and in their several homes and places of worship to render thanks to God, the great Ruler of Nations.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this 7th day of November, in the year of Our Lord one thousand nine hundred and seventeen, and of the Independence of the United States of America the one hundred and forty-second. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On December 4, 1917, in an address to Congress, President Woodrow Wilson stated:

It is impossible to apply any standard of justice so long as such forces are unchecked and undefeated as the present masters of Germany. Not until that has been done can right be set up as arbiter and peacemaker among the nations. But when that has been done - as, God willing, it assuredly will be - we shall at last be free to do an unprecedented thing, and this is the time to avow our purpose to do it. We shall be free to base peace on generosity and justice, to the exclusions of all selfish claims to advantage even on the part of the victors....

A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of

God is laid upon the nations. He will show them favor,
I devoutly believe, only if they rise to the clear
heights of His own justice and mercy.

On Sunday, January 20, 1918, in an Executive Order to the
Army and Navy enjoining Sabbath observance, President Woodrow
Wilson stated:

The President, commander in chief of the Army and Navy,
following the reverent example of his predecessors, desires
and enjoins the orderly observance of the Sabbath by the
officers and men in the military and naval service of the
United States. The importance for man and beast of the
prescribed weekly rest, the sacred rights of Christian
soldiers and sailors, a becoming deference to the best
sentiment of a Christian people, and a due regard for the
Divine Will demand that Sunday labor in the Army and Navy be
reduced to the measure of strict necessity. Such an
observance of Sunday is dictated by the best traditions of
our people and by the convictions of all who look to Divine
Providence for guidance and protection, and, in repeating in
this order the language of President Lincoln, the President
is confident that he is speaking alike to the hearts and to
the consciences of those under his authority.

On March 12, 1918, in writing to the All-Russian Congress of
Soviets meeting at Moscow, President Woodrow Wilson stated:

The whole heart of the people of the United States
is with the people of Russia in the attempt to free
themselves forever from autocratic government and
become masters of their own life.

On May 11, 1918, President Woodrow Wilson issued a
Proclamation of a National Day of Humiliation, Prayer and
Fasting:

Whereas the Congress of the United States, on the
second day of April last, passed the following resolution:

"Resolved by the Senate (the House of
Representatives concurring), That, it being the duty
peculiarly incumbent in a time of war humbly and
devoutly to acknowledge our dependence on Almighty God
and to implore His aid and protection, the President of
the United States be, and he is hereby, respectfully
requested to recommend a day of public humiliation,
prayer and fasting, to be observed by the people of the
United States with religious solemnity and the offering
of fervent supplications to Almighty God for the safety
and welfare of our cause, His blessings on our arms,
and a speedy restoration of an honorable and lasting
peace to the nations of the earth;"

And Whereas it has always been the reverent habit
of the people of the United States to turn in humble
appeal to Almighty God for His guidance in the affairs
of their common life;

Now, Therefore, I, Woodrow Wilson, President of
the United States of America, do hereby proclaim
Thursday, the thirtieth day of May, a day already
freighted with sacred and stimulating memories, a day
of public humiliation, prayer and fasting, and do
exhort my fellow-citizens of all faiths and creeds to
assemble on that day in their several places of worship

and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgements which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these day of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and good will.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of Our Lord nineteen hundred and eighteen and of the Independence of the United States the one hundred and forty-second. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On May 18, 1918, at the opening of the Second Red Cross Drive in New York City, President Woodrow Wilson stated:

We are members, by being members of the American Red Cross, of a great fraternity and fellowship which extends all over the world, and this cross which these ladies bore here today is an emblem of Christianity itself....

When you think of this, you realize how the people of the United States are being drawn together into a great intimate family whose heart is being used for the service of the soldiers not only, but for the long night of suffering and terror, in order that they and men everywhere may see the dawn of a day of righteousness and justice and peace.

On September 1, 1918, President Woodrow Wilson wrote a letter to Rabbi Stephen S. Wise in New York City, endorsing the Zionist Movement:

My Dear Rabbi Wise:

I have watched with deep and sincere interest the reconstructive work which the Weizmann commission has done in Palestine at the instance of the British Government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United States and in the allied countries since the declaration of Mr. Balfour, on behalf of the British Government, of Great Britain's approval of the establishment in Palestine of a national home for the Jewish people, and his promise that the British Government would use its best endeavors to facilitate the achievement of that object, with the understanding that nothing would be done to prejudice the civil and religious rights of non-Jewish people in Palestine or the rights and political status enjoyed by Jews in other countries.

I think that all Americans will be deeply moved by the report that even in this time of stress the Weizmann commission has been able to lay the foundation of the Hebrew University at Jerusalem, with the promise

that that bears of spiritual rebirth. Cordially and sincerely yours, Woodrow Wilson.

On November 16, 1918, just 5 days after Germany signed the armistice with the Allies, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

It has long been our custom to turn in the autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. This year we have special and moving cause to be grateful and to rejoice. God has in His good pleasure given us peace. It has not come as a mere cessation of arms, a relief from the strain and tragedy of war. It has come as a great triumph of Right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among nations. Our gallant armies have participated in a triumph which is not marred or stained by any purpose of selfish aggression. In a righteous cause they have won immortal glory and have nobly served their nation in serving mankind. God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties.

While we render thanks for these things, let us not forget to seek the Divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good-will among the nations.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-eighth day of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease upon that day from their ordinary occupations and in their several homes and places of worship to render thanks to God, the Ruler of Nations.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this sixteenth day of November, in the year of Our Lord, one thousand nine hundred and eighteen and of the Independence of the United States of America the one hundred and forty-third. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On December 2, 1918, in his Sixth Annual Address to Congress, President Woodrow Wilson stated:

What we all thank God for with deepest gratitude is that our men went in force into the line of battle just at the critical moment when the whole fate of the world seemed to hang in the balance and threw their fresh strength into the ranks of freedom in time to turn the whole tide and sweep of the fateful struggle,

- turn it once for all....

And what shall we say of the women... Besides the immense practical services they have rendered the women of the country have been the moving spirits in the systematic economies by which our people have voluntarily assisted to supply the suffering peoples of the world and the armies upon every front with food and everything else that we had that might serve the common cause. The details of such a story can never be fully written, but we carry them at our hearts and thank God that we can say that we are the kinsmen of such.

On December 8, 1918, in an appeal of support for the American Red Cross just a month after the fighting in World War I had ceased, President Woodrow Wilson stated:

One year ago, twenty-two million Americans, by enrolling as members of the Red Cross at Christmas time, sent to the men who were fighting our battles overseas a stimulating message of cheer and good-will... Now, by God's grace, the Red Cross Christmas message of 1918 is to be a message of peace as well as a message of good-will.

On December 25, 1918, in an address delivered to General Pershing and the American troops still stationed on the battle-front in France, President Woodrow Wilson stated:

While it is hard far away from home, confidentially, to bid you a Merry Christmas, I can, I think, confidentially, promise you a Happy New Year, and I can from the bottom of my heart say, God bless you.

On January 7, 1919, President Woodrow Wilson issued a Proclamation announcing the death of former President Theodore Roosevelt:

It becomes my sad duty to announce officially the death of Theodore Roosevelt... In his death the United States has lost one of its most distinguished and patriotic citizens... In the War with Spain, he displayed singular initiative and energy and distinguished himself among the commanders of the army in the field. As President he awoke the Nation to the dangers of private control which lurked in our financial and industrial systems...

I hereby direct that the flags of the White House and the several Departmental Buildings be displayed at half staff for a period of thirty days, and that suitable military and naval honors under the orders of the Secretaries of War and of the Navy may be rendered on the day of the funeral.

Done this seventh day of January, in the year of Our Lord one thousand nine hundred and nineteen, and of the Independence of the United States of America the one hundred and forty-third. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On January 25, 1919, in his remarks at the opening of the Peace Conference on the project of a League of Nations, President Woodrow Wilson stated:

We are here to see, in short, that the very foundations of this war are swept away. Those foundations were the private choice of small coteries of civil rulers and military staffs. Those foundations were the aggression of great powers upon the small. Those foundations were the holding together of empires of unwilling subjects by the duress of arms. Those foundations were the power of small bodies of men to work their will upon mankind and use them as pawns in a game. And nothing less than the emancipation of the world from these things will accomplish peace.

You can see that the representatives of the United States are, therefore, never put to the embarrassment of choosing a way of expediency, because they have laid down for them the unalterable lines of principle. And, thank God, those lines have been accepted as the lines of settlement by all the high-minded men who have had to do with the beginnings of this great business.

On May 1, 1919, President Woodrow Wilson issued a Proclamation of a National Boy Scout Week:

The Boy Scouts of America have rendered notable service to the Nation during the world war. They have done effective work in the Liberty Loan and War Savings campaigns, in discovering and reporting upon the black walnut supply, in cooperating with the Red Cross and other war work agencies, in acting as dispatch bearers for the Committee of Public Informations, and in other important fields. The Boy Scouts have not only demonstrated their worth to the Nation, but have also materially contributed to a deeper appreciation by the American people of the higher conceptions of patriotism and good citizenship.

The Boy Scout movement should not only be preserved, but strengthened. It deserves the support of all public-spirited citizens. The available means for the Boy Scout movement have thus far sufficed for the organization and training of only a small proportion of the boys of the country. There are approximately 10,000,000 boys in the United States between the ages of twelve and twenty-one. Of these only 375,000 are enrolled as members of the Boy Scouts of America.

America cannot acquit herself commensurately with her power and influence in the great period now facing her and the world unless the boys of America are given better opportunities than heretofore to prepare themselves for the responsibilities of citizenship.

Every nation depends for its future upon the proper training and development of its youth. The American boy must have the best training and discipline our great democracy can provide if America is to maintain her ideals, her standards, and her influence in the world.

The plan, therefore, for a Boy Scout week during which a universal appeal will be made to all Americans to supply the means to put the Boy Scouts of America in a position to carry forward effectively and continuously the splendid work they are doing for the youth of America should have the unreserved support of the Nation.

Therefore, I, Woodrow Wilson, President of the United States of America, do hereby recommend that the period beginning Sunday, June 8th, to Flag Day, June 14th, be observed as Boy Scout Week through the United

States for the purpose of strengthening the work of the Boy Scouts of America.

I earnestly recommend that, in every community, a Citizens' Committee, under the leadership of a National Citizen's Committee, be organized to cooperate in carrying out a program for a definite recognition of the effective services rendered by the Boy Scouts of America; for a survey of the facts relating to the boyhood of each community, in order that with the cooperation of churches, schools and other organizations definitely engaged in work for boys, adequate provisions may be made for extending the Boy Scout program to a larger proportion of American boyhood.

The Boy Scout movement offers unusual opportunity for volunteer service. It needs men to act as committeemen and as leaders of groups of boys. I hope that all who can will enlist for such personal service, enroll as associate members and give all possible financial assistance to this worthy organization of American boyhood. Anything that is done to increase the effectiveness of the Boy Scouts of America will be a genuine contribution to the welfare of the Nation.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done this first day of May in the year of Our Lord one thousand nine hundred and nineteen and of the Independence of the United States of America the one hundred and forty-third. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On May 30, 1919, in a Memorial Day Address delivered among the graves of American soldiers in Suresnes Cemetery, near Paris, France, President Woodrow Wilson stated:

It is delightful to learn from those who saw these men fight, and saw them waiting in the trenches for the summons for the fight, that they had a touch of the high spirit of religion... We all believe, I hope, that the spirits of these men are not buried with their bones. Their spirits live!

On July 10, 1919, President Woodrow Wilson addressed the Senate regarding the Treaty of Peace with Germany which was signed at Versailles, France, June 28, 1919:

It is thus that a new role and a new responsibility have come to this great nation that we honor and which we would all wish to lift to yet higher levels of service and achievement. The stage is set, the destiny disclosed. It has come about by no plan of our conceiving, but by the hand of God who led us into this way. We cannot turn back. We can only go forward, with lifted eye and freshened spirit, to follow the vision. It was of this that we dreamed at our birth. America shall in truth show the way. The light streams upon the path ahead, and nowhere else.

On September 17, 1919, President Woodrow Wilson spoke regarding the League of Nations treaty in San Francisco:

My fellow citizens, I believe in Divine Providence. If I did not I would go crazy. If I thought the direction of the disordered affairs of this world

depended upon our finite intelligence I should not know how to reason my ways to sanity, and I do not believe that there is any body of men however they concert their power of their influence, that can defeat this great enterprise, which is the enterprise of Divine Mercy and Peace and Goodwill.

On November 5, 1919, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

The season of the year has again arrived when the people of the United States are accustomed to unite in giving thanks to Almighty God for the blessings which He has conferred upon our country during the twelve months that have passed. A year ago our people poured out their hearts in praise and thanksgiving that through divine aid the right was victorious and peace had come to the nations which had so courageously struggled in defense of human liberty and justice. Now that the stern task is ended and the fruits of achievement are ours, we look forward with confidence to the dawn of an era where the sacrifices of the nations will find recompense in a world at peace.

But to attain the consummation of the great work to which American people devoted their manhood and the vast resources of their country they should, as they give thanks to God, reconsecrate themselves to those principles of right which triumphed through His merciful goodness. Our gratitude can find no more perfect expression than to bulwark with loyalty and patriotism those principles for which the free peoples of the earth fought and died.

During the past year we have had much to make us grateful. In spite of the confusion in our economic life resulting from the war, we have prospered. Our harvests have been plentiful, and of our abundance we have been able to render succor to less favored nations. Our democracy remains unshaken in a world torn with political and social unrest. Our traditional ideals are still our guides in the path of progress and civilization.

These great blessings, vouchsafed to us, for which we devoutly give thanks, should arouse us to a fuller sense of our duty to ourselves and to mankind to see to it that nothing that we may do shall mar the completeness of the victory which we helped to win. No selfish purpose animated us in becoming participants in the World War, and with a like spirit of unselfishness we should strive to aid by our example and by our cooperation in realizing the enduring welfare of all peoples and in bringing into being a world ruled by friendliness and good will.

Wherefore, I, Woodrow Wilson, President of the United States of America, hereby designate Thursday, the twenty-seventh day of November next, for observance as a day of thanksgiving and prayer by my fellow-countrymen, inviting them to cease on that day from their ordinary tasks and to unite in their homes and in their several places of worship in ascribing praise and thanksgiving to God, the Author of all blessings and the Master of our destinies.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this fifth day of November, in the year of Our Lord, one thousand nine hundred and nineteen, and of the Independence of the United States the one hundred and forty-fourth. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

On Monday, May 24, 1920, in a special message to Congress asking permission to assume the mandate for Armenia under the League of Nations, President Woodrow Wilson stated:

Testimony adduced at the hearings conducted by the sub-committee of the Senate Committee on Foreign Relations has clearly established the truth of the reported massacres and other atrocities from which the Armenian people have suffered. . . . The people of the United States are deeply impressed by the deplorable conditions of insecurity, starvation and misery now prevalent in Armenia. . . .

I received and read this document with great interest and with genuine gratification, not only because it embodied my own convictions and feelings with regard to Armenia and its people, but also, and more particularly, because it seemed to me the voice of the American people expressing their genuine convictions and deep Christian sympathies and intimating the line of duty which seemed to them to lie clearly before us. . . .

In response to the invitation of the council at San Remo, I urgently advise and request that the Congress grant the Executive power to accept for the United States a mandate over Armenia. I make this suggestion in the earnest belief that it will be the wish of the people of the United States that this should be done. The sympathy with Armenia has proceeded from no single portion of our people, but has come with extraordinary spontaneity and sincerity from the whole of the great body of Christian men and women in this country, by whose free-will offerings Armenia has practically been saved at the most critical juncture of its existence. At their hearts this great and generous people have made the cause of Armenia their own. . . .

I am conscious that I am urging upon Congress a very critical choice, but I make the suggestion in the confidence that I am speaking in the spirit and in accordance with the wishes of the greatest of the Christian peoples. The sympathy for Armenia among our people has sprung from untainted consciences, pure Christian faith and an earnest desire to see Christian people everywhere succored in their time of suffering and lifted from their abject subjection and distress and enabled to stand upon their feet and take their place among the free nations of the world.

On August 4, 1920, President Woodrow Wilson addressed his fellow-countrymen at the Tercentenary of the Landing of the Pilgrims at Plymouth:

The influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a

nation merit more than a local expression of our obligation, and make fitting a nationwide observance of the day....

I recommend that the day be fittingly observed in the universities, colleges and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church-men and -women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which has sprung the mighty nation.

On November 12, 1920, President Woodrow Wilson issued a Proclamation of a National Day of Thanksgiving and Prayer:

The season again approaches when it behooves us to turn from the distractions and preoccupations of our daily life, that we may contemplate the mercies which have been vouchsafed to us, and render heartfelt and unfeigned thanks unto God for His manifold goodness.

This is an old observance of the American people, deeply imbedded in our thought and habit. The burdens and the stresses of life have their own insistence.

We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of freemen which America sent to the defense of Liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks, which have reflected only the baser agitations of war, now happily passing.

In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties; the strength, both of hand and resolve, to discharge them; and the soundness of heart to realize that the truest opportunities are those of service.

In a spirit, then, of devotion and stewardship we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes to His children.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-fifth day of November next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations upon the day, giving it up to the remembrance of God and His blessings, and their dutiful and grateful acknowledgment.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this twelfth day of November, in the year of Our Lord, one thousand nine hundred and twenty, and of the Independence of the United States the one hundred and forty-fifth. Woodrow Wilson.

By the President: Bainbridge Colby, Secretary of State.

Congress, President Woodrow Wilson stated:

I have not so much laid before you a series of recommendations, gentlemen, as sought to utter a confession of faith, of the faith in which I was bred and which it is my solemn purpose to stand by until by last fighting day. I believe this to be the faith of America, the faith of the future, and of all the victories which await national action in the days to come, whether in America or elsewhere.

President Woodrow Wilson stated:

The history of Liberty is a history of limitations of governmental power, not the increase of it. When we resist, therefore, the concentration of power, we are resisting the powers of death, because concentration of power is what always precedes the destruction of human liberties.

There are a good many problems before the American people today, and before me as President, but I expect to find the solution to those problems just in the proportion that I am faithful in the study of the Word of God.

A man had deprived himself of the best there is in the world who has deprived himself of this, a knowledge of the Bible. The Bible is the Word of Life...

You will find it full of real men and women not only but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you will read it the more it will become plain to you what things are worth while and what are not, what things make men happy - loyalty, right dealing, speaking the truth...and the things that are guaranteed to make men unhappy - selfishness, cowardice, greed, and everything that is low and mean.

When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure.

Business underlies everything in our national life, including our spiritual life. Witness the fact that in the Lord's Prayer the first petition is for daily bread. No one can worship God or love his neighbor on an empty stomach.

In his last public address, entitled "The Road Away from Revolution," President Woodrow Wilson concluded:

The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

American Quotations.txt

In 1924, knowing death was imminent, Woodrow Wilson, who was a Presbyterian, remarked to his physician, Dr. Grayson:

Doctor, the devil is a busy man. [Later that day, Dr. Grayson read to the President from 2nd Corinthians] "We are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed."

[Wilson replied] Doctor, if I were not a Christian, I think I should go mad, but my faith in God holds me to the belief that He is in some way working out His own plans through human perversities and mistakes.

Baden-Powell, Sir Robert Stephenson Smyth (February 22, 1857-January 8, 1941), was a British General who founded of the Boy Scout movement. Educated at Charterhouse, London, he joined the English hussars in 1876, and served as adjutant in India, Afghanistan, and South Africa. In 1895 he commanded native troops in Ashanti, and later served in the Matabele campaign. During the South African War, his force of 1,200 men was besieged for 215 days by a large Boer army at Mafeking. In spite of famine and sickness, he succeeded in defending his position until help arrived on May 12, 1900. He was then promoted to the rank of Major General.

In order to promote good citizenship in the rising generation, he founded the Boy Scout organization in 1908, and the Girl Guides, in co-operation with his sister Agnes Baden-Powell, in 1910. His works include: Cavalry Instruction; The Matabele Campaign; Scouting for Boys; My Adventures as a Spy; Indian Memories; The Wolf Cub's Handbook; Girl Guiding; Rovering to Success; and Scouting and Youth Movements.

The Boys Scouts of America was incorporated on February 8, 1910, and was authorized by an Act of the U.S. Congress in June of 1916. The Scout Oath is as follows:

On my honor, I will do my best:
To do my duty to God and my country,
and to obey the Scout Law.
To help other people at all times.
To keep myself physically strong,
mentally awake, and morally straight.

The Scout Law is as follows:

A Scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean, and Reverent.

Pope Pius XI (May 31, 1857-February 10, 1939), whose given name was Achille Ratti, held the position of Pontiff from 1922-39. He exclaimed:

Christian teaching alone, in its majestic integrity, can give full meaning and compelling motive to the demand for human rights and liberties, because it alone gives worth and dignity to human personality.

In light of prevailing trends, Pope Pius XI spoke:

Woman apparently is doing everything possible to destroy in herself those very qualifications which render her beautiful, namely, modesty, purity, and chastity. It is a blindness which can only be explained by the fascination of that vanity of which Scriptures speak with such severity.

Taft, William Howard (September 15, 1857-March 8, 1930), was the 27th President of the United States, 1909-13; Chief Justice of the U. S. Supreme Court, 1921-30; Kent Professor of Constitutional Law at Yale University, 1913-21; Joint Chairman of National War Labor Board, 1918; Secretary of War under President Theodore Roosevelt, 1904-08; appointed by President McKinley as Civil Governor of the Philippines, 1901-04; appointed by President McKinley as Commissioner of the Philippines, 1900-01; Dean of Cincinnati Law School, 1896; U. S. Circuit Court of Appeals Judge for the Sixth Judicial Circuit, 1892-1900; appointed by President Harrison as U. S. Solicitor General, 1890-92; Ohio Superior Court Judge, 1887-90; married Helen "Nellie" Herron, 1886; District Collector of Internal Revenue, 1882; Assistant Prosecutor of Hamilton County, Ohio, 1881; admitted to bar, 1880, graduated from Cincinnati Law School, 1880; and graduated from Yale University, 1878.

In 1895, William Howard Taft, as a U. S. Circuit Judge, stated:

Non-professional criticism also is by no means without its uses, even if accompanied, as it often is, by a direct attack upon the judicial fairness and motives of the occupants of the bench; for if the law is but the essence of common sense, the protest of many average men may evidence a defect in a judicial conclusion, though based on the nicest legal reasoning and profoundest learning.

In 1908, in speaking at a missionary conference, William Howard Taft stated:

No man can study the movement of modern civilization from an impartial standpoint, and not realize that Christianity and the spread of Christianity are the basis of hope of modern civilization in the growth of popular self government.

The spirit of Christianity is pure democracy. It is equality of man before God - the equality of man before the law, which is, as I understand it, the most God-like manifestation that man has been able to make.

On Thursday, March 4, 1909, in his Inaugural Address, President William Howard Taft stated:

Having thus reviewed the questions likely to recur during my administration, and having expressed in a summary way the position which I expect to take in recommendations to Congress and in my conduct as an Executive, I invoke the considerate sympathy and support of my fellow-citizens and the aid of the Almighty God in the discharge of my responsible duties.

issued a Proclamation of a National Day of Thanksgiving:

The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the Civil Magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

During the past year we have been highly blessed. No great calamities of flood or tempest or epidemic of sickness have befallen us. We have lived in quietness, undisturbed by war or threats of war. Peace and plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the Divine Source of these blessings.

Therefore, I hereby appoint Thursday, the twenty-fifth day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanks to Almighty God.

In witness whereof, I have hereunto put my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this fifteenth day of November, in the year of our Lord, one thousand nine hundred and nine, and of the Independence of the United States the one hundred and thirty-fourth. William H. Taft.

By the President: P. C. Knox, Secretary of State.

On November 5, 1910, President William Howard Taft issued a Proclamation of a National Day of Thanksgiving and Prayer:

This year of 1910 is drawing to a close. The records of population and harvests which are the index of progress show vigorous national growth and the health and prosperous well-being of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an evergrowing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the civil magistrate since the first settlements in this land and with the rule established from the foundation of this Government, do appoint Thursday, November 24, 1910, as a day of National Thanksgiving and Prayer, joining the people upon that day to meet in their churches for the praise of Almighty God and to return heartfelt thanks to Him for

all His goodness and loving-kindness.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this fifth day of November, in the year of our Lord one thousand nine hundred and ten and of the Independence of the United States the one hundred and thirty-fifth. William H. Taft.

By the President: Alvey A. Adee, Acting Secretary of State.

On January 11, 1911, in a response to the Secretary of State's report that: "since 1860 there has been a 351% increase in the importations and use of all forms of opium, as against a 133% increase in population," President William Howard Taft recommended Congress suppress the opium trade:

The Secretary of State... further urges the enactment of the legislation which will control the importation, manufacture, and distribution in interstate commerce of opium, morphine, cocaine, and other habit-forming drugs. I concur in the recommendations made by the Secretary of State and commend them to the favorable consideration of the Congress with a view to early legislation on the subject.

On Thursday, November 7, 1912, President William Howard Taft issued a Proclamation of a National Day of Thanksgiving:

A God-fearing nation, like ours, owes it to its inborn and sincere sense of moral duty to testify its devout gratitude to the All-Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year for the national Executive to call upon his fellow countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past and to unite in earnest supplication for their continuance.

The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other peoples, rich in harvests so abundant and in industries so productive that the overflow of our prosperity has advantaged the whole world, strong in the steadfast conservation of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude.

Wherefore I, William Howard Taft, President of the United States of America, in pursuance of long-established usage and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join on Thursday, the 28th day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion, and in humble prayer that His great mercies toward us may endure.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventh day of November, in the year of our Lord one thousand nine hundred and twelve, and of the Independence of the

United States of America the one hundred and thirty-seventh. William H. Taft.

By the President: Alvey A. Adee, Acting Secretary of State.

On November 13, 1912, in a Proclamation for the opening of the Panama Canal, President William Howard Taft stated:

I, William Howard Taft, President of the United States of America... approved... to provide for the opening, maintenance, protection and operation of the Panama Canal....

Done at the city of Washington this thirteenth day of November, in the year of the Lord one thousand nine hundred and twelve and of the Independence of the United States the one hundred and thirty-seventh.

On Friday, December 6, 1912, in his Annual Message to Congress, part II, President William Howard Taft stated:

We have no desire for war. We would go as far as any nation in the world to avoid war, but we are a world power, our responsibilities in the Pacific and the Atlantic, our defense of the Panama Canal, together with our enormous world trade and our missionary outposts on the frontiers of civilization, require us to recognize our position as one of the foremost in the family of nations, and to clothe ourselves with sufficient naval power to give force to our reasonable demands, and to give weight to our influence in those directions of progress that a powerful Christian nation should advocate.

Glass, Carter (January 4, 1858-May 28, 1946), was an American politician. He served as a U. S. Senator from Virginia, 1920-46; Secretary of the Treasury of the United States, 1918-20; and a U. S. Representative, 1902-18. His influence as chairman of the Committee of Banking and Currency, brought about the passage of the Federal Reserve Bank Act in 1918.

On March 27, 1937, Senator Carter Glass warned:

There has been no such mandate from the people to rape the Supreme Court or to tamper with the Constitution. The Constitution belongs to the people. It... was ratified by the people as the Supreme Charter of their Government, to be respected and maintained with the help of God.

Kelly, Howard Atwood (February 20, 1858-January 12, 1943), was an American surgeon and premier gynecologist in the early 20th century. He founded Kensington Hospital for Women in Philadelphia; was Professor of Obstetrics at the University of Pennsylvania; and was Professor of Gynecology and Obstetrics at Johns Hopkins University for over 20 years, 1889-1919. He established a sanatorium in Baltimore, Md., which was later named the Howard A. Kelly Hospital. Among his over 500 articles to medical journals, he wrote many authoritative medical books, among which was one entitled:

A Scientific Man and His Bible.

American Quotations.txt

Minnesota, State of (May 11, 1858), was the 32nd State admitted to the Union. On August 7, 1789, President George Washington signed into law an Act of Congress which prohibited slavery from entering the territory, entitled "An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio," Article VI. Congress enabled the establishment of the government of Minnesota, provided it followed the general tenets of the Northwest Ordinance of 1787.

The Northwest Ordinance stated:

SECTION 13. And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected: to fix and establish those principles as the basis of all laws, constitutions and governments, which forever hereafter shall be formed in the said territory: to provide also for the establishment of states, and permanent government therein, and for their admission to a share in the federal councils in an equal footing with the original states, at as early period as may be consistent with the general interest:

SECTION 14. It is hereby ordained and declared by the authority aforesaid, That the following articles shall be considered as articles of compact, between the original states and the people and states of the said territory, and forever remain unalienable, unless by common consent, to wit:

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.

The Constitution of the State of Minnesota, adopted 1857, stated:

Preamble. We, the people of the State of Minnesota, grateful to God for our civil and religious liberty, and desiring to perpetuate its blessings. . . establish this Constitution.

Bill of Rights, Article I, Section 16. The right of every man to worship God according to the dictates of his own conscience shall never be infringed.

Roosevelt, Theodore (October 27, 1858-January 6, 1919), was the 26th President of the United States, 1901-09, the youngest man to hold the office; Vice-President under William McKinley, 1900, assuming the Presidency after McKinley's assassination; began construction of the Panama Canal, 1906; established the U. S. Forest Service, 1906, and called a national conservation conference, 1908; awarded the Nobel Peace Prize for his arbitration in the Russo-Japanese War, 1905; Governor of New York, 1898-1900; Lieutenant Colonel in the First U. S. Volunteer Cavalry Regiment, known as the "Rough Riders," becoming the hero of the Battle of San Juan Hill, Cuba, July 1, 1898, during the

Spanish-American War; Assistant Secretary of the Navy, 1897-98; president of New York Board of Police Commissioners, 1895-97; U.S. Civil Service Commissioner, 1889-95; married Edith Kermit Carow, 1886; ranched cattle at the Elkhorn Ranch in the Dakota Territory, 1884-86, following the tragic death of both his mother and first wife on February 14, 1884; member of the New York State Assembly, 1881-84; married Alice Hathaway Lee, 1880; and graduated from Harvard, 1880.

On Saturday, September 14, 1901, President Theodore Roosevelt issued a Proclamation of a National Day of Mourning and Prayer:

A terrible bereavement has befallen our people. The President of the United States has been struck down; a crime not only against the Chief Magistrate, but against every law-abiding and liberty-loving citizen.

President McKinley crowned a life of largest love for his fellow men, of earnest endeavor for their welfare, by a death of Christian fortitude; and both the way in which he lived his life and the way in which, in the supreme hour of trial, he met death will remain forever a precious heritage of our people.

It is meet that we as a nation express our abiding love and reverence for his life, our deep sorrow for his untimely death.

Now, therefore, I, Theodore Roosevelt, President of the United States of America, do appoint Thursday next, September 19, the day in which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States. I earnestly recommend all the people to assemble on that day in their respective places of divine worship, there to bow down in submission to the will of Almighty God, and to pay out of full hearts the homage of love and reverence to the memory of the great and good President, whose death has so sorely smitten the nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, the fourteenth day of September, A. D. 1901, and of the Independence of the United States the one hundred and twenty-sixth.

Theodore Roosevelt.
By the President: John Hay, Secretary of State.

On November 2, 1901, President Theodore Roosevelt issued a Proclamation of a National Day of Thanksgiving:

The season in which when, according to the time-hallowed custom of our people, the President appoints a day as the especial occasion for praise and thanksgiving to God.

This Thanksgiving finds the people still bowed with sorrow for the death of a great and good President. We mourn President McKinley because we so loved and honored him; and the manner of his death should awaken in the breasts of our people a keen anxiety for the country, and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty which as a nation we have thus far safely trod.

Yet in spite of this great disaster, it is

nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year in particular has been one of peace and plenty. We have prospered in things intellectual and spiritual. Let us remember that, as much has been given us, much will be expected from us; and that true homage comes from the heart as well as from the lips and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations, and at their several homes and places of worship reverently thank the Giver of All Good for the countless blessings of our national life.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this second day of November, A.D. 1901, and of the Independence of the United States the one hundred and twenty-sixth.
Theodore Roosevelt.

By the President: John Hay, Secretary of State.

On December 3, 1901, in his First Annual Message to Congress, President Theodore Roosevelt stated:

On the sixth of September, President McKinley was shot by an anarchist while attending the Pan-American Exposition at Buffalo, and died in that city on the fourteenth of that month. . . . And this was the man at whom the assassin struck! That there might be nothing lacking to complete the Judas-like infamy of his act, he took advantage of an occasion when the President was meeting the people generally. . . . The shock, the grief of the country, are bitter in the minds of all who saw the dark days, while the President yet hovered between life and death. At last the light was stilled in the kindly eyes and the breath went from the lips that even in mortal agony uttered no words save of forgiveness to his murderer, of love for his friends, and of unfaltering trust in the will of the Most High. . . .

If the hand of the Lord is heavy upon any country, if flood or drought comes, human wisdom is powerless to avert the calamity. Moreover, no law can guard us against the consequences of our own folly. . . .

Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also that he is indeed his brother's keeper. . . .

We need every honest and efficient immigrant fitted to become an American citizen, every immigrant who comes here to stay, who brings here a strong body, a stout heart, a good head, and a resolute purpose, to do his duty well in every way and to bring up his children as law-abiding and God-fearing members of the community. . . .

In the midst of our affliction we reverently thank the Almighty that we are at peace with the nations of mankind; and we firmly intend that our policy shall be such as to continue unbroken these international

relations of mutual respect and good will.

On July 4, 1902, in a Proclamation of Amnesty to the inhabitants of the Philippines who were involved in an insurrection, President Theodore Roosevelt stated:

Now, therefore, be it known that I, Theodore Roosevelt, President of the United States of America, by virtue of the power and authority vested by the Constitution, do hereby proclaim and declare, without reservation or condition, except as hereinafter provided, a full and complete pardon and amnesty to all persons in the Philippine archipelago who have participated in the insurrections aforesaid. . . .

Every person who shall seek to avail himself of this proclamation shall take and subscribe the following oath before any authority in the Philippine archipelago authorized to administer oaths, namely: "I solemnly swear (or affirm) that I recognize and accept the supreme authority of the United States of America in the Philippine Islands and will maintain true faith and allegiance thereto; that I impose upon myself this obligation voluntarily without mental reservation or purpose of evasion, so help me God."

On September 22, 1902, at a Banquet of Spanish War Veterans, Detroit, Michigan, President Theodore Roosevelt stated:

I preach the gospel of hope to you men of the West who in thought and life embody this gospel of hope. . . . No great destiny ever came to a people who feared the future, who feared failure more than they hoped for success. Stout of heart, we see across the dangers the great future that lies beyond, and we rejoice as a giant refreshed, as a strong man girt for the race; and we go down into the arena where the nations strive for mastery, our hearts lifted with the faith that to us and to our children and our children's children it shall be given to make this Republic the mightiest among the peoples of mankind.

On October 29, 1902, President Theodore Roosevelt issued a Proclamation of a National Day of Thanksgiving:

According to the yearly custom of our people, it falls upon the President at this season to appoint a day of festival and thanksgiving to God.

Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises, and each has known years of grim trial, when the country was menaced by malice domestic or foreign levy, when the hand of the Lord was heavy upon it in drouth or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart. Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and

spiritual uplifting. The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying. For this we render heartfelt and solemn thanks to the Giver of Good; and we seek to praise Him not by words only but by deeds, by the way in which we do our duty to ourselves and to our fellow men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the twenty-seventh of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations, and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 29th day of October, in the year of our Lord one thousand nine hundred and two and of the independence of the United States the one hundred and twenty-seventh. Theodore Roosevelt.

By the President: John Hay, Secretary of State.

On December 2, 1902, in his Second Annual Message to Congress, President Theodore Roosevelt stated:

Ours is not a creed of the weakling and the coward; ours is the gospel of hope and of triumphant endeavor.

On March 3, 1903, President Theodore Roosevelt responded to the Senate concerning the dismissal of Captain Edward L. Bailey from the U. S. Army:

In September, 1893, [Captain Bailey] was tried and convicted of conduct unbecoming an officer and a gentleman in borrowing money from a fellow-officer and not repaying it, although repeatedly promising to do so; in entering a private house in uniform, without permission, in the absence of the owner, beckoning to the owner's wife with his hand; refusing to leave the house when requested so to do by her; and in going to a public saloon in Boise City, Idaho, and chasing a prostitute about the saloon, and going to a corner of the saloon, holding a conversation with her while in uniform of a commissioned officer.

It appears that pending his trial upon these charges, he being under arrest, he was authorized by his commanding officer to visit Boise City for four hours, exclusive of meal time, beginning at 11:30 a. m., for the purpose of attending to personal business; that in disregard of his arrest he went to Boise City in the night of April 15-16, and there visited a saloon and drank with citizens at the bar between 11:30 p. m. and 1 a. m., and also visited a house of prostitution and behaved in a boisterous and disorderly manner in company with the same prostitute whom he was charged with chasing about the saloon, being at the time in the uniform of a commissioned officer.

Upon these acts additional charges were made of conduct to prejudice of good order and military discipline and conduct unbecoming an officer and a

gentleman, and he was convicted upon these charges also. He was sentenced to be dismissed the service, and the sentence was approved and confirmed by the President.

On November 12, 1903, the Minister of the Republic of Panama addressed President Theodore Roosevelt:

Mr. President: In according to the minister plenipotentiary of the Republic of Panama the honor of presenting to you his letters of credence you admit into the family of nations the weakest and the last born of the republics of the New World. It owes its existence to the outburst of the indignant grief which stirred the hearts of the citizens of the Isthmus on beholding the despotic actions which sought to forbid their country from fulfilling the destinies vouchsafed to it by Providence. In consecrating its right to exist, Mr. President, you put an end to what appeared to be the interminable controversy as to the rival waterways.

On October 24, 1903, President Theodore Roosevelt issued a Proclamation of a National Day of Praise and Thanksgiving:

The season is at hand when according to the custom of our people it falls upon the President to appoint a day of praise and thanksgiving to God.

During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad and the chance for our citizens to work for their welfare unhindered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under Heaven it rests with us ourselves to show that we are worthy to use aright what has thus been entrusted to our care. In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of the 20th Century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty. Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength, and light, so that in the coming years we may with cleanliness, fearlessness, and wisdom, do our allotted work on the earth in such a manner as to show that we are not altogether unworthy of the blessings we have received.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 24th day of October, in the year of our Lord one thousand nine hundred and three and of the independence of the United States the one hundred and twenty-eighth. Theodore Roosevelt.

By the President: John Hay, Secretary of State.

On September 24, 1904, in his International Peace Movement address given at the Reception of the Interparliamentary Union, President Theodore Roosevelt stated:

I again greet you and bid you welcome in the name of the American people, and wish you God-speed in your efforts for the common good of mankind.

On Tuesday, November 1, 1904, President Theodore Roosevelt issued a Proclamation of a National Day of Thanksgiving:

It has pleased Almighty God to bring the American people in safety and honor through another year, and, in accordance with the long unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank Him who holds all nations in the hollow of His hand for the mercies thus vouchsafed to us. During the century and a quarter of our national life we as a people have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the Author of all blessings. The year that has closed has been one of peace within our own borders as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others. Never has there been a time when religious and charitable effort has been more evident. Much has been given to us and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vainglory, but with full and reverent realization that our strength is as nothing unless we are helped from above.

Hitherto we have been given the heart and the strength to do the tasks allotted to us as they severally arose. We are thankful for all that has been done for us in the past, and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and goodwill, with respect for ourselves and with love toward our fellow-men. In this great republic the effort to combine national strength with personal freedom is being tried on a scale more gigantic than ever before in the world's history. Our success will mean much not only for ourselves, but for the future of all mankind; and every man or woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend upon the high average of our individual citizenship, upon the way in which each of us does his duty by himself and his neighbor.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby appoint and set apart Thursday, the twenty-fourth of this November, to be observed as a day of festival and thanksgiving by all the people of the United States at home or abroad, and do recommend that on that day they cease from their ordinary occupations and gather in their several places of worship or in their homes, devoutly to give thanks unto Almighty God for the benefits he has conferred upon us as individuals and as a nation, and to beseech Him that in the future His Divine favor may be

continued to us.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 1st day of November, in the year of our Lord one thousand nine hundred and four and of the independence of the United States the one hundred and twenty-ninth. Theodore Roosevelt.

By the President: John Hay, Secretary of State.

On Tuesday, December 6, 1904, in his Fourth Annual Message to Congress, President Theodore Roosevelt stated:

The slum exacts a heavy total of death from those who dwell therein; and this is the case not merely in the great crowded slums of Washington. In Washington people can not afford to ignore the harm that this causes. No Christian and civilized community can afford to show a happy-go-lucky lack of concern for the youth of to-day; for, if so, the community will have to pay a terrible penalty of financial burden and social degradation in the to-morrow. There should be severe child-labor and factory-inspection laws. It is very desirable that married women should not work in factories.

The prime duty of the man is to work, to be the breadwinner; the prime duty of the woman is to be the mother, the housewife. All questions of tariff and finance sink into utter insignificance when compared with the tremendous, the vital importance of trying to shape conditions so that these two duties of the man and of the woman can be fulfilled under reasonably favorable circumstances....

It is equally true that among the men of whom we are most proud as Americans no distinction whatever can be drawn between those who themselves or whose parents came over in sailing ships or steamer from across the water and those whose ancestors' stepped ashore into the wooded wilderness at Plymouth or at the mouth of the Hudson, the Delaware, or the James nearly three centuries ago. No fellow-citizen of ours is entitled to any peculiar regard because of the way in which he worships his Maker....

There is no enemy of free government more dangerous and none so insidious as the corruption of the electorate. No one defends or excuses corruption, and it would seem to follow that none would oppose vigorous measures to eradicate it. I recommend the enactment of a law directed against bribery and corruption in Federal elections.... and provisions for the publication not only of the expenditures for nomination and elections of all candidates but also of all contributions received and expenditures made by political committees....

The steady aim of this Nation, as of all enlightened nations, should be to strive to bring ever nearer the day when there shall prevail throughout the world the peace of justice. There are kinds of peace which are highly undesirable, which are in the long run as destructive as any war. Tyrants and oppressors have many times made a wilderness and called it peace. Many times peoples who were slothful or timid or shortsighted, who had been enervated by ease or by

luxury, or misled by false teachings, have shrunk in unmanly fashion on doing duty that was stern and that needed self-sacrifice, and have sought to hide from their own minds their shortcomings, their ignoble motives, by calling them love of peace. The peace of tyrannous terror, the peace of craven weakness, the peace of injustice, all these should be shunned as we shun unrighteous war....

One of our great poets has well and finely said that freedom is not a gift that tarries long in the hands of cowards. Neither does it tarry long in the hands of those too slothful, too dishonest, or too unintelligent to exercise it. The eternal vigilance which is the price of liberty must be exercised, sometimes to guard against outside foes; although of course far more often to guard against our own selfish or thoughtless shortcomings....

Yet it is not to be expected that a people like ours, which in spite of certain very obvious shortcomings, nevertheless as a whole shows by its consistent practice its belief in the principles of civil and religious liberty.... It is inevitable that such a nation should desire eagerly to give expression to its horror on an occasion like that of the massacre of the Jews in Kishenev, or when it witnesses such systematic and long-extended cruelty and oppression as the cruelty and oppression of which the Armenians have been the victims, and which have won for them the indignant pity of the civilized world....

It has proved very difficult to secure from Russia the right for our Jewish fellow-citizens to receive passports and travel through Russian territory. Such conduct is not only unjust and irritating toward us, but it is difficult to see its wisdom from Russia's standpoint. No conceivable good is accomplished by it. If an American Jew or an American Christian misbehaves himself in Russia he can at once be driven out; but the ordinary American Jew, like the ordinary American Christian, would behave just about as he behaves here....

In the Philippine Island there has been during the past year a continuation of the steady progress.... Above all they should remember that their prime needs are moral and industrial, not political.... If they are safeguarded against oppression, and if their real wants, material and spiritual, are studied intelligently and in a spirit of friendly sympathy, much more good will be done.

On January 30, 1905, in a message to Congress, President Theodore Roosevelt stated:

The institution of marriage is, of course, at the very foundation of our social organization, and all influences that affect that institution are of vital concern to the people of the whole country. There is a widespread conviction that the divorce laws are dangerously lax and indifferently administered in some of the States, resulting in the diminishing regard for the sanctity of the marriage relation. The hope is entertained that co-operation amongst the several States can be secured to the end that there may be enacted upon the subject of marriage and divorce

uniform laws, containing all possible safeguards for the security of the family.

On Saturday, March 4, 1905, in his Inaugural Address, President Theodore Roosevelt stated:

My fellow-citizens, no people on earth have more cause to be thankful than ours, and this is said reverently, in no spirit of boastfulness in our own strength, but with gratitude to the Giver of Good who has blessed us with the conditions which have enabled us to achieve so large a measure of well-being and happiness....

Under a free government a mighty people can thrive best, alike as regards the things of the body and the things of the soul. Much has been given us, and much will rightfully be expected from us. We have duties to others and duties to ourselves; and we can shirk neither....

We wish peace, but we wish the peace of justice, the peace of righteousness.... If we fail, the cause of free self-government throughout the world will rock to its foundations, and therefore our responsibility is heavy, to ourselves, to the world as it is today, and to the generations yet unborn....

We know that no people needs such high traits of character as that people which seeks to govern its affairs aright through the freely expressed will of the freemen who compose it. But we have faith that we shall not prove false to the memories of the men of the mighty past. They did their work, they left us the splendid heritage we now enjoy. We in our turn have an assured confidence that we shall be able to leave this heritage unwasted and enlarged to our children and our children's children.

On November 2, 1905, President Theodore Roosevelt issued a Proclamation of a National Day of Thanksgiving and Prayer:

When nearly three centuries ago the first settlers came to the country which has now become this great Republic, they fronted not only hardships and privation, but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers, the men who with rugged strength faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of Good, and, at the same time that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people has ever stood on as high a level of material well-being as ours now stands. We are not threatened by foes from without. The foes

from whom we should pray to be delivered are our own passions, appetites, and follies; and against these there is always need that we should war.

Therefore, I, now set apart Thursday, the thirtieth day of this November, as a day of thanksgiving for the past and of prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year, consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 2nd day of November in the year of our Lord one thousand nine hundred and five and of the Independence of the United States the one hundred and thirtieth. Theodore Roosevelt.

By the President: Elihu Root, Secretary of State.

On Tuesday, December 5, 1905, in his Fifth Annual Message to Congress, President Theodore Roosevelt stated:

Against the wrath of the Lord the wisdom of man cannot avail; in time of flood or drought human ingenuity can but partially repair the disaster....

The Department of Justice has for the last four years devoted more attention to the enforcement of the anti-trust legislation than to anything else. Much has been accomplished, particularly marked has been the moral effect of the prosecutions....

Business success, whether for the individual or for the Nation, is a good thing only so far as it is accompanied by and develops a high standard of conduct - honor, integrity, civic courage....

There is need of full knowledge on which to base action looking toward State and municipal legislation for the protection of working women. The introduction of women into industry is working change and disturbance in the domestic and social life of the Nation. The decrease in marriage, and especially in the birth rate, has been coincident with it. We must face the accomplished facts, and the adjustment of factory conditions must be made, but surely it can be made with less friction and less harmful effects on family life than is now the case. The whole matter in reality forms one of the greatest sociological phenomena of our time; it is a social question of the first importance, of far greater importance than any merely political or economic question can be....

Unless we continue to keep a quick and lively sense of the great fundamental truth that our concern is with the individual worth of the individual man, this Government cannot permanently hold the place which it has achieved among the nations.... It is the man's moral quality, his attitude toward the great questions which concern all humanity, his cleanliness of life, his power to do his duty toward himself and towards others, which really count....

The noblest of all forms of government is self-government; but it is also the most difficult. We who possess this priceless boon, and who desire to hand it on to our children and our children's children, should ever bear in mind the thought so finely expressed by Burke: "Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as they are disposed to listen to the counsels of the wise and good in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there be within the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters."...

Our aim is righteousness. Peace is normally the hand-maiden of righteousness; but when peace and righteousness conflict then a great and upright people can never for a moment hesitate to follow the path which leads toward righteousness, even though that path also leads to war. There are people who advocate peace at any price; there are others who, following a false analogy, think that because it is no longer necessary in civilized countries for individuals to protect their rights with a strong hand, it is therefore unnecessary for nations to be ready to defend their rights....

At the present there could be no greater calamity than for the free peoples, the enlightened, independent, and peace-loving peoples, to disarm.... Only that nation is equipped for peace that knows how to fight, and that will not shrink from fighting if ever the conditions become such that war is demanded in the name of the highest morality....

The Golden Rule should be, and as the world grows in morality it will be, the guiding rule of conduct among nations as among individuals....

There seems to be no statute of the United States which provides for the punishment of a United States Attorney or other officer of the Government who corruptly agrees to wrongfully do or wrongfully refrain from doing any act when the consideration for such corrupt agreement is other than one possessing money value. This ought to be remedied by appropriate legislation....

It is unwise to depart from the old American tradition and to discriminate for or against any man who desires to come here and become a citizen, save on the ground of that man's fitness for citizenship. It is our right and duty to consider his moral and social quality.... If the man who seeks to come here is from the moral and social standpoint of such a character as to bid fair to add value to the community he should be heartily welcomed. We cannot afford to pay heed to whether he is of one creed or another, of one nation, or another. We cannot afford to consider whether he is Catholic or Protestant, Jew or Gentile; whether he is Englishman or Irishman, Frenchman or German....

The income of the Philippine Government has necessarily been reduced by reason of the business and agricultural depression in the islands.... Negotiations and hearings for the settlement of the amount due to the Roman Catholic Church for rent and occupation of

churches and rectories by the army of the United States are in progress.

On April 14, 1906, in an address given at the laying of the Cornerstone of the office building of the House of Representatives, President Theodore Roosevelt stated:

In Bunyan's "Pilgrim's Progress" you may recall the description of the man with the muck-rake, the man who could look no way but downward, with the muck-rake in his hand, who was offered a celestial crown for his muck-rake, but who would neither look up nor regard the crown he was offered, but continued to rake to himself the filth of the floor.

On December 3, 1906, in his Sixth Annual Message to Congress, President Theodore Roosevelt stated:

A great many white men are lynched, but the crime is peculiarly frequent in respect to black men. The greatest existing cause of lynching is the perpetration, especially by black men, of the hideous crime of rape - the most abominable in all the category of crimes, even worse than murder. Mobs frequently avenge the commission of this crime by themselves torturing to death the man committing it; thus avenging in bestial fashion a bestial deed, and reducing themselves to a level with the criminal.

Lawlessness grows by what it feeds upon; and when mobs begin to lynch for rape they speedily extend the sphere of their operations and lynch for many other kinds of crimes, so that two-thirds of the lynchings are not for rape at all; while a considerable proportion of the individuals lynched are innocent of all crime. Governor Candler, of Georgia, stated on one occasion some years ago: "I can say of a verity that I have, within the last month, saved the lives of half a dozen innocent negroes who were pursued by the mob, and brought them to trial in a court of law in which they were acquitted." As Bishop Galloway, of Mississippi, has finely said: "When the rule of a mob obtains, that which distinguishes a high civilization is surrendered. The mob lynches a negro charged with rape will in a little while lynch a white man suspected of crime. Every Christian patriot in America needs to lift up his voice in loud and eternal protest against the mob spirit that is threatening the integrity of this Republic."...

Moreover, where any crime committed by a member of one race against another race is avenged in such a fashion that it seems as if not the individual criminal, but the whole race, is attacked, the result is to exasperate to the highest degree race feeling. There is but one safe rule in dealing with black men as with white men; it is the same rule that must be applied in dealing with rich men and poor men; that is, to treat each man, whatever his color, his creed, or his social position, with even-handed justice on his real worth as a man.

White people owe it quite as much to themselves as to the colored race to treat well the colored man who shows by his life that he deserves such treatment; for it is surely the highest wisdom to encourage in the

colored race all those individuals who are honest, industrious, law-abiding, and who therefore make good and safe neighbors and citizens. Reward or punish the individual on his merits as an individual. Evil will surely come in the end to both races if we substitute for this just rule the habit of treating all the members of the race, good and bad, alike....

Moreover, in my judgement, the crime of rape should always be punished with death, as is the case with murder; assault with intent to commit rape should be made a capital crime....

The members of the white race on the other hand should understand that every lynching represents by just so much a loosening of the bands of civilization; that the spirit of lynching inevitably throws into prominence in the community all the foul and evil creatures who dwell therein. No man can take part in the torture of a human being without having his own moral nature permanently lowered. Every lynching means just so much moral deterioration in all the children who have any knowledge of it, and therefore just so much additional trouble for the next generation of Americans....

The white man, if he is wise, will decline to allow the negroes in a mass to grow to manhood and womanhood without education. Unquestionably education such as is obtained in our public schools does not do everything towards making a man a good citizen; but it does much. The lowest and most brutal criminals, those for instance who commit the crime of rape, are in the great majority men who have had either no education or very little; just as they are almost invariably men who own no property; for the man who puts money by out of his earnings, like the man who acquires education, is usually lifted above mere brutal criminality. Of course the best type of education for the colored man, taken as a whole, is such education as is conferred in schools like Hampton and Tuskegee; where the boys and girls, the young men and young women, are trained industrially as well as in the ordinary public school branches. The graduates of these schools turn out well in the great majority of cases, and hardly any of them become criminals.... Every graduate of these schools - and for the matter of that every other colored man or woman - who leads a life so useful and honorable as to win the good will and respect of those whites whose neighbor he or she is, thereby helps the whole colored race as it can be helped in no other way....

It is exactly as true of the farmer, as it is of the business man and the wageworker, that the ultimate success of the Nation of which he forms a part must be founded not alone on material prosperity but upon high moral, mental, and physical development....

I am well aware of how difficult it is to pass a constitutional amendment. Nevertheless in my judgement the whole question of marriage and divorce should be relegated to the authority of the National Congress.... There is nothing so vitally essential to the welfare of the nation, nothing around which the nation should so bend itself to throw every safeguard, as the home life of the average citizen.... When home ties are loosened; when men and women cease to regard a worthy family life, with all its duties fully

performed, and all its responsibilities lived up to, as the life best worth living; then evil days for the commonwealth are at hand....

Surely it should need no demonstration to show that wilful sterility is, from the standpoint of the nation, from the standpoint of the human race, the one sin for which the penalty is national death, race death; a sin for which there is no atonement; a sin which is the more dreadful exactly in proportion as the men and women guilty thereof are in other respects, in character, and bodily and mental powers, those whom for the sake of the state it would be well to see the fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure, or for any other cause, and retain his or her self-respect....

So far our action in the Philippines has been abundantly justified.... In these islands we are steadily introducing both liberty and order, to a greater degree than their people have ever before known. We have secured justice. We have provided an efficient police force, and have put down ladronism. Only in the islands of Leyte and Samar is the authority of our Government resisted and this by wild mountain tribes under the superstitious inspiration of fakirs and pseudo-religious leaders....

Not only must we treat all nations fairly, but we must treat with justice and good will all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile; whether they come from England or Germany....

It would be both foolish and an evil thing for a great and free nation to deprive itself of the power to protect its own rights and even in exceptional cases to stand up for the rights of others. Nothing would more promote iniquity, nothing would further defer the reign upon earth of peace and righteousness, than for the free and enlightened peoples which, tho with much stumbling and many shortcomings, nevertheless strive toward justice, deliberately to render themselves powerless while leaving every despotism and barbarism armed and able to work their wicked will. The chance for the settlement of disputes peacefully, by arbitration, now depends mainly upon the possession by the nations that mean to do right of sufficient armed strength to make their purpose effective.

On December 3, 1907, in his Seventh Annual Message to Congress, President Theodore Roosevelt stated:

There are, of course, foolish people who denounce any care of the Army or Navy as "militarism," but I do not think that these people are numerous. This country has to contend now, and has had to contend in the past, with many evils, and there is ample scope for all who would work for reform. But there is not one evil that now exists, or that ever has existed in this country, which is, or ever has been, owing in the smallest part to militarism. Declamation against militarism has no more serious place in an earnest and intelligent movement for righteousness in this country than declamation against the worship of Baal or Astaroth. It

is a declamation against a non-existent evil, one which never has existed in this country, and which has not the slightest chance of appearing here.

On January 31, 1908, President Theodore Roosevelt wrote from the White House:

The attacks by these great corporations on the Administration's actions have been given a wide circulation throughout the country, in the newspapers and otherwise, by those writers and speakers who, consciously or unconsciously, act as the representatives of predatory wealth - of the wealth accumulated on a giant scale by all forms of iniquity, ranging from the oppression of wageworkers to unfair and unwholesome methods of crushing out competition, and to defrauding the public by stock jobbing and the manipulation of securities.

Certain wealthy men of this stamp, whose conduct should be abhorrent to every man of ordinary decent conscience, and who commit the hideous wrong of teaching our young men that phenomenal business success must ordinarily be based on dishonesty, have during the last few months made it apparent that they have banded together to work for a reaction.

Their endeavor is to overthrow and discredit all who honestly administer the law, to prevent any additional legislation which would check and restrain them, and to secure if possible a freedom from all restraint which will permit every unscrupulous wrongdoer to do what he wishes unchecked provided he has enough money. The only way to counteract the movement in which these men are engaged is to make clear to the public just what they have done in the past and just what they are seeking to accomplish in the present....

We attack only the corrupt men of wealth, who find in the purchased politician the most efficient defender of corruption. Our main quarrel is not with these agents and representatives of the interests. They derive their chief power from the great sinister offenders who stand behind them. They are but puppets who move as the strings are pulled. It is not the puppets, but the strong cunning men and the mighty forces working for evil behind and through the puppets, with whom we have to deal. We seek to control law-defying wealth; in the first place to prevent its doing dire evil to the Republic, and in the next place to avoid the vindictive and dreadful radicalism which, if left uncontrolled, it is certain in the end to arouse. Sweeping attacks upon all property, upon all men of means, without regard to whether they do well or ill, would sound the death-knell of the Republic; and such attacks become inevitable if decent citizens permit those rich men whose lives are corrupt and evil to domineer in swollen pride, unchecked and unhindered, over the destinies of this country. We act in no vindictive spirit, and we are no respecters of persons....

There are ample material rewards for those who serve with fidelity the mammon of unrighteousness; but they are dearly paid for by the people who permit their representatives, whether in public life, in press, or

in the colleges where their young men are taught, to preach and to practice that there is one law for the rich and another for the poor.

The amount of money the representatives of certain great moneyed interests are willing to spend can be gauged by their recent publication broadcast throughout the papers of this country, from the Atlantic to the Pacific, of high advertisements attacking with envenomed bitterness the Administration's policy of warring against successful dishonesty, and by their circulation of pamphlets and books prepared with the same object; while they likewise push the circulation of the writings and speeches of men who, whether because they are misled, or because, seeing the light, they are willing to sin against the light, serve these masters of great wealth to the cost of the plain people.

The books and pamphlets, the controlled newspapers, the speeches by public or private men to which I refer, are usually and especially in the interest of the Standard Oil Trust and certain notorious railroad combinations, but they also defend other individuals and corporations of great wealth that have been guilty of wrongdoing. It is only rarely that the men responsible for the wrongdoings themselves speak or write. Normally they hire others to do their bidding, or find others who will do it without hire. From the railroad-rate law to the pure-food law, every measure for honesty in business that has been passed during the last six years has been opposed by these men on its passage and in its administration with every resource that bitter and unscrupulous craft could suggest and the command of almost unlimited money secure.... The man making this assault is usually either a prominent lawyer or an editor who takes his policy from the financiers and his arguments from their attorneys....

There has been in the past grave wrong done innocent stockholders by overcapitalization, stock-watering, stock jobbing, stock-manipulation.... A repetition of the successful effort by the Standard Oil people to crush out every competitor, to overawe the common carriers, and to establish a monopoly which treats the public with a contempt.... Corrupt business and corrupt politics act and react with ever increasing debasement, one on the other.... The rebate taker, the franchise trafficker, the manipulator of securities, the purveyor and protector of vice, the blackmailing ward boss, the ballot-box stuffer, the demagogue, the mob leader, the hired bully, and mankiller - all work at the same web of corruption.... It is the kind of business which has tended to make the very name "high finance" a term of scandal.... It is due to the speculative folly and flagrant dishonesty of a few men of great wealth, who seek to shield themselves from the effects of their own wrongdoing by ascribing it results to the actions of those who have sought to put a stop to the wrongdoings....

On behalf of all our people, on behalf no less of the honest man of means than of the honest man who earns each day's livelihood by that day's sweat of his brow, it is necessary to insist upon honesty in business and politics alike, in all walks of life, in

big things and in little things; upon just and fair dealing as between man and man. Those who demand this are striving for the right in the spirit of Abraham Lincoln when he said:

"Fondly do we hope, fervently do we pray, that this mighty scourge may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgements of the Lord are true and righteous altogether.' With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

In the work we of this generation are in, there is, thanks be to the Almighty, no danger on bloodshed and no use for the sword; but there is grave need of those stern qualities shown alike by the men of the North and the men of the South in the dark days when each valiantly battled for the light as it was given each to see the light. Their spirit should be our spirit, as we strive to bring nearer the day when greed and trickery and cunning shall be trampled under foot by those who fight for the righteousness that exalteth a nation.

On October 31, 1908, President Theodore Roosevelt issued a Proclamation of a National Day of Thanksgiving and Prayer:

Once again the season is at hand when, according to the ancient custom of our people, it becomes the duty of the President to appoint a day of prayer and of thanksgiving to God.

Year by year this Nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent peoples we have grown and prospered in material things to a degree never known before, and not now know in any other country. The thirteen colonies which straggled along the seacoast of the Atlantic and were hemmed-in but a few miles west of tidewater by the Indian haunted wilderness, have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans, and it exercises dominion alike in the arctic and tropic realms. The growth in wealth and population has surpassed even the growth in territory. Nowhere else in the world is the average of individual comfort and material well-being as high as in our fortunate land.

For the very reason that in material well-being we have thus abounded, we owe it to the Almighty to show equal progress in moral and spiritual things. With a nation, as with the individuals who make up a nation, material well-being is an indispensable foundation. But the foundation avails nothing by itself. That life is wasted, and worse than wasted, which is spent piling, heap upon heap, those things which minister merely to the pleasure of the body and to the power that rests only on wealth. Upon material well-being as a foundation must be raised the structure of the lofty

life of the spirit, if this Nation is properly to fulfil its great mission and to accomplish all that we so ardently hope and desire. The things of the body are good; the things of the intellect better; the best of all are the things of the soul; for, in the nation as in the individual, in the long run it is character that counts. Let us, therefore, as a people set our faces resolutely against evil, and with broad charity, with kindness and good-will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and private life.

Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the 26th day of November, next, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and, in their homes or in their churches, meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to deserve a continuation of these blessings in the future.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington this thirty-first day of October in the year of our Lord one thousand nine hundred and eight, and of the Independence of the United States the one hundred and thirty-third. Theodore Roosevelt.

By the President: Alvey A. Adee, Acting Secretary of State.

In 1909, President Theodore Roosevelt, who was a member of the Dutch Reformed Church, stated:

After a week on perplexing problems... it does so rest my soul to come into the house of The Lord and to sing and mean it, "Holy, Holy, Holy, Lord God Almighty"... (my) great joy and glory that, in occupying an exalted position in the nation, I am enabled, to preach the practical moralities of The Bible to my fellow-countrymen and to hold up Christ as the hope and Savior of the world.

In 1909, with grave intuition, President Roosevelt gave this ominous warning:

Progress has brought us both unbounded opportunities and unbridled difficulties. Thus, the measure of our civilization will not be that we have done much, but what we have done with that much. I believe that the next half century will determine if we will advance the cause of Christian civilization or revert to the horrors of brutal paganism. The thought of modern industry in the hands of Christian charity is a dream worth dreaming. The thought of industry in the hands of paganism is a nightmare beyond imagining. The choice between the two is upon us.

In 1910, President Theodore Roosevelt gave his message on The New Nationalism:

The material progress and prosperity of a nation are desirable chiefly so far as they lead to the moral and material welfare of all citizens.

Just in proportion as the average man and woman are honest, capable of sound judgement and high ideals, active in public affairs - but, first of all, sound in their home life, and the father and mother of healthy children whom they bring up well - just so far, and no further, we may count our civilization a success.

We must have - I believe we have already - a genuine and permanent moral awakening, without which no wisdom of legislation or administration really means anything.

On June 17, 1912, in a speech at the Progressive Party Convention in Chicago, Theodore Roosevelt said:

Just beyond man's narrow daily vision stand the immortals. "And Jehovah opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots about Elisha." At the front of this culture's way ride the strong guards of our own past, their authority immortalized by faithfulness. In the hour of decision we see them; their grave eyes watch us, the keepers of our standards, the builders of our civilization. They came from God to do his bidding and returned. The future we cannot see; nor what the next imperious task; nor who its strong executant. But for this generation, in a time charged with disintegrating forces, the challenge is clear: to uphold our legacy with faith, valor, and truth...

Now to you men who in your turn have come together to spend and be spent in the endless crusade against wrong, to you who gird yourselves for this great fight in the never-ending warfare for the good of mankind, I say in closing, "We stand at Armageddon and we battle for the Lord."

On November 15, 1913, in a letter to Sir Edward Grey, Theodore Roosevelt declared:

There is absolutely nothing to be said for government by a plutocracy, for government by men very powerful in certain lines and gifted with "the money touch," but with ideals which in their essence are merely those of so many glorified pawnbrokers.

In 1916, Theodore Roosevelt wrote Fear God and Take Your Own Part as the situation in Europe was getting serious:

Fear God, in the true sense of the word, means love God, respect God, honor God; and all this can be done by loving our neighbor treating him justly and mercifully, and in all ways endeavoring to protect him from injustice and cruelty.

In 1917, as the nation was contemplating entering World War I, Theodore Roosevelt urged:

The world is at this moment passing through one of those terrible periods of convulsion when the souls of men and of nations are tried as by fire.

Woe to the man or to the nation that at such a

time stands as once Laodicea stood; as the people of ancient Meroz stood, when they dared not come to the help of the Lord against the mighty.

In such a crisis the moral weakening is the enemy of right, the enemy of life, liberty, and the pursuit of happiness.

On October 1917, in the Ladies Home Journal, Theodore Roosevelt stated:

In this actual world, a churchless community, a community where men have abandoned and scoffed at, or ignored their religious needs, is a community on the rapid down-grade.

President Theodore Roosevelt stated:

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in his power lies, so that when death comes he may feel that mankind is in some degree better because he lived.

A thorough knowledge of the Bible is worth more than a college education.

Almost every man who has by his life work added to the sum of human achievements of which the race is proud, almost every such man has based his life work largely upon the teachings of the Bible.

We have faith that we shall not prove false to the memories of the men of the mighty past. They did their work. They left us the splendid heritage we now enjoy.

We in our turn have an assured confidence that we shall be able to leave this heritage unwasted and enlarged to our children's children.

To do so we must show, not merely in great crisis, but in the everyday affairs of life, the qualities of practical intelligence, of courage, of hardiness, and endurance, and above all the power of devotion to a lofty ideal, which made great the men who founded this Republic in the days of Washington, which made great the men who preserved this Republic in the days of Abraham Lincoln.

The churchgoer may not hear a good sermon at church, but unless he is very unfortunate, he will hear a sermon by a good man...and, besides, even if he does not hear a good sermon, the probabilities are that he will listen to and take part in reading some beautiful passages from the Bible...

Moreover, he will probably take part in singing some good hymns. He will meet and nod to or speak to good quiet neighbors.

Church attendance and church work of some kind mean both the cultivation of the habit of feeling some responsibility for others and the sense of braced moral strength which prevents the relaxation of one's fiber.

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Every thinking man, when he thinks, realizes that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure ourselves what that life would be if these standards were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards towards which we, with more or less resolution, strive to raise ourselves.

If ever there lived a President who, during his term of service, needed all the consolation and strength that he could draw from the Unseen Power above him, it was President Lincoln - sad, patient, mighty Lincoln, who worked and suffered for the people and, when he had lived for them at good end, gave up his life.

If there ever was a man who practically applied what was taught in our churches, it was Abraham Lincoln.

In the pioneer days of the West we found it an un failing rule that after a community has existed for a certain length of time either a church was built or else the community began to go downhill.

In those old communities in the Eastern States which have gone backward, it is noticeable that the retrogression has been both marked by and accentuated by a rapid decline in church membership and work; the two facts being so interrelated that each stands to the other partly as a cause and partly as an effect.

There are those who believe that a new modernity demands a new morality. What they fail to consider is the harsh reality that there is no such thing as a new morality.

There is only one morality. All else is immorality. There is only true Christian ethics over against which stands the whole of paganism. If we are to fulfill our great destiny as a people, then we must return to the old morality, the sole morality....

All these blatant sham reformers, in the name of a new morality, preach the old vice of self-indulgence which rotted out first the moral fiber and then even the external greatness of Greece and Rome.

On January 7, 1919, President Woodrow Wilson issued a Proclamation announcing the death of former President Theodore Roosevelt:

It becomes my sad duty to announce officially the death of Theodore Roosevelt.... In his death the United States has lost one of its most distinguished and patriotic citizens.... In the War with Spain, he displayed singular initiative and energy and distinguished himself among the commanders of the army in the field. As President he awoke the Nation to the dangers of private control which lurked in our financial and industrial systems....

I hereby direct that the flags of the White House and the several Departmental Buildings be displayed at half staff for a period of thirty days, and that

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suitable military and naval honors under the orders of the Secretaries of War and of the Navy may be rendered on the day of the funeral.

Done this seventh day of January, in the year of Our Lord one thousand nine hundred and nineteen, and of the Independence of the United States of America the one hundred and forty-third. Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

Ellis, (Henry) Havelock (February 2, 1859-July 8, 1939), was an English author and psychologist. In his work, *The Dance of Life*, 1923, he wrote:

The Promised Land always lies on the other side of a wilderness.

Oregon, State of (February 14, 1859), was the 33rd State admitted to the Union. The Constitution of the State of Oregon, adopted 1857, stated:

Bill of Rights, Article I, Section 2. All men shall be secure in the Natural right, to worship Almighty God according to the dictates of their consciences.

Bates, Katherine Lee (August 12, 1859-March 28, 1929), was an American poet and educator. She was professor of English literature at Wellesley College, 1891-1925. In 1892, after seeing the inspiring view from atop Pike's Peak in Colorado, she penned the patriotic song *America the Beautiful*. This song became so popular that in 1920 it almost became the U.S. National Anthem:

O Beautiful for Spacious Skies,
For Amber Waves of Grain,
For Purple Mountain Majesties
Above the Fruited Plain!

America! America!
God Shed His Grace on Thee
And Crowned Thy Good with Brotherhood
From Sea to Shining Sea!

O Beautiful for Pilgrims Feet,
Whose Stern Impassioned Stress
A Thoroughfare for Freedom Beat
Across the Wilderness!

America! America!
God Mend Thy Every Flaw,
Confirm Thy Soul in Self-Control
Thy Liberty in Law!

O Beautiful for Heros Proved
In Liberating Strife,
Who More Than Self Their Country Loved,
And Mercy More Than Life!

America! America!
May God Thy Gold Refine

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Till All Success Be Nobleness
And Every Gain Divine!

O Beautiful for Patriots Dream
That Sees Beyond the Years
Thine Alabaster Cities Gleam
Undimmed by Human Tears!

America! America!
God Shed His Grace On Thee
And Crown Thy Good With Brotherhood
From Sea to Shining Sea!

Bryan, William Jennings (March 19, 1860-July 26, 1925), was the Democratic candidate for President in 1896, 1900, 1908, was a U.S. Representative 1891-95, and served as Secretary of State under President Woodrow Wilson. He was the editor of the Omaha World Herald, and founded The Commoner journal. He was celebrated for having successfully participated in the prosecution during the John Scopes evolution trial in Tennessee. Williams Jennings Bryan gave over 600 public speeches during his Presidential campaigns, one of his favorites of which was "The Prince of Peace":

I am interested in the science of government, but I am more interested in religion...I enjoy making a political speech...but I would rather speak on religion than on politics. I commenced speaking on the stump when I was only twenty, but I commenced speaking in the church six years earlier - and I shall be in the church even after I am out of politics.

Stuart, George Hay (from 1861-65), served as the president of the United States Christian Commission, which was formed in New York, November 14, 1861, as an outgrowth of the YMCA (Young Men's Christian Association). Through the efforts of women from various religious denominations, this organization raised over \$2.5 million in private donations, primarily from churches, during the Civil War. This was used to provide comforts, supplies, hospital stores and clothing to the armies and navies of the federal government, being widely distributed to men in camps, hospitals and ships.

As an influential philanthropist, George Hay Stuart was responsible for the organization distributing over 30 million gospel tracts and New Testaments to the soldiers. One of the workers was D. L. Moody, who later became a world renowned minister.

George Hay Stuart stated:

I have prayed for this union; and I have labored for it, simply because I believed that it would bring glory to my blessed Lord and Master, Jesus Christ....

I have labored and prayed for it, because it would bring brethren together, now unhappily divided, to see eye to eye, that the nations that have so long bowed down to idols might learn of Jesus and Him crucified... Since these twenty-four hours have passed away eighty-six thousand four hundred immortal souls have gone to the judgment seat of Christ....

I never hear the funeral bell toll without asking myself the question, "What have I done to point that

departed soul to the Lamb of God that died to save a perishing world?"

Brethren, buckle on your armor for a great conflict; buckle it on for giving the glorious Gospel of the Son of God to the millions of the earth who are perishing for lack of knowledge.

Kansas, State of (January 29, 1861), was the 34th State admitted to the Union. The Constitution of the State of Kansas, adopted 1859, stated:

Preamble. We, the people of Kansas, grateful to Almighty God for our civil and religious privileges... establish this Constitution.

Bill of Rights, Section 7. The right to worship God according to the dictates of conscience shall never be infringed.

Article I, Section VII. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the legislature to make suitable provision... for the encouragement of schools and the means of instruction.

Whitehead, Alfred North (February 15, 1861-December 30, 1947), was a British philosopher and mathematician. He was appointed to teach at Trinity College, Cambridge, 1910; University College, London, 1911; professor of applied mathematics at the Imperial College of Science and Technology, 1914; and professor of philosophy at Harvard University, 1924. His works include: *Principia Mathematica* 1910-13; *Principles of Natural Knowledge* 1919; and *The Concept of Nature. In Science and the Modern World*, 1925, chapter 12, Alfred North Whitehead wrote:

The religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience.

Carman, William Bliss (April 15, 1861-June 8, 1929), was a preeminent lyric poet of Canada. A distant relative of Ralph Waldo Emerson, he became well-known as a magazine writer. He was the editor of the *New York Independent*, editor of the *Oxford Book of American Verse*, 1927; and contributed verse to the *Harvard Monthly*. His first volume, *Low Tide on Grand Pre*, published in 1893, followed by the books of verse: *Songs of Vagabondia*, 1894-6, 1901; *A Winter Holiday*; *Pipes of Pan*; and *Ballads of Lost Haven*.

In his work, *Vestigia*, William Bliss Carman wrote:

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Benson, Arthur Christopher (1862-1925), was an English author and
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educator, whose works include: The Upton Letters; From a College Window; and Walter Pater. In 1902, he wrote Land of Hope and Glory:

Land of hope and glory, mother of the free,
How shall we extol thee, who are born of thee?
Wider still and wider shall thy bounds be set;
God, who made thee mighty, make thee mightier

yet.

Sunday, William Ashley "Billy" (November 19, 1862-November 6, 1935), was an American evangelist, noted for flamboyance and dramatic style. He was a famed professional baseball player, 1883-91, before his conversion. After working with the Y.M.C.A. from 1891-95, he became a nationally renowned evangelist, 1896-1935. Billy Sunday declared:

Going to church doesn't make you a Christian any more than going to a garage makes you an automobile.

United States Congress (March 3, 1863), passed a resolution in the U.S. Senate calling upon the President to proclaim a National Day of Prayer and Humiliation:

Resolved, That devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justness of their cause, can prosper without His favor, and at the same time deploring the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurance of His Word, to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States does hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation.

On March 30, 1863, President Abraham Lincoln issued a historic Proclamation Appointing a National Day of Humiliation, Fasting and Prayer:

Whereas, the Senate of the United States devoutly recognizing the Supreme Authority and just Government of Almighty God in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation:

And whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history: that those nations only are blessed whose God is the Lord:

And, inasmuch as we know that, by His divine law, nations like individuals are subjected to punishments and chastisement in this world, may we not justly fear that the awful calamity of civil war, which now

desolates the land may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people?

We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious Hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behooves us then to humble ourselves before the offended Power, to confess our national sins and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request and fully concurring in the view of the Senate, I do, by this my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer.

And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope authorized by the Divine teachings, that the united cry of the nation will be heard on high and answered with blessing no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.
By the President: Abraham Lincoln.

West Virginia, State of (June 20, 1863), was the 35th State admitted to the Union. The Constitution of the State of West Virginia, adopted 1872, stated:

Preamble. Since through Divine Providence we enjoy the blessings of civil, political and religious liberty, we, the people of West Virginia, in and through the provisions of this Constitution, reaffirm our faith in and constant reliance upon God.

United States Congress (October 3, 1863), passed an Act of Congress designating an annual National Day of Thanksgiving and Praise, proclaimed by President Abraham Lincoln:

The year that is drawing to its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the

source from which they come, others have been added which are of so extraordinary a nature that they can not fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful Providence of Almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and to provoke their aggression, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theater of military conflict, while that theater has been greatly contracted by the advancing armies and navies of the Union.

Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased notwithstanding the waste that has been made in the camp of the siege, and the battlefield, and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the most high God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged, as with one heart and one voice, by the whole American people.

I do, therefore, invite my fellow citizens in every part of the United States, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the nation and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquillity, and union.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 3rd day of October, A. D. 1863, and of the Independence of the United States the eighty-eighth. Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

Bok, Edward William (October 9, 1863-January 9, 1930), was a Dutch-born American journalist. He was the editor of 'The Ladies'

Home Journal, 1889-1919, and won the Pulitzer Prize for his autobiography, *The Americanization of Edward Bok*, 1921. In the September 1894 issue of *The Ladies' Home Journal*, Edward Bok wrote:

There are myriads of people on this earth who believe in the divinity of Christ; people of the finest minds and the greatest learning. It is not a mark of intelligence to question divine things. The divinity of Christ is a question of the heart. No one who studies the Life of Christ can fail to believe that in Him the world had a Being unlike any other man, and His own teachings, His own words, His own life are the best proofs of his Divinity.

Proclamation of Amnesty (December 8, 1863), was issued by President Abraham Lincoln, and again on May 29, 1865 by President Andrew Johnson, to pardon and restore the rights of citizenship to those who participated in the Confederate rebellion. This plan for Southern Reconstruction included a statement to be sworn to by those receiving pardon for activities during the Civil War:

I, _____, do solemnly swear, in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States and the Union of the States thereunder, and that I will in like manner abide by and faithfully support all laws and proclamations which have been made during the late rebellion with reference to the emancipation of slaves. So help me God.

Santayana, George (December 16, 1863-September 26, 1952), was an American philosopher, poet and essayist. He taught philosophy at Harvard University for 23 years. His works include: *The Sense of Beauty*, 1896; *The Life of Reason*, 1905-06; *Character and Opinion in the United States*, 1920; *The Realm of Truth*, 1920-40; *The Last Puritan*, 1935; *Persons and Places*, 1945; and *The Idea of Christ in the Gospels*, 1946. George Santayana taught:

Those who cannot remember the past are condemned to repeat it.

In his *Dialogues in Limbo*, 1926, George Santayana wrote:

Religion in its humility restores man to his only dignity, the courage to live by grace.

In *The Genteel Tradition at Bay*, 1931, George Santayana wrote:

There is nothing impossible in the existence of the supernatural: its existence seems to me decidedly probable.

Carver, George Washington (c. 1865-January 5, 1943), was an African American chemist of international fame in the field of agriculture. He introduced hundreds of uses for the peanut, soybean, pecan and sweet potato, thereby creating a market for these products. This not only revolutionized the economy of the South, but these crops replenished the soil, which had been

depleted through years of cotton growth. By the early 1940's, George's agricultural contributions had resulted in peanut farming covering over 5 million acres, with over \$500,000 in peanut industry production.

George was born a slave just prior to the end of the Civil War, possibly in 1865, but there are no records. Within a few weeks, his father, who belonged to the next farm over, was killed in a log hauling accident. Shortly after the War, while still an infant, George, with his mother and sister, were kidnapped by bushwhackers. Moses Carver sent friends to track down the thieves and trade his best horse to retrieve them. The thieves took the horse and only left George, who was sick with the whooping cough. George never saw his mother or sister again. Meanwhile, illness claimed the lives of his two other sisters, and they were buried in the family burial plot.

George Carver and his older brother Jim were raised in Diamond Grove, Missouri, by Uncle Moses and Aunt Sue Carver, an elderly white couple who never had children. Being of poor health as a child, George spent much time around the house helping with chores and learning laundry, cooking, cleaning, mending, etc. His recreation was to spend time in the woods near the house.

Around the age of ten, George said goodbye to the Carvers and walked the eight miles to Neosho, Missouri, to attend school. By chance, he was taken in by Uncle Andy and Aunt Mariah Watkins, a childless black couple who treated him as their own. George paid his own tuition and helped with the finances by working jobs around town, such as cooking, weeding, grooming horses, chopping wood, sewing, mending and doing laundry. Aunt Mariah gave George a Bible which he cherished dearly.

After learning all he could from Schoolmaster Foster, George decided to hitch a ride with a family traveling to Fort Scott, Kansas, where he boarded in a lean-to behind the stagecoach depot. There he worked as a cook and attended school, but fled suddenly after witnessing a lynching.

Carver continued working his way through school in Oleta, Kansas, then at Paola Normal School, finishing High School in Minneapolis, Kansas. There he received the sad news that his only brother, Jim, had died of small pox.

George attended a business college in Kansas City, where he learned shorthand and typing, and worked as a stenographer for the Union Telegraph Office. He applied and was accepted at Highland College in Highland, Kansas, but was refused entrance because of his race.

Discouraged, he headed to Ness County in Western Kansas where he tried his hand at homesteading. The county folks there quickly accepted George, admiring this gentle black man who played accordion at their dances, joined their literary societies and impressed them with his paintings. George's memories and correspondence with the people there remained precious to him throughout his life.

George then worked as the head cook at a large hotel in Winterset, Iowa. While attending church, he met John and Helen Milholland, who encouraged him to continue his education, pursuing art and music at Simpson College in Indianola, Iowa. He supported himself by opening a laundry service for the other students. One of his paintings, The Yucca, received an Honorable Mention at the 1893 Chicago World's Fair.

His art teacher, Miss Etta M. Budd, noticed how intricately he painted plants and encouraged him to study agriculture. He transferred to Iowa State College of Agriculture and Mechanical Arts. Student living quarters became crowded and before Carver's race could be made an issue, the head of the Agricultural Department, Professor James Wilson, let Carver board in his

office.

George W. Carver received his bachelors degree in 1894, masters degree in 1896, and accepted a prestigious faculty position.

Two of Carver's professors, Henry C. Wallace and James Wilson, served as U.S. Secretaries of Agriculture, and one of his students, Henry A. Wallace, became U.S. Secretary of Agriculture and U.S. Vice President under Franklin D. Roosevelt.

In the spring of 1896, George W. Carver received a letter from Booker T. Washington, president of the Tuskegee Institute in Alabama. Booker T. Washington wrote:

Tuskegee Institute seeks to provide education - a means for survival to those who attend. Our students are poor, often starving. They travel miles of torn roads, across years of poverty. We teach them to read and write, but words cannot fill stomachs. They need to learn how to plant and harvest crops....

I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve.

These things I now ask you to give up. I offer you in their place - work - hard, hard work - the challenge of bringing people from degradation, poverty and waste to full manhood.

Booker T. Washington

On May 16, 1896, George W. Carver responded to Booker T. Washington:

My dear Sir,

I am just in receipt of yours of the 13th inst., and hasten to reply.

I am looking forward to a very busy, pleasant and profitable time at your college and shall be glad to cooperate with you in doing all I can through Christ who strengtheneth me to better the condition of our people.

Some months ago I read your stirring address delivered at Chicago and I said amen to all you said, furthermore you have the correct solution to the "race problem"....

Providence permitting, I will be there in Nov.

God bless you and your work,
Geo. W. Carver

In the fall of 1896, George W. Carver surprised the staff at Iowa State College by announcing his plans to give up his promising career and join the Tuskegee Institute in Alabama. The staff showed their appreciation by purchasing him a going away present, a microscope, which he used extensively throughout his career.

George assembled an Agricultural Department at Tuskegee, and would go out among the farmers to teach them good farming techniques such as crop rotation, fertilization and erosion prevention. He noticed that the soil was depleted due to years of repeated cotton growth and produced very poorly. Not too long after this, an insect called the boll weevil swept through the South destroying cotton crops and leaving farmers devastated.

George showed the farmers the benefits of planting legumes, such as peanuts, which replenish the soil with nitrogen. The farmers heeded his advice but soon had more peanuts than the market wanted, as peanuts were primarily used as horse feed.

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George went into his laboratory, determined to find more uses for the peanut so that there would be a bigger market for the southern farmers. He discovered over three hundred uses for the peanut, over one hundred eighteen for the sweet potato, over sixty for the pecan, as well as dozens more for the soybean, okra, cowpeas, wild plums, etc., including:

*cosmetics, face powder, lotion, shaving cream, cold cream, rubbing oil, talcum powder;

*salad oil, vinegar, synthetic tapioca and egg yolk, flour, instant coffee, sugar, chili sauce, buttermilk, cheese, mayonnaise, meal, meat tenderizer, milk flakes, worcestershire sauce;

*leather stains from mahogany to blue, paints, shoe polish, metal polish, printer's ink, non-toxic pigments and colors from which crayons were eventually created;

*adhesives, axle grease, bleach, creosote, fuel, briquettes, synthetic rubber, highway paving material, fertilizers.

*synthetic marble, wood filler, insulating board, linoleum, paper, rope, cordage, mats and carpet.

Carver was recognized by both black and white leaders, and in 1918 he was appointed to the U.S. Department of Agriculture. Joel Springarn, a white publisher and former chairman of the board of the National Association for the Advancement of Colored People, awarded Carver the Springarn Medal for Distinguished Service to Science. Carver received an honorary doctorate from Simpson College in 1928, and was made a member of the Royal Society of London, England.

Henry Ford became personal friends with Dr. Carver, being fascinated with his method of deriving rubber from milkweed. Mr. Ford visited him twice at Tuskegee Institute and tried many times to persuade Dr. Carver to join him in business. Carver declined, being committed to helping his people in the South. Mr. Ford built a replica of Dr. Carver's birthplace at his Dearborn Village, and built a school for children named George Washington Carver School.

George Washington Carver was visited at Tuskegee Institute by Vice-President Calvin Coolidge in 1923, and by President Franklin D. Roosevelt. He became a confidant and advisor to leaders and scientists from all over the world, ranging from Mahatma Gandhi to Thomas Edison. Edison offered him a \$100,000-a-year position at Menlo Park, but Carver turned it down. Even Josef Stalin invited him to come Russia.

Dr. George W. Carver made medical contributions, including using a combination of oil derived from peanuts, called Penol, together with physical therapy to restore the use of atrophied limbs of Polio and infantile paralysis victims.

George Washington Carver died on January 5, 1943. In July of that year, President Franklin D. Roosevelt dedicated Carver's birthplace in Diamond, Missouri, as a National Monument. This was the first National Monument to someone other than a United States President. Congress designated the date of his death as George Washington Carver Day.

The U.S. Postal Service issued a stamp displaying his picture on January 5, 1948, and the U.S. Mint struck a fifty-cent coin with the images of George Washington Carver and Booker T. Washington.

In June 15, 1966, a nuclear submarine, 37th Fleet Ballistic Missile, was dedicated the U.S.S. George Washington Carver, with the motto "Strength through Knowledge."

In 1890, while a student at Simpson College, George W. Carver ended his letter to John and Helen Milholland:

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Nearly 12, please excuse me and write sooner than you did before. My best respects to all. I remain your humble servant of God. I am learning to trust and realize the blessed results from trusting in Him every day. I am glad to hear of your advancement spiritually and financially. I regard them also as especial blessings from God.

Sincerely yours,
Geo. W. Carver

On April 8, 1890, in a letter to John and Helen Milholland, George W. Carver wrote:

I am taking better care of myself than I have. I realize that God has a great work for me to do and consequently I must be very careful on my health. You will doubtless be surprised to learn that I am taking both vocal and instrumental music (piano) this term. I don't have to pay any direct money for any music, but pay it in paintings....

I am glad the outlook for the upbuilding of the kingdom of Christ is so good. We are having a great revival here. 40 seeking last night and 25 arose for prayers at the close of the service...

Shall be glad to hear from you soon.
Geo. W. Carver

On August 6, 1891, in his first letter to John and Helen Milholland after enrolling at Iowa State College in Ames, Iowa, George W. Carver wrote:

I as yet do not like it as well here as I do at Simpson because the helpful means for a Christian growth is not so good; but the Lord helping me I will do the best I can....

I am glad to hear that the work for Christ is progressing. Oh how I wish the people would awake up from their lethargy and come out soul and body for Christ.

I am so anxious to get out and be doing something. I can hardly wait for the time to come. The more my ideas develop, the more beautiful and grand seems the plan I have laid out to pursue, or rather the one God has destined for me.

It is really all I see in a successful life. And let us hope that in the mysterious ways of the Lord, he will bring about these things we all so much hope for. I wish it was so that we could assist each other in the work as there is such a sameness in it, and I seen by one of the late southern papers that one of their strongest men advocate a broader system of education, and lays down a plan very much like the one I have but not as broad.

And the more I study and pray over it, the more I am convinced it is the right course to pursue....

Let us pray that the Lord will completely guide us in all things, and that we may gladly be led by Him....

My hope is still keeping without becoming stale either.

George

On October 15, 1894, George W. Carver wrote to John and Helen Milholland from Iowa State College:

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My dear friends,

I am glad to know that you are all well and that the Lord is blessing you so unsparingly. Beg pardon for finishing with a pencil but my pen has run dry and I have no ink with which to fill it. The Lord is wonderfully blessing me and has for these many years. I cannot begin to tell you all I presume you know. I had some paintings at the Cedar Rapids Art exhibit, was there myself and had some work selected and sent to The World's Fair, was also sent to Lake Geneva twice to the Y. M. C. A as a representative from our college.

And the many good things the Lord has entrusted to my care are too numerous to mention here.

The last but not least, I have been elected Assistant Station botanist. I intend to take a post graduate course here, which will take two years. One year of residence work and one nonresidence work. I hope to do my nonresidence work next year and in the meantime take a course at the Chicago academy of arts and Moody Institute. I am saving all the pennies I can for the purpose and am praying a great deal. I believe more and more in prayer all the time...

Geo. W. Carver

In the spring of 1896, George W. Carver received a letter from Booker T. Washington, president of the Tuskegee Institute in Alabama. Booker T. Washington wrote:

Tuskegee Institute seeks to provide education - a means for survival to those who attend. Our students are poor, often starving. They travel miles of torn roads, across years of poverty. We teach them to read and write, but words cannot fill stomachs. They need to learn how to plant and harvest crops...

I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve.

These things I now ask you to give up. I offer you in their place - work - hard, hard work - the challenge of bringing people from degradation, poverty and waste to full manhood.

Booker T. Washington

On May 16, 1896, George W. Carver responded to Booker T. Washington:

My dear Sir,

I am just in receipt of yours of the 13th inst., and hasten to reply.

I am looking forward to a very busy, pleasant and profitable time at your college and shall be glad to cooperate with you in doing all I can through Christ who strengtheneth me to better the condition of our people.

Some months ago I read your stirring address delivered at Chicago and I said amen to all you said, furthermore you have the correct solution to the "race problem"....

Providence permitting, I will be there in Nov. God bless you and your work,
Geo. W. Carver

In 1897, two of his former professors at the Iowa State College of Agriculture in Ames, Iowa, asked him to pen a brief sketch on his life. George Washington Carver replied:

As nearly as I can trace my history I was about 2 weeks old when the war closed. My parents were both slaves. Father was killed shortly after my birth while hauling wood to town on an ox wagon.

I had 3 sisters and one brother. Two sisters and my brother I know to be dead only as history tells me. Yet I do not doubt it as they are buried in the family burying ground.

My sister, mother and myself were kidnapped, and sold in Arkansas and there are now so many conflicting reports concerning them I dare not say if they are dead or alive. Mr. Carver the gentlemen who owned my mother sent a man for us, but only I was brought back, nearly dead with whooping cough with the report that mother & sister was dead, although some say they saw them afterwards going north with the soldiers.

My home was near Neosho Newton Co. Missouri where I remained until I was about 9 years old. My body was very feeble and it was a constant warfare between life and death to see who would gain the mastery----

From a child I had an inordinate desire for knowledge, and especially music, painting, flowers, and the sciences, Algebra being one of my favorite studies.

Day after day I spent in the woods alone in order to collect my floral beauties and put them in my little garden I had hidden in brush not far from the house, as it was considered foolishness in that neighborhood to waste time on flowers.

And many are the tears I have shed because I would break the roots or flowers off some of my pets while removing them from the ground, and strange to say all sorts of vegetation succeeded to thrive under my touch until I was styled the plant doctor, and plants from all over the county would be brought to me for treatment. At this time I had never heard of botany and could scarcely read.

Rocks had an equal fascination for me and many are the basketful that I have been compelled to remove from the outside chimney corner of that old log house, with the injunction to throw them down hill. I obeyed but picked up the choicest ones and hid them in another place, and somehow that same chimney corner would, in a few days or weeks be running over again to suffer the same fate. I have some of the specimens in my collection now and consider them the choicest of the lot. Mr. and Mrs. Carver were very kind to me and I thank them so much for my home training. They encouraged me to secure knowledge helping me all they could, but this was quite limited. As we lived in the country no colored schools were available so I was permitted to go 8 miles to a school at town (Neosho). This simply sharpened my appetite for more knowledge. I managed to secure all my meager wardrobe from my home and when they heard from me I was cooking for a wealthy family in Ft Scott Kans. for my board, cloths and school privileges.

Of course they were indignant and sent for me to come home at once, to die, as the family doctor had told them I would never live to see 21 years of age. I

trusted God and pressed on (I had been a Christian since about 8 years old.) Sunshine and shadow were profusely intermingled, such as naturally befall a defenseless orphan by those who wish to prey upon them.

My health began improving and I remained here for two years. From here to Oleta Kans. to school. From there to Paola Normal School, from there to Minneapolis Kans. where I remained in school about 7 years finishing the high school, and in addition some Latin and Greek. From here to Kans. City entered a business college of short hand and typewriting. I was here to have a position in the Union telegraph Office as stenographer & typewriter, but the thirst for knowledge gained the mastery and I sought to enter Highland College at Highland Kans., but was refused on account of my color.

I went from here to Western part of Kans. where I saw the subject of my famous Yucca & cactus painting that went to the Worlds Fair. I drifted from here to Winterset Iowa, began as head cook in a large hotel. Many thanks here for the acquaintance of Mr. and Mrs. Dr. Milholland, who insisted upon me going to an Art School, and choose Simpson College for me.

The opening of school found me at Simpson attempting to run a laundry for my support and batching to economize. For quite one month I lived on prayer and beef suet and corn meal. Modesty prevented me telling my condition to strangers.

The news soon spread that I did laundry work and really needed it, so from that time on favors not only rained but poured upon me. I cannot speak too highly of the faculty, students and in fact the town generally. They all seemed to take pride in seeing if he or she might not do more for me than some one else.

But I wish to especially mention the names of Miss Etta M. Budd (my art teacher, Mrs. W.A. Liston & family, and Rev. A.D. Field & family. Aside from their substantial help at Simpson, were the means of my attendance at Ames. Please fix this to suit)

I think you know my career at Ames and will fix it better than I. I will simply mention a few things.

I received the prize offered for the best herbarium in cryptogamy. I would like to have said more about you Mrs. Liston and Miss Budd but feared you would not put it in about yourself, and I did not want one without all.

I received a letter from Mrs. Liston and she gave me an idea that it was not to be a book or anything of the kind this is only a fragmentary list. I knit, crochet, and made all my hose mittens etc. while I was in school.

If this is not sufficient please let me know, and if it ever comes out in print I would like to see it.

God bless you all.

Geo. W. Carver

On September 2, 1901, George W. Carver wrote again to John and Helen Milholland:

I think of you often and shall never forget what you were to my life, how much real help and inspiration you gave me. You, of course, will never know how much you done for a poor colored boy who was drifting here

and there as a ship without a rudder. You helped to start me aright and what the Lord has in his kindness and wisdom permitted me to accomplish is due in a very great measure to your real genuine Christian spirits. How I wish the world was full of such people. What a different world it would be....

May God continue to bless and keep you.
Yours very gratefully,
Geo. W. Carver

On November 28, 1902, George W. Carver wrote to the President of Tuskegee Institute, Booker T. Washington, regarding an unfortunate incident that resulted from the appearance of a white photographer, Miss Frances B. Johnston, who was traveling the south with a black teacher, Nelson E. Henry, to gather information on black schools:

Dear Mr. Washington,

I have just returned from a trip to Ramer, Alabama, where Mr. Henry is located, and I feel that you ought to know the exact condition there as it is the most distressing of any that I have ever seen in any place. In fact, I had the most frightful experience of my life there and for one day and night it was a very serious question indeed as to whether I would return to Tuskegee alive or not as the people were thoroughly bent upon bloodshed.

In all probability they have broken up the school. Mr. Henry was obliged to leave Ramer between the suns and the other teacher became so frightened that she left also.

The occasion of the disturbance was Miss Johnston, who went down on the same train that carried me down. The white people evidently knew that she was coming. The train was late in getting there but a number of people had gathered at the station to see what would happen.

I took Miss Johnston's valise and put it in the buggy for her. Mr. Henry drove her to his house and put out her valise and started to the hotel, then he was met by parties and after a few words was shot at three times.

Of course, he ran and got out of the way and Miss Johnston came to the house where I was. I got out at once and succeeded in getting her to the next station where she took the train the next morning.

The next day everything was in a state of turbulence and a mob had been formed to locate Mr. Henry and deal with him. They did not pay a great deal of attention to me as I kept out of the way as much as possible, but it was one of the worst situations that I have ever been in.

As things are now, the school is broken up and there seems to be no way of settling the difficulty. They say that what they want is to get hold of Mr. Henry and beat him nearly to death. I spoke to the people on Wednesday and they were-of course-very much disturbed.

I quieted them down as much as I could-which was very little. I had to walk nearly all night Tuesday night to keep out of their reach. Wednesday night I stayed four miles from the place and took the train six miles from Ramer next morning.

On Wednesday the place was patrolled by a white man walking up and down in front of the school house armed with a shot gun. I went down on Wednesday morning to see just what the situation was and I saw twelve horses saddled and tied to the fence of one of the chief promoters.

He saw me coming down the railroad and at once mounted his horse and came down to meet me. I stopped aside to examine some plants - just to see what he would do - and he came up and eyed me closely and spoke rather politely. He evidently thought I was Mr. Henry.

One of the gentlemen went down town that night to see what was being done and found that a mob was being made up for the night to take Mr. Henry. I succeeded in getting word to Mr. Henry to flee for his life, which he did. He is now in Montgomery.

Mr. Henry gone, they then telephoned over to the next station to see if Miss Johnston took the train the next morning. They wanted to know who took her to the train, and everything in detail.

A telegram was handed to a gentleman, which was evidently a fake - at least appeared so. It was purported to have come for Mr. Henry to induce him to come to the station. It was simply to find out where he was. I have never seen people so enraged.

Mr. Henry was doing a great work there and it grieves me to know that he must give it up. Miss Johnston was thoroughly grieved. I might say that she is the pluckiest woman I ever saw. She was not afraid for herself but shed bitter tears for Mr. Henry and for the school which is in all probability broken up.

They were preparing to have a splendid exhibition. In fact, the material was there and promised to be one of the best exhibitions that I have had the privilege of attending. The exhibits were large and fine and the people seemed very much encouraged.

Now as to the outcome, it is impossible to say. It stands just as I have related it to you. Mrs. Washington and I have talked the matter over here and we think it wise to say just as little as possible about it here. The people seem to be intensely bitter against any one who comes from Tuskegee.

Trusting you are quite well and that you had a pleasant Thanksgiving, I beg to remain,
Yours most sincerely,
G. W. Carver

On May 28, 1907, George W. Carver wrote to Booker T. Washington regarding a Bible class he had begun at Tuskegee:

For your information only.

Mr. B. T. Washington,

About three months ago 6 or 7 persons met in my office one evening and organized a Bible class, and asked me to teach it. I consented to start them off.

Their idea was to put in the 20 or 25 minutes on Sunday evenings which intervene between supper and chapel service.

We began at the first of the Bible and attempted to explain the Creation story in the light of natural and revealed religion and geological truths. Maps, charts plants and geological specimens were used to illustrate the work.

We have had an average attendance of 80 and often as high as 114.

Thought these facts would help you in speaking of the religious life of the school. Very truly,
G. W. Carver

On December 23, 1914, George W. Carver wrote to John and Helen Milholland, reporting on a car accident he was in and commented on World War that was raging in Europe:

My dear friends,

I am glad to know that all are well, and am especially thankful that the good Lord has spared me to write to you. This summer I came near losing my life, and I am yet unable to see how I could pass through such an ordeal and yet live. A large auto truck turned with several of us in it. One man was badly mashed up so much that he is yet after 7 months unable to walk. I was pinned down under the truck, badly bruised and cut up but no bones broken.

Every time I pick up a paper, I think of what General Sherman said war was. Words fail to describe the horror and suffering.

It is making it very hard here for us. Not much money is coming in and how we will get along God only knows.

I have just learned that 25 girls are nearly barefooted and have not sufficient clothes to keep them decent or warm. Many boys are almost as bad, so we are going to do what we can for them...

Sincerely your friend,
Geo. W. Carver

In the summer of 1920, the Young Men's Christian Association of Blue Ridge, North Carolina, invited Professor Carver to speak at their summer school for the southern states. Dr. Willis D. Weatherford, President of Blue Ridge, introduced him as the speaker. With his high voice surprising the audience, Professor Carver exclaimed humorously:

I always look forward to introductions as opportunities to learn something about myself....

He continued:

Years ago I went into my laboratory and said, "Dear Mr. Creator, please tell me what the universe was made for?"

The Great Creator answered, "You want to know too much for that little mind of yours. Ask for something more your size, little man."

Then I asked, "Please, Mr. Creator, tell me what man was made for."

Again the Great Creator replied, "You are still asking too much. Cut down on the extent and improve the intent."

So then I asked, "Please, Mr. Creator, will you tell me why the peanut was made?"

"That's better, but even then it's infinite. What do you want to know about the peanut?"

"Mr. Creator, can I make milk out of the peanut?"

"What kind of milk do you want? Good Jersey milk or just plain boarding house milk?"

"Good Jersey milk."

And then the Great Creator taught me to take the peanut apart and put it together again. And out of the process have come forth all these products!

Among the numerous products displayed was a bottle of good Jersey milk. (Three-and-a-half ounces of peanuts produced one pint of rich milk or one quart of boardinghouse blue john!)

In January 21, 1921, at the request of the United Peanut Growers Association, George Washington Carver addressed the U. S. House Ways and Means Committee in Washington, D. C., regarding a proposed tariff on imported peanuts. George expounded the many potential uses of the peanut to improve the economy of the South. Initially given only ten minutes to speak, the committee became so enthralled that the Chairman said, "Go ahead Brother. Your time is unlimited."

George Washington Carver spoke for one hour and forty-five minutes. In his explanation of the many foods products derived from the peanut, Carver stated:

If you go to the first chapter of Genesis, we can interpret very clearly, I think, what God intended when he said "Behold, I have given you ever herb that bears seed. To you it shall be meat." This is what He means about it. It shall be meat. There is everything there to strengthen and nourish and keep the body alive and healthy.

At the end of his address, the Chairman of the Committee asked:

"Dr. Carver, how did you learn all of these things?"

Carver answered:

"From an old book"

"What book?" asked the Chairman.

Carver replied, "The Bible."

The Chairman inquired, "Does the Bible tell about peanuts?"

"No, Sir" Dr. Carver replied, "But it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did."

On June 11, 1921, George W. Carver wrote to his old professor from Iowa State College, Dr. Louis H. Pammel, who had visited him at Tuskegee:

Everyone wanted to hear you speak. I really wanted you to see the suit of clothes, hat, gloves, underwear, you helped fool me down town and bought for me, preparatory to going to Cedar Rapids to the Art exhibit with some of my pictures....

Of course my microscope is just as good as new. I was glad to see that God had dealt so kindly with you, by giving you increased bodily vigor, great mental attainments, etc.

When you were going out of your way to help a poor insignificant black boy, you were giving many "cups of cold water" in His name. The memory of yourself, Mrs. Pammel and the children are more dear to me than words can express. They served as lamps unto my feet and lights along my pathway...

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Sincerely and gratefully yours,
G. W. Carver

On January 9, 1922, George W. Carver wrote a thank you note to one of his students who had given him a Christmas present:

Mr. L. Robinson,
I wish to express through you to each member of the Senior class my deep appreciation for the fountain pen you so kindly and thoughtfully gave me Christmas. This gift, like all the others, is characterized by simplicity and thoughtfulness, which I hope each member will make the slogan of their lives.

As your father, it is needless for me to keep saying, I hope, except for emphasis, that each one of my children will rise to the full height of your possibilities, which means the possession of these eight cardinal virtues which constitutes a lady or gentleman.

- 1st. Be clean both inside and outside.
- 2nd. Who neither looks up to the rich or down on the poor.
- 3rd. Who loses, if needs be, without squealing.
- 4th. Who wins without bragging.
- 5th. Who is always considerate of women, children and old people.
- 6th. Who is too brave to lie.
- 7th. Who is too generous to cheat.
- 8th. Who takes his share of the world and lets other people have theirs.

May God help you to carry out these eight cardinal virtues and peace and prosperity be yours through life.

Lovingly yours,
G. W. Carver

In 1922, Mrs. Helen Milholland asked George W. Carver to write an outline of his life, which he entitled A Brief Sketch of My Life:

I was born in Diamond Grove, Mo., about the close of the great Civil War, in a little one-roomed log shanty, on the home of Mr. Moses Carver, a German by birth and the owner of my mother, my father being the property of Mr. Grant, who owned the adjoining plantation. I am told that my father was killed while hauling wood with an oxen team. In some way he fell from the load, under the wagon, both wheels passing over him.

At the close of the war the Ku Klux Klan was at its height in that section of Missouri. My mother was stolen with myself, a wee babe in her arms. My brother James was grabbed and spirited away to the woods by Mr. Carver. He tried to get me, but could not. They carried my mother and myself down into Arkansas, and sold my mother. At that time I was nearly dead with the whooping cough that I had caught on the way. I was so very frail and sick that they thought of course that I would die within a few days. Mr. Carver immediately sent a very fine race horse and some money to purchase us back. The man (Bently by name) returned with the money and myself, having given the horse for me. The horse was valued at \$300. Every effort was made to find my mother, but to no avail.

In the meantime my only two sisters died and were buried. My bother James and I grew up together, sharing each other's sorrows on the splendid farm owned by Mr. Carver. When just a mere tot in short dresses my very soul thirsted for an education. I literally lived in the woods. I wanted to know every strange stone, flower, insect, bird, or beast. No one could tell me.

My only book was an old Webster's Elementary Spelling Book. I would seek the answer here without satisfaction. I almost knew that book by heart. At the age of 19 years my brother left the old home for Fayetteville, Arkansas. Shortly after, at the age of 10 years, I left for Neosho, a little town just 8 miles from our farm, where I could go to school. Mr. and Mrs. Carver were perfectly willing for us to go where we could be educated the same as white children. I remained here about two years, got an opportunity to go to Fort Scott, Kansas with a family. They drove through the country.

Every year I went to school, supporting myself by cooking and doing all kinds of house work in private families. At the age of nineteen years I went back to see my brother and Mr. and Mrs. Carver. I had not improved much in stature, as I rode on a half-fare ticket. The conductor thought I was rather small to be traveling alone. I spent the summer here, and returned to Minneapolis, Kansas, where I finished my high school work.

The sad news reached me here that James, my only brother, had died with small pox. Being conscious as never before that I was left alone, I trusted God and pushed ahead. In working for others I had learned the minutia of laundering. I had opened a laundry for myself; got all I could do.

After finishing high school here I made application to enter a certain College in Iowa. I was admitted, went but when the President saw I was colored he would not receive me. I had spent nearly all of my money, and had to open a laundry here. I was liberally patroned by the students. I remained here until spring and went to Winterset, Iowa, as first cook in a large hotel.

One evening I went to a white church, and set in the rear of the house. The next day a handsome man called for me at the hotel and said his wife wanted to see me. When I reached the splendid residence I was astonished to recognize her as the prima dona in the choir. I was most astonished when she told me that my fine voice had attracted her. I had to sing quite a number of pieces for her and agreed to come to her house at least once a week; and from that time till now Mr. and Mrs. Milholland have been my warmest and most helpful friends.

I cooked at this hotel for some time, then opened a laundry for myself. I ran this laundry for one year. This same Mr. and Mrs. Milholland encouraged me to go to college. It was her custom to have me come at the day and rehearse to her the doings of the day. She would invariably laugh after such a recital and say, "Whoever heard of any one person doing half so many things."

She encouraged me to sing and paint, for which arts I had passionate fondness. In one years time I had

saved sufficient money to take me to Simpson College, at Indianola, Iowa where I took art, music and college work. I opened a laundry here for my support. After all my matriculation fees had been paid I had 10 c worth of corn meal, and the 5 c I spent for beef suet. I lived on these two things one whole week--it took that long for the people to learn that I wanted clothes to wash. After that week I had many friends and plenty of work.

I would never allow anyone to give me money, no difference how badly I needed it. I wanted literally to earn my living. I remained here for three years; then entered the Iowa State College, at Ames, Iowa, where I pursued my Agricultural work, taking two degrees, Bachelor and Master.

After finishing my Bachelor's degree I was elected a member of the faculty, and given charge of the greenhouse, bacteriological laboratory, and the laboratory work in systematic botany.

Mr. Washington said he needed a man of my training. I accepted and came to Tuskegee nearly 27 years ago, and have been here ever since.

On May 5, 1922, George W. Carver wrote to Professor Louis H. Pammel :

My dear Dr. Pammel,

In response to your queries of recent date, I beg to reply as follows:

1st. Born at Diamond Grove, Mo., just as freedom was declared, in a little one roomed log shanty on my master, Moses Carver's farm.

2nd. My education was picked up here and there. Mr. and Mrs. Carver taught me to read, spell and write just a little. I went to Neosho, Mo., public school for about nine months, then to Fort Scott town school, for about the same length of time. From there, I went to Olathe, Kans., where I attended the town public school for about two years.

Leaving there, I went to Minneapolis, Kansas, where I nearly finished my high school work. From here, I went to Indianola, Iowa, to Simpson College, where I took the College work and specialized in art and music.

From here I went to Ames, Iowa, to take a course in Agriculture, persuaded to do so by my art teacher, Miss Etta M. Budd, to whom I am greatly indebted for whatever measure of success that has come to me.

Miss Budd helped me in whatever way she could; often going far out of her way to encourage and see that I had such things as I needed. During my six years in College, her interest in me never waned.

3rd. I do not now recall the exact date.

4th. I did odd jobs of all kinds for a number of the professors such as cutting wood, making gardens, working in the fields, helping clean house, taking care of the green house and the chemical, botanical and bacteriological laboratories.

5th. Came to Tuskegee Institute, and took charge of the Agricultural Department here; kept it about fifteen years, then was given charge of the Agricultural Research work. I have kept this work in connection with the Experiment Station ever since.

6th. I have no words to adequately express my impressions of dear old I. S. C. All I am and all I hope

to be, I own in a very large measure to this blessed institution.

7th. "Beardshear", was one of the biggest and best hearted men I have ever known and it was so pleasant and uplifting to come in contact with him.

"Wilson", the name Hon. James Wilson is sacred to me. He was one of the finest teachers that it has ever been my privilege to listen to. He taught a Sunday School class in which every student would have enrolled, if they had been allowed.

The class grew so large that he conceived a very unique plan to divide it, so he graduated some twenty or twenty-five of us who had been with him the longest... I happened to be one of the ones graduated. We all left him sad and reluctantly. We gave him to understand, in no uncertain terms, that we did not like it at all and out of our love for him, we went, but in less than two months we were all back again.

Our displeasure grieved him very much and he said to me, many times that he would never try to divide his class again, no matter how large it got.

Being a colored boy, and the crowded condition of the school, made it rather embarrassing for some, and it made the question of a room rather puzzling. Prof. Wilson said, as soon as he heard it, "Send him to me, I have a room," and he gave me his office and was very happy in doing so.

"Budd" was the father of Miss Etta M. Budd, heretofore mentioned, and my professor of Horticulture and a man much on the order of Prof. Wilson; kind, considerate, loving and loveable; a great teacher, and he made of his students his personal friends. Everybody loved Prof. Budd....

Miss Roberts was a teacher of rare ability. Her chief delight seemed to be that of helping the backward student. And many, many are the men and women today who rise up and call her blessed, for the help she gave them in more ways than one. I take especial delight in registering as one of that number....

Prof. H. Wallace is now Hon. Secretary of Agriculture, Washington, D.C. The heights to which he has risen testifies more strongly than any words of mine can. No one missed Prof. Wallace's class, if they could help it. He was a born teacher, a man too big in heart, mind and soul to be little in any particular. He, like all of my teachers, will never know how much he enthused and inspired me, as a student.

On September 3, 1922, George W. Carver wrote to Mrs. Helen Milholland:

My dear Mrs. Milholland,

How glad I was to get your card... I wonder if you have seen the little book entitled Handicapped Winners written by Miss Sara Estelle Haskin, Educational Secy. of the Board of Missions, Woman's work, M.E. South. It is written for their Schools, with the hope that it will bring about a better feeling for the negro. It was published by their publishing house... It has the "Peanut Wizard" in it. Your name appears in it also...

God is blessing me more and more every day it seems.

American Quotations.txt

I hardly think you would know me now I am quite gray, but pretty active yet.
Sincerely and gratefully yours,
Geo. W. Carver

On September 17, 1922, George W. Carver wrote again to Mrs. Helen Milholland, complimenting the draft of a biography she was publishing on him:

My dear Mrs. Milholland,
How glad I was to get your good letter it seems so refreshing to hear from you....
No the book does not even approach yours and I believe God in some way will provide a way for yours to come out, I am anxious for you to see this little book because it is to be put into their schools, for the information of the white boys and girls down here who seem to know so little about many types of colored people....

Sincerely yours,
Geo. W. Carver

George W. Carver developed a lifelong friendship with James T. Hardwick from the Virginia Polytechnic Institute. James' brother, Harry Hardwick, had become the head football coach of the U.S. Naval Academy. In a conversation with James T. Hardwick, 1923, George Washington Carver stated:

In my work I meet many young people who are seeking truth. God has given me some knowledge. When they let me, I try to pass it on to my boys.

A close friend of George Carver from Iowa State College was Professor Henry C. Wallace, who later became President Warren G. Harding's Secretary of Agriculture. His son, Henry A. Wallace, later studied under Carver at Iowa State, going on numerous nature hikes. Henry A. Wallace succeeded his father as U.S. Secretary of Agriculture and later served as Vice-President under Franklin D. Roosevelt. He described Carver as the "kindest, most patient teacher I ever knew."

On January 6, 1924, George W. Carver wrote to his former Professor, U.S. Secretary of Agriculture Henry C. Wallace:

I had been thinking of you more than usual here of late and "How God" had called you to perform the great service to humanity that you are now rendering.

I pray that He may continue to give you the guiding light that has attended your administration up to date in such a pronounced way.

Of course I never can repay you for being so kind, and indulgent to a poor little wayward black boy when in school. I wish that God in some way would show you how I appreciate it, and reward you accordingly....

Geo. W. Carver

On May 21, 1924, George W. Carver wrote to Mr. James T. Hardwick:

My very dear friend, Mr. Hardwick,
My friend, God has indeed been good to me and is yet opening up wonders and allowing me to peep in as it were. I do love the things God has created, both

animate and inanimate. As He speaks aloud through both, God willing, at Blue Ridge we will let Him talk to some of us.

You do me too much credit. I am not so good. I am just trying through Christ, to be a better man each day. Your spirit helps me so much. It is what my very soul has thirsted for all these years, a spirit that God likewise was developing to perform a great service to humanity, such as he is developing in you....

My "horoscope" tells me that God is yet going to do some thing for you that will astonish you....

Sincerely yours,
Geo. W. Carver

On July 10, 1924, George W. Carver wrote to Mr. James T. Hardwick of Virginia:

Fri. morning. Dear Friend, I feel your loving spirit more than ever this morning. Thank God I feel the growth of the spirit within you.

My Beloved Friend, Mr. Hardwick:

What a joy always comes to me when I recognized your handwriting in the mail. I always say "bless his heart" meaning a letter from my beloved friend who is more dear to me than any words can express.

I love you and shall continue to do so for the Christ that is in you, both expressed and unexpressed. I love you also because Christ loves you and longs for you to come into the fullness of his glory.

Your words, my friend, are too strong. There is no danger of your being a hypocrite. You are struggling. You have not lost sight of self yet, but Thank God, you will.

As soon as you begin to read the great and loving God out of all forms of existence He has created, both animate and inanimate, then you will be able to converse with Him, anywhere, everywhere, and at all times. Oh, what a fullness of joy will come to you. My dear friend, get the significance. God is speaking. "Look unto the hills from whence cometh thy help. Yes, go to the mountains if God so wills it."

Get ready to come down here for a week or so, should God ask you to do so.

Somehow God seems to say to me that this may be so.

For months this vision from times to time comes to me. I think God wants you to begin reading Nature of your own accord first, then when you come here you will learn to interpret it with great rapidity. It may not be here. I may be thrown with you somewhere. Whatever the method is you must learn. Let us pray for guidance.

I have had eight letters from the boys already. Have heard from everyone in the cottage where I stayed. Two of them are coming down soon, they say.

Two have sent their pictures and others are coming. You and those other boys are all wrong. It is not me. I love you because I love Christ in you and whenever you reveal it I cannot help but love it. I loved those boys because Christ was there. As for you, my friend, you belong to me. You are mine. God gave you to me last year. I picked you out of the audience. If I remember correctly while speaking, those great spiritual windows (the eyes) of yours seemed to say,

this is the person whom I have chosen to be a great help to you. You need him and maybe you can be of a little service to him.

From that very time until now I have loved you so dearly.

God cannot use you as He wishes until you come into the fullness of his Glory.

Don't get alarmed, friend, when doubts creep in. That is Old Satan. Pray, pray, pray. Neither be cast down or afraid if perchance you seem to wander from the path. This is sure to come to you if you trust too much in self.

Yes, my friend, you are going to grow. Your letters are always such a comfort to me. Do not get away somewhere and fail to write me regularly. You are now a part of my life and I long for your letters. Well, we both prayed that God would bless the message He sent me to deliver. He really seemed to bless it. At some of the personal interviews the boys wept. I have held my head and wept many times when I read so many of the letters they have written to me.

I fall, my friend, so far short of yours and their rating. God has already told you to go to the Mountains and commune with Him. Why not carry it out without He gives you a new message.

Oh, my friend, I am praying that God will come in and rid you entirely of self so you can go out after souls right, or rather have souls to seek the Christ in you. This is my prayer for you always.

Geo. W. Carver

George Washington Carver named his Laboratory God's Little Workshop, and credited Divine inspiration for giving him the ideas of how to perform his experiments. Though he never took any scientific textbooks into his laboratory, he was diligent to study as many scientific books as possible.

On November 19, 1924, having accepted the invitation of the Women's Board of Domestic Missions to speak in New York City's Marble Collegiate Church, Dr. Carver declared before the 500 people assembled:

God is going to reveal to us things He never revealed before if we put our hands in His. No books ever go into my laboratory. The thing I am to do and the way of doing it are revealed to me. I never have to grope for methods. The method is revealed to me the moment I am inspired to create something new. Without God to draw aside the curtain I would be helpless.

He would lock the door behind him when he went into his laboratory, as he confided:

Only alone can I draw close enough to God to discover His secrets.

On November 24, 1924, George W. Carver wrote the editor of the New York Times, correcting an editorial they ran entitled "Men of Science Never Talk that Way," in which they attempted to discredit Carver, his race and Tuskegee Institute:

My dear Sir,
I have read with much interest your editorial

pertaining to myself in the issue of November 20th.

I regret exceedingly that such a gross misunderstanding should arise as to what was meant by "Divine inspiration." Inspiration is never at variance with information; in fact, the more information one has, the greater will be the inspiration.

Paul, the great Scholar, says, Second Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Again he says in Galatians 1: 12, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Many, many other equally strong passages could be cited, but these two are sufficient to form a base around which to cluster my remarks. In the first verse, I have followed and am yet following the first word of study.

I am a graduate of the Iowa State College of Agriculture and Mechanical Arts, located at Ames, Iowa, taking two degrees in Scientific Agriculture. Did considerable work in Simpson College, Indiana, along the lines of Art, Literature and Music.

In Chemistry, the following persons have been inspiration and guide for study: Justin Von Liebig, Dr. Leroy J. Blinn, Dr. Ira Ramsen, Drs. L. L. De Moninck, E. Dietz, Robert Mallet, William G. Valentin, J. Meritt Matthews, Edwin E. Slosson, M. Luckiesh, Harrison B. Howe, Charles Whiting Baker, Helen Abbott, Michael, Mad. Currie, Geo. J. Brush, Charles F. Chandler, G. Dragendorff, Frederick Hoffman, Josef Benson, Arthur C. Wright, M. W. O'Brine, Lucien Geschwind, Stillman, Wiley, Dana, Richards & Woodman, Harry Snyder, Coleman and Addyman, Meade Ostwald, Warrington, Winslow, and a number of others, all of which are in my own library with but a few exceptions. In Botany, Loudon, Wood, Coulter, Stevens, Knight, Bailey, De Candolle, Pammel, Bessey, Chapman, Gray, Goodale, Youkmans, Myers, Britton and Brown, Small, and others. These books are also in my library. Dietaries, Henry, Richards, Mrs. Potter Palmer, Miles, Wing, Fletcher Berry, Kellogg, Nilson, and others.

In addition to the above, I receive the leading scientific publications. I thoroughly understand that there are scientists to whom the world is merely the result of chemical forces or material electrons. I do not belong to this class. I fully agree with the Rt. Rev. Irving Peake Johnson, D. D., bishop of Colorado in a little pamphlet entitled "Religion and the Supernatural." It is published and distributed by the Trinity Parish of your own city. I defy any one who has an open mind to read this leaflet through and then deny there is such a thing as Divine inspiration.

In evolving new creations, I am wondering of what value a book would be to the creator if he is not a master of analytical work, both qualitative and quantitative. I can see readily his need for the book from which to get his analytical methods. The master analyst needs no book; he is at liberty to take apart and put together substances, compatible or noncompatible to suit his own particular taste or fancy.

While in your beautiful city, I was struck with

the large number of Taros and Yautias displayed in many of your markets; they are edible roots imported to this country largely from Trinidad, Puerto Rico, China, Dutch Guiana and Peru. Just as soon as I saw these luscious roots, I marveled at the wonderful possibilities for their expansion. Dozens of things came to me while standing there looking at them. I would follow the same or similar lines I have pursued in developing products from the white potato. I know of no one who has ever worked with these roots in this way. I know of no book from which I can get this information, yet I will have no trouble in doing it.

If this is not inspiration and information from a source greater than myself, or greater than any one has wrought up to the present time, kindly tell me what it is.

"And ye shall know the truth and the truth shall make you free." John 8:32.

Science is simply the truth about anything.

Yours very truly,
Geo. W. Carver

On January 15, 1925, George W. Carver wrote to the Rev. Lyman Ward, who was the founder of an industrial school in Camp Hill, Alabama:

My dear Bro. Ward,

Many, many thanks for your letter of Jan. 4th. How it lifted up my very soul, and made me to feel that after all God moves in a mysterious way His wonders to perform. I did indeed feel very badly for a while, not that the cynical criticism was directed at me, but rather at the religion of Jesus Christ. Dear Bro. I know that my Redeemer liveth.

I believe through the providence of the Almighty it was a good thing. Since the criticism was made I have had dozens of books, papers, periodicals, magazines, personal letters from individuals in all walks of life. Copies of letters to the editor of the Times are bearing me out in my assertion.

One of the prettiest little books comes from Ex. Govt. Osborne of Mich. His thesis on Divine Concord and so many, many dear letters like yours.

I cannot think of filling 1/5 of the applications that are coming in for talks.

You may be interested to know that the greater part of my work now is among white colleges. I leave this week for N.C. where I will speak at the state univ. state college and two or three other colleges.

Pray for me please that every thing said and done will be to His glory.

I am not interested in science or any thing else that leaves God out of it.

Most sincerely your,
Geo. W. Carver

On March 24, 1925, George W. Carver wrote to Robert Johnson, an employee of Chesley Enterprises of Ontario:

My dear Brother Johnson,

How very interesting your letter is. I quite agree with you if God did not prompt your letters, you could not write those that really touch the heart as those of

yours do.

Of course I can not write such soul-stirring letters as yours, but I will do the best I can. I am so glad you like my motto. I try to live in that way and the Lord has, and is yet, blessing me so abundantly. Nothing could be more beautiful than your motto Others. Living for others is really the Christ life after all. Oh, the satisfaction, happiness and joy one gets out of it.

I am so interested in the way you manage your saving account. God does indeed arrange it so that it never is quite depleted, unless there is some great emergency, then some soon comes in.

Brother Johnson, I expect to stick to the path, I have no notion of wavering, regardless of how some may sneer. I know that my redeemer lives. Thank God I love humanity; complexion doesn't interest me one single bit. I am not rich in this world's goods, but thank God, like yourself, I have enough to live comfortably.

I have the assurance that God will take care of me. He blesses me with the ability to earn a living, and gives me wisdom and understanding enough to lay a little by from time to time for the proverbial "rainy day."

No, I am not for sale. God has given me what He has in trust to make of it a contribution to the world far greater than money can for myself. Yes my friend, I think I understood you. My letter to you probably was not as clear as it should have been.

I believe that science (truth) if it will take what you have had revealed to you. Search and continue to search. I am sure they will find a world of truth in it.

Less than 150 miles from where I live is one of the unexplained wonders of the country in what is known a "Blue Spring." The pool is about fifty feet in diameter, nearly round. One way you look at it, the water is as blue as indigo. Another way it is as clear as crystal, and you can see down, down, down. In the center is a spot fully four feet in diameter that boils up just as if a huge fire was under it; the water is not hot, not even warmer than other rivers or branch water; in fact, it is a little cooler than the average water. Hundreds of people far and near have examined it.

Large sums of money have been offered to any one who would dive down and find out where the water comes from. Some have tried it so they say, and have gone down a hundred feet or more and had to stop because the water threw them back with its force. No one knows where the water comes from. No difference how much it rains or how dry it gets, this little pool of boiling water is not affected in the least.

Your scripture references, I believe, can well be applied to this case. What I meant was that on the ocean waters journey back to fresh water again, it loses its salt some where, and I believe, in fact, it looks feasible to me that this salt water might travel some distance from the ocean before depositing its salt. If the vein was tapped after the salt had been deposited, a salt mine of dry salt would be the result, if before it gave up its salt, a salt well would be the result.

It seems to me that you have opened a most interesting and valuable line of investigation
Most sincerely yours.
Geo. W. Carver

On March 24, 1925, George W. Carver wrote to Rev. Kunzman of Seattle:

My dear Rev. Kunzman,
Thank you for your good letter....
Now as to your question. I regret that I cannot be of much service to you as I have not devoted much time to such investigations in proportion to the almost life time researches of some.
I am interested of course, intensely interested. My life time study of nature in it's many phases leads me to believe more strongly than ever in the Biblical account of man's creation as found in Gen. 1:27 "And God created man in his own image, in the image of God created He him; male and female created he them."
Of course sciences through all of the ages have been searching for the so called "missing link" which enables us to interpret man from his very beginning, up to his present high state of civilization.
I am fearful lest our finite researches will be wholly unable to grasp the infinite details of creation, and therefore we lose the great truth of the creation of man.
Yours very truly,
Geo. W. Carver

On March 1, 1927, George W. Carver wrote to Jack Boyd, a YMCA official in Denver, Colorado:

My beloved Friend, Mr. Boyd,
How good of you to write me, and such a wonderful letter it is....
One of the most beautiful, hopeful, and encouraging things of growing interest, is that there is springing up here and there groups of college bred young men and women, who are willing to know us by permitting themselves to get acquainted with us.
The two little snaps are so beautiful, naturally, God has been so lavish in the display of His handiwork. It is indeed so much more impressive however, when you feel that God met with that fine body of students.
My dear friend, I am so glad that God is using you in such an effective way.
My beloved friend, I do not feel capable of writing a single word of counsel to those dear young people, more than to say that my heart goes out to every one of them, regardless of the fact that I have never seen them and may never do so.
I want them to find Jesus, and make Him a daily, hourly, and momentarily part of themselves.
O how I want them to get the fullest measure of happiness and success out of life. I want them to see the Great Creator in the smallest and apparently the most insignificant things about them.
How I long for each one to walk and talk with the Great Creator through the things he has created.
How I thank God every day that I can walk and talk with Him. Just last week I was reminded of His

omnipotence, majesty and power through a little specimen of mineral sent me for analysis, from Bakersfield, California. I have dissolved it, purified it, made conditions favorable for the formation of crystals, when lo before my very eyes, a beautiful bunch of sea green crystals have formed and alongside of them a bunch of snow white ones.

Marvel of marvels, how I wish I had you in God's little work-shop for a while, how your soul would be thrilled and lifted up.

My beloved friend, keep your hand in that of the Master, walk daily by His side, so that you may lead others into the realms of true happiness, where a religion of hate, (which poisons both body and soul) will be unknown, having in its place the "Golden Rule" way, which is the "Jesus Way" of life, will reign supreme. Then, we can walk and talk with Jesus momentarily, because we will be attuned to His will and wishes, thus making the Creation story of the world non-debatable as to its reality.

God, my beloved friend is infinite the highest embodiment of love. We are finite, surrounded and often filled with hate.

We can only understand the infinite as we lose the finite and take on the infinite.

My dear friend, my friendship to you cannot possibly mean what yours does to me. I talk to God through you, you help me to see God through another angle....

Most sincerely yours,
G.W. Carver

On December 13, 1927, George W. Carver wrote to the Hon. Leon McCord, circuit court judge of the Fifteenth Judicial District, Montgomery, Alabama:

My esteemed friend Judge McCord,
Yours received yesterday evening.

There are times when ones powers of expression fail to convey the meaning of the heart. I find myself at this moment utterly far adrift upon the high seas without either compass or rudder, as far as the satisfactory power of expression is concerned.

I read and reread your wonderful letter over several times. I reveled in its sublimity of thought and rare literary gift of expression to which the Great Creator has bequeathed to but few men.

There are two things which puzzle me greatly. First, that a person as busy as you must needs be would take the time to write such a letter. Second, and the most puzzling of all is that you are talking about me, a subject so unworthy of such sublimity of thought and expression.

As I sat in my little "den" reading and pondering over it, nature came to my relief when I was attracted by a strangely mellow light falling upon the paper. I looked up and out of the window toward the setting sun, which was just disappearing behind the horizon leaving a halo of never to be forgotten glory and beauty behind it. It seems as if I have never been conscious of such beauty and sublimity. The variety, brilliancy of color and arrangement were awe inspiring.

As I sat there unconscious of everything except

the scene before me, behold, before my very eyes it changed from the marvelous rainbow colors to the soft, ethereal "Rembrandtian" browns and the midnight blues of Maxfield Parrish. But the most marvelous of all was the pristine light which came from behind those strangely beautiful clouds; the light was like unto bright silver dazzling in its brightness, and weird in the manner of its diffusion.

As I came to myself I said aloud, O God, I thank Thee for such a direct manifestation of Thy goodness, majesty and power.

I thought of how typical this scene which had just passed into never to be forgotten history was of my good friend judge Leon McCord, whom I have known for more than a quarter of a century, a person occupying a most responsible and trying position, a position which makes most men cold, severe, unsympathetic, and sometimes cruel, but with my friend, the Judge, many, many thousands will rise up and call him blessed because you have been and are yet ever on the alert to help humanity.

Your "Big Brothers' Bible Class" is one of the strongest testimonials of the above statement.

In this fast approaching season of special reminders of "Peace on earth good will to men", may He who has kept, guided and prospered you during all of these years bring to you and yours additional joys and successes.

Yours with much love and admiration,
G. W. Carver

In 1928, during one of Jim Hardwick's visits to the Tuskegee Institute, Dr. George W. Carver shared with him some observations:

As a very small boy exploring the almost virgin woods of the old Carver place, I had the impression someone had just been there ahead of me. Things were so orderly, so clean, so harmoniously beautiful. A few years later in this same woods I was to understand the meaning of this boyish impression. Because I was practically overwhelmed with the sense of some Great Presence. Not only had someone been there. Someone was there....

Years later when I read in the Scriptures, "In Him we live and move and have our being," I knew what the writer meant. Never since have I been without this consciousness of the Creator speaking to me....

The out of doors has been to me more and more a great cathedral in which God could be continuously spoken to and heard from....

Man, who needed a purpose, a mission, to keep him alive, had one. He could be... God's co-worker....

My attitude toward life was also my attitude toward science. Jesus said one must be born again, must become as a little child. He must let no laziness, no fear, no stubbornness keep him from his duty.

If he were born again he would see life from such a plane he would have the energy not to be impeded in his duty by these various sidetrackers and inhibitions. My work, my life, must be in the spirit of a little child seeking only to know the truth and follow it.

My purpose alone must be God's purpose - to

increase the welfare and happiness of His people.
Nature will not permit a vacuum. It will be filled with something.

Human need is really a great spiritual vacuum which God seeks to fill....

With one hand in the hand of a fellow man in need and the other in the hand of Christ, He could get across the vacuum and I became an agent. Then the passage, "I can do all things through Christ which strengtheneth me," came to have real meaning.

As I worked on projects which fulfilled a real human need forces were working through me which amazed me. I would often go to sleep with an apparently insoluble problem. When I woke the answer was there.

Why, then, should we who believe in Christ be so surprised at what God can do with a willing man in a laboratory? Some things must be baffling to the critic who has never been born again.

By nature I am a conserver. I have found nature to be a conserver. Nothing is wasted or permanently lost in nature. Things change their form, but they do not cease to exist.

After I leave this world I do not believe I am through. God would be a bigger fool than even a man if he did not conserve what seems to be the most important thing he has yet done in the universe. This kind of reasoning may aid the young.

When you get your grip on the last rung of the ladder and look over the wall as I am now doing you don't need their proofs. You see. You know you will not die.

On January 25, 1929, George W. Carver wrote to Mrs. Eva Goodwin in Neosho, Missouri, referring to her family as "homefolks." She was the daughter of one of Carver's boyhood playmates, Thomas Williams, who was a great-nephew of Moses Carver. He stated:

My dear Mrs. Goodwin,

It is impossible for you to know how your letter made me feel, if you had only been a hundred mile or so away I would have started immediately to see you.

I have sat and looked long and hard at your Father's picture. While he has changed quite as much as I have, I can still discern that handsome kindly face, which made him to me ideal.

Of course you are happy to do the things for him, how I love this picture, one of my dearest boyhood playmates.

If I go to Oklahoma, the way I went before I will pass through Neosho, and it may be that I can arrange to stop over a day, or between trains at least. And see your dear Father and the rest. I am too beginning to feel the weight of years and cannot do much traveling now.

How I would love to get with your Father and talk over old times at home, indeed you really are my home folks.

Thank you for the clipping referring to the death of dear Mr. Carver, (Uncle Mose) I treasure it very much.

How delightful to have you speak of your Father in that way. I believe every word of it, his face shows

it.

Yes I can remember you as a little girl, used to hold you on my lap. I certainly would appreciate any pictures of the old homeplace. I am sure it has changed very much.

I thank the good people for their words of approval, why should I not be able to do pretty well, I certainly had good home training by my "home folks".

My heart indeed goes out to my dear "Home Folks", Love and the best of wishes to your good neighbors.

I am sincerely yours,
G. W. Carver

On February 24, 1930, George W. Carver wrote to Hubert W. Pelt of the Phelps Stokes Fund, in which he included a brief essay entitled "How to Search for Truth":

I believe the Great Creator of the universe had young people in mind when the following beautiful passages were written:

In the 12th chapter of Job and the 7th & 8th verses, we are urged thus: But ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee.

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

In St. John the 8th chapter and 32nd verse, we have this remarkable statement:

And ye shall know the truth and the truth shall make you free. Were I permitted to paraphrase it, I would put it thus: And you shall know science and science shall set you free, because science is truth.

There is nothing more assuring, more inspiring, or more literally true than the above passages from Holy Writ.

We get closer to God as we get more intimately and understandingly acquainted with the things he has created. I know of nothing more inspiring than that of making discoveries for ones self.

The study of nature is not only entertaining, but instructive and the only true method that leads up to the development of a creative mind and a clear understanding of the great natural principles which surround every branch of business in which we may engage. Aside from this it encourages investigation, stimulates and develops originality in a way that helps the student to find himself more quickly and accurately than any plan yet worked out.

The singing birds, the buzzing bees, the opening flower, and the budding trees, along with other forms of animate and inanimate matter, all have their marvelous creation story to tell each searcher for truth....

We doubt if there is a normal boy or girl in all Christendom endowed with the five senses who have not watched with increased interest and profit, the various forms, movements and the gorgeous paintings of the butterfly, many do not know, but will study with increased enthusiasm the striking analogy its life bears to the human soul.

Even the ancient Greeks with their imperfect knowledge of insects recognized this truth, when they gave the same Greek name psyche to the Soul, or the

spirit of life, and alike to the butterfly.

They sculptured over the effigy of their dead the figure of a butterfly floating away as it were in his breath. Poets to this day follow the simile.

More and more as we come closer and closer in touch with nature and its teachings are we able to see the Divine and are therefore fitted to interpret correctly the various languages spoken by all forms of nature about us.

From the frail little mushroom, which seems to spring up in a night and perish ere the morning sun sinks to rest in the western horizon, to the giant red woods of the Pacific slope that have stood the storms for centuries and vie with the snow-capped peaks of the loftiest mountains, in their magnificence and grandeur.

First, to me, my dear young friends, nature in its varied forms are the little windows through which God permits me to commune with Him, and to see much of His glory, majesty, and power by simply lifting the curtain and looking in.

Second, I love to think of nature as unlimited broadcasting stations, through which God speaks to us every day, every hour and every moment of our lives, if we will only tune in and remain so.

Third, I am more and more convinced, as I search for truth that no ardent student of nature, can "Behold the lilies of the field"; or "Look unto the hills", or study even the microscopic wonders of a stagnant pool of water, and honestly declare himself to be an Infidel.

To those who already love nature, I need only to say, pursue its truths with a new zest, and give to the world the value of the answers to the many questions you have asked the greatest of all teachers-Mother Nature.

To those who have as yet not learned the secret of true happiness, which is the joy of coming into the closest relationship with the Maker and Preserver of all things: begin now to study the little things in your own door yard, going from the known to the nearest related unknown for indeed each new truth brings one nearer to God.

With love and best wishes,
G. W. Carver

On July 24, 1931, George W. Carver wrote to Miss Isabelle Coleman of Greensboro, North Carolina:

My dear Miss Coleman,

Thank you very much for your splendid letter. I thoroughly believe you can get a much better subject to go in your book than myself. After thinking it over again, searching around, if you still feel that I ought to go in there, you have my permission.

The facts in "Upward Climb" are correct, as the writer came here and got the story.

As to being a Christian, please write to Mr. Hardwick, Y. M. C. A., 706, Standard Building, Atlanta, Georgia. The dear boy made a ten days tour with me through Virginia, North Carolina, and Tennessee, where I lectured to a number of colleges and universities. We came together in prayer often to get our spiritual strength renewed. Whenever we come into a great

project, we meet and ask God's guidance. Mr. Hardwick will tell you things that I could not. We both believe in Divine guidance. Prov. 3:6; Phil. 4:13; Psalms 119:18; these are our slogan passages.

I was just a mere boy when converted, hardly ten years old. There isn't much of a story to it. God just came into my heart one afternoon while I was alone in the "loft" of our big barn while I was shelling corn to carry to the mill to be ground into meal.

A dear little white boy, one of our neighbors, about my age, came by one Saturday morning and in talking and playing he told me he was going to Sunday school tomorrow morning. I was eager to know what a Sunday school was. He said they sang hymns and prayed. I asked him what prayer was and what they said. I do not remember what he said; only remember that as soon as he left I climbed up into the "loft", knelt down by the barrel of corn and prayed as best I could. I do not remember what I said. I only recall that I felt so good that I prayed several times before I quit.

My brother and myself were the only colored children in the neighborhood and of course, we could not go to a church or Sunday school, or school of any kind.

That was my simple conversion, and I have tried to keep the faith.

Games were very simple in my boyhood days in the country. Baseball, running, jumping, swimming, and checkers constituted the principle ones. I played all of them.

My favorite song was "Must Jesus Bear the Cross Alone and all the world go free, etc."

If I had leisure time from roaming the woods and fields, I put it in knitting, crocheting, and other forms of fancy work.

I am sending you, under separate cover, some literature which may be of service.

Very sincerely yours,
G. W. Carver

On March 1, 1932, George W. Carver wrote to Mr. Zissler:

My esteemed friend, Mr. Zissler,

Before beginning the various routine duties of the day, I feel that I can start the day off in no better way than to pray that all is going well with you, and wish you could share with me the supreme expression of The Great Creator as He speaks to me so vividly through my beautiful Amaryllis (allies) that are opening daily in my windows in the little den I call my room.

Ten of these great flowers are open now, one that measures 10 inches in diameter, some of them are striped, spotted and otherwise penciled as exquisitely as orchids.

These are my own breeding and shows what man (in the generic) can do when he allows God to speak through him.

May God ever bless and keep you.
So sincerely yours,
G. W. Carver

On July 1, 1932, George W. Carver wrote to James T. Hardwick:

American Quotations.txt

My Beloved Spiritual Boy, Mr. Hardwick,
I must tell you about an experience I had today,
which shows so clearly that God moves in a mysterious
way His wonders to perform.

Before we left for Miss. while dear Howard was
here the first time, I made some collections of fungi
some distance away. Occasionally my mind would urge me
to go back there again. The urge became so strong this
morning that I went. I found the place grown up with
weeds and briars.

I began pulling the dead limbs out but the wasps
had built a nest in it and soon ran me away without
stinging me. I stood afar off quite perplexed, started
home, proceeded a little ways and spied another pile of
brush. I went to it and found it to be one of the
richest finds that I had yet made.

God closed the first door that I might see one
open with greater opportunities. This is often so when
we are sorely disappointed in some of our fondest
dreams.

You have seemed to be with me all day today. May
God ever be with my great spiritual boy, my pioneer
boy, my oldest boy, in fact God's pioneer boy.

With so much love and admiration,
G. W. Carver

In the 1930's, before Jonas Salk developed a successful
vaccine, the feared disease of polio killed thousands and left
others with atrophied muscles and useless limbs. Prof. George W.
Carver developed a massage therapy using peanut oil, to help the
victims of polio and infantile paralysis regain the use of their
limbs. The Associated Press carried an article on this in
December of 1933. Though physicians later gave more credit to his
innovative use of massage technique rather than the peanut oil,
Prof. Carver had many documented recoveries.

On December 16, 1934, George W. Carver wrote to the mother
of James T. Hardwick:

My esteemed friend Mrs. Hardwick,
Thank you so much for your beautiful card with its
Greetings.

I have not written to you in a long time, but my
thoughts and prayers have been for you daily.

Our patients have usurped almost all of my spare
time. God continues to speak through the oils in a
truly marvelous way.

I have patients who come to me on crutches, who
are now walking 6 miles without tiring, without either
crutch or cane. (one man).

My last patient today was one of the sweetest
little 5 year old boys, who 3 months ago they had to
carry in my room, being paralyzed from the waist down.
When I had finished the massage today, much to our
astonishment he dressed himself and stood up and walked
across the floor without any support.

He is a handsome little fellow and so happy that
he is improving, (and I too).

I said Our patients, because I feel that your
prayers help to make it possible.

Since last Dec. 31st I have received 200 letters,
plus the people who come every day and almost every

night for treatment. It is truly marvelous what God is doing.

Continue to pray for me please that I may be a more fit medium through which He can Speak....

I am so gratefully yours,
G.W. Carver

On March 15, 1935, George W. Carver wrote to the Rev. Thomas O. Parish of Topeka, Kansas:

My great Spiritual friend,

Your letter came as a great spiritual message to let me know that God was speaking to me through you.

Truly God is speaking through these peanut oils that I am working with. Marvelous, some come to me on crutches, canes etc., and in time go away walking. One father brought his dear little afflicted boy 200 miles to me this morning. (Infantile paralysis).

How I do thank you for your prayers. A Ga. pastor of a large church over in Ga. has just informed me that the whole congregation prayed for me last night.

God moves in a mysterious way and is performing wonders. Keep praying for me please.

May God ever bless, keep, guide and prosper you.

Gratefully yours.

G.W. Carver

On March 22, 1935, George W. Carver wrote to the mother of James T. Hardwick:

My esteemed friend, Mrs. Hardwick,

My but it seems so good to hear from you. A person as busy as you must needs be does not have much time for writing. How wonderful that you could actually come to Tuskegee, I cannot yet describe my feelings for such a great treat.

I have not been able to make any long trips this fall or winter. I miss being with dear "Jimmie", so much, the precious boy is a real part of my life, but I can understand, why I hear from him so little now, he is on the road.

I hope I can get to the Retreat for one day at last, but I am not sure my strength will hold out. God is surely showing some of His Glory, majesty and power with some of my patients, they are improving so fast that one is forced to know that the day of miracles are not yet over....

Mrs. Hardwick, I neglected to say the these patients I am working on are our patients, God is answering the prayers of those who are praying for me....

Very sincerely yours,

G.W. Carver

On September 30, 1935, George W. Carver wrote to the Rev. Thomas O. Parrish of Topeka, Kansas:

My esteemed friend, Rev. Parrish,

Your splendid letter has been here for a long time. I have been trying to find a few moments that I could call mine in which to answer.

I have now before me 3,000 or more letters from suffering humanity, besides the people who come to see

me every day and every night. I often have to refuse to see any one until I can get a little rest.

Your letters to me are great spiritual message. I appreciate your prayers much more than I have words to express.

Ask your congregation to please remember me in their silent prayers that God may continue to manifest through me more of His glory, majesty, and power. I need to become a better medium through which He can speak.

I trust your congregation will learn early the true secret of success, happiness, and power, as embodied in the four passages in the order named:

1. Sec. Cor. 3:5&6
2. Sec. Tim. 2:15
3. Prov. 3:6
4. Phil. 4:13

I am

Most sincerely and gratefully yours,
G.W. Carver

On March 17, 1937, George W. Carver wrote to the editor of the Roanoke, Alabama, Leader, Mr. Stevenson, whose son he had treated for paralysis:

My esteemed friend, Mr. Stevenson,

Thank you so very much for your splendid letter...

I attempted to give a little demonstration on the Creation Story as set forth in the Bible and geology. In other words, I attempted to show that there was no conflict between science and religion. I had a great many illustrations from my geological collection, showing many fossils which told their own story. I had quite a large audience, and they seemed to get a little out of it. It was something so distinctly new to them that they probably overrated its value....

Very sincerely and gratefully yours,
G.W. Carver

On January 28, 1938, George W. Carver wrote to Harry O. Abbott, who served as his traveling secretary:

I have just received a remarkable letter from Dr. Glen Clark of St. Paul, Minn., wanting me to come as his guest to St. Paul on April 5 or 6, all expenses paid, plus \$100 honorarium, with definite provisions made by the president of the L. and N.R.R. for drawing room and every other comfort that can be provided.

He said that they would have absolutely no trouble in filling an auditorium which holds 2100 people. The occasion is the meeting of a very spiritual group that is arranging a series of lectures on bringing Christ into our lives during the week before Easter....

Yours very sincerely,
G.W. Carver

On August 24, 1940, George W. Carver wrote to a Tuskegee minister, Rev. Haygood:

My esteemed friend, Rev. Haygood,

Thank you very much for your fine letter....

You are quite right with reference to your interpretation about what I mean when I say to young

people that I hope they will be bigger than the pulpit. That is really what I mean-that I want them to be bigger than the pulpit and get them to study the great Creator through the things he has created, as I feel that He talks to us through these things that he has created. I know, in my own case, that I get so much consolation a so much information in this way, and indeed the most significant sermons that it has ever been my privilege to learn has been embodied in just that.

I thank you, also, for your sermon at the Greenwood Baptist Church, and if we do not take Christ seriously in our every day life, all is a failure because it is an every day affair. If we can just understand that the Golden Rule way of living is the only correct method, and the only Christ like method, this will settle all of our difficulties that bother us....

Very sincerely and gratefully yours,
G. W. Carver

On September 7, 1940, George W. Carver wrote to Mr. and Mrs. Woods, who had given him some dahlias:

My dear Mr. Woods,

This is just to extend to you and Mrs. Woods greetings and to let you know as best I can how much I appreciate the exquisite Dahlias that you brought me.

I remember as a boy a little expression that has lingered with me all through life. It said, "that flowers were the sweetest things that God ever made and forgot to put a soul into it." It was one of the things that impressed me so very much that I always remembered, but as I grow older and study plant life, I am convinced that God didn't forget to do anything that was worthwhile. When we think of the origin of the Dahlia, how it started from a little flower not much larger than a ten cent piece, single only, I appreciate the fact that the great Creator who made man in the likeness of his image to be co-partner with him in creating some of the most beautiful and useful things in the world, and it developed his mind, I can really see why he did not put the soul into the flower. He put it into us, and we expressed it in the development of just such beautiful flowers as you have sent me, and I know that you both are stronger and better from growing these beautiful messengers from the Creator and the fact that you wanted to share them with me is a thought so beautiful that I have no language to express it.

They will last for days and the memory of them, and the spirit which prompted the growing, and the bringing of them to me will always remain.

I am

Sincerely and gratefully yours,
George W. Carver, Director

On December 16, 1941, George W. Carver wrote to the Rev. Carl A. Blackman of Kansas City, Missouri:

My dear Rev. Blackman,

In answer to your rather difficult request I beg to say as follows: My prayers seem to be more of an attitude than anything else. I indulge in very little

lip service, but ask the Great Creator silently daily, and often many times per day to permit me to speak to Him through the three great Kingdoms of the world, which He has created, viz. -the animal, mineral and vegetable Kingdoms; their relations to each other, to us, our relations to them and the Great God who made all of us. I ask Him daily and often momently to give me wisdom, understanding and bodily strength to do His will, hence I am asking and receiving all the time.

Very sincerely yours,
G. W. Carver

In 1939, George Washington Carver was awarded the Roosevelt Medal, with the declaration:

To a scientist humbly seeking the guidance of God and a liberator to men of the white race as well as the black.

George Washington Carver remarked:

The secret of my success? It is simple. It is found in the Bible, "In all thy ways acknowledge Him and He shall direct thy paths."

Nevada, State of (October 31, 1864), was the 36th State admitted to the Union. The Constitution of the State of Nevada, adopted 1864, stated:

Preamble. We the people of the State of Nevada, grateful to Almighty God for our freedom... establish this Constitution.

United States Congress (March 3, 1865), approved the instruction of Salmon Portland Chase, Secretary of the Treasury, to the U. S. mint to prepare a "device" to inscribe U. S. coins with the motto:

In God We Trust.

In 1955, the Congress of the United States passed a bill, signed by President Eisenhower, providing that all U. S. currency should bear the words "In God We Trust."

Yeats, William Butler (June 13, 1865-January 28, 1939), was an Irish author, theatrical producer and politician. His works include: The Countess Cathleen, 1892; Cathleen ni Houlihan, 1902; The Tower; The Winding Stair; A Vision; and The Oxford Book of Modern Verse, 1936. He was a senator in the Irish Parliament (Dail Eireann), 1922-28. In 1923, he received the Nobel Prize for literature. He wrote in The Wind Among the Reeds, 1899, Into the Twilight:

And God stands winding His lonely horn,
And time and the world are ever in flight.

In The Tower, 1928, Two Songs from a Play, II, st. I, Yeats wrote:

Odor of blood when Christ was slain
Made all Platonic tolerance vain

American Quotations.txt
And vain all Doric discipline.

In *The Winding Stair and Other Poems*, 1933, For Anne Gregory, st. 3, Yeats wrote:

Only God, my dear,
Could love you for yourself alone
And not your yellow hair.

Harding, Warren Gamaliel (November 2, 1865-August 2, 1923), was the 29th President of the United States, 1921-23, the sixth president to die in office; first president to speak on radio, 1920, at the Minnesota State Fair; U.S. Senator, 1915-21; Lieutenant Governor of Ohio, 1904-06; Ohio State Senator, 1900-04; married Florence De Wolfe Kling, 1891; editor of the *Marion Star*, Ohio, 1884-1920; and attended Ohio Central College, 1879-82.

On Friday, March 4, 1921, in his Inaugural Address, President Warren G. Harding expressed:

Standing in this presence, mindful of the solemnity of this occasion, feeling the emotions which no one may know until he senses the great weight of responsibility for himself, I must utter my belief in the Divine Inspiration of the founding fathers. Surely there must have been God's intent in the making of this new-world Republic. . . .

We have seen civil, human, and religious liberty verified and glorified. In the beginning the Old World scoffed at our experiment; today our foundations of political and social stand unshaken. . . . Let us express renewed and strengthened devotion, in grateful reverence for the immortal beginning, and utter our confidence in the supreme fulfillment. . . .

America is ready to encourage, eager to initiate, anxious to participate in any seemly program likely to lessen the probability of war, and promote that brotherhood of mankind which must be God's highest conception of human relationship. . . .

My most reverent prayer for America is for industrial peace, with its rewards, widely and generally distributed, amid the inspirations of equal opportunity. . . .

We want an America of homes, illumined with hope and happiness, where mothers, freed from the necessity for long hours of toil beyond their own doors, may preside as befits the hearthstone of American citizenship. We want the cradle of American childhood rocked under conditions so wholesome and so hopeful that no blight may touch it. . . .

I would rejoice to acclaim the era of the Golden Rule. . . .

One cannot stand in this presence and be unmindful of the tremendous responsibility. The world upheaval has added heavily to our tasks. But with the realization comes the surge of high resolve, and there is reassurance in belief in the God-given destiny of our Republic.

If I felt that there is to be sole responsibility in the Executive for the America of tomorrow I should shrink from the burden. But here are a hundred millions, with common concern and shared

responsibility, answerable to God and country. The Republic summons them to their duty, and I invite co-operation.

I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in His Heaven. With these I am unafraid, and confidently face the future.

I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." This I plight to God and country.

On April 12, 1921, in a special address to Congress, President Warren G. Harding stated:

Certainly no government is more desirous than our own to reflect the human attitude, the purpose of making better citizens - physically, intellectually, spiritually.

On May 3, 1921, President Warren G. Harding issued a Proclamation of a National Memorial Day:

Whereas this nation has been conceived in prayer and devotion by men and women who were moved under God to found a nation where principles of right should form the lasting cornerstone; and

Whereas there principles purchased at the price of great sacrifice have been fostered by a worthy posterity; and

Whereas a great war has lately laid its costly demands upon our land:

Now, therefore, I, Warren G. Harding, President of the United States of America, do hereby proclaim Monday, the thirtieth day of May, a day already freighted with sacred and stimulating memories, a day of public memorial. I invite my fellow citizens to pay homage on this day to a noble dead who sleep in homeland, beneath the sea or on foreign field that we who survive might enjoy the blessings of peace and happiness, and to the end that liberty and justice, without which no nation can exist, shall live forever.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this third day of May, in the year of Our Lord nineteen hundred and twenty-one and of the Independence of the United States the one hundred and forty-fifth. Warren G. Harding.

By the President: Charles E. Hughes, Secretary of State.

On September 30, 1921, President Warren G. Harding issued a Proclamation of a National Armistice Day:

Whereas, the Congress of the United States, by a concurrent resolution adopted on the fourth day of March last, authorized the Secretary of War to cause to be brought to the United States the body of an American, who was a member of the American Expeditionary Forces in Europe, who lost his life during the World War and whose identity has not been established, for burial in the Memorial Amphitheatre of

the National Cemetery at Arlington, Virginia; and
Whereas, the remains of this unknown American to
be brought to the United States, in pursuance of the
said concurrent resolution, will be buried in the said
Memorial Amphitheatre at Arlington on the eleventh day
of November next; and

Whereas, these remains will be representative of
all unidentified American dead who in the World War
gave their lives in their country's cause; and

Whereas, it is desired that grateful recognition
of their loyal devotion to country and of their
sacrifice should be appropriately shown with due
solemnity by their God-fearing and patriotic fellow
countrymen:

Now, therefore, I, Warren G. Harding, President of
the United States of America, do hereby call upon all
devout and patriotic citizens of the United States to
pause from their accustomed occupations and labors on
Friday the eleventh day of November next from twelve
o'clock noon to two minutes past the hour for a period
of silent prayer of thanks to the Giver of All Good for
these valuable and valorous lives and of supplication
for His Divine mercy and for His blessings upon our
beloved country.

Furthermore, I hereby direct that the National
Flag be displayed at half staff upon all the public
buildings of the United States and all stations of the
Army, Navy and Marine Corps throughout the world, as
well as upon all American embassies, legations and
consulates, from sunrise until sunset, on November the
eleventh, 1921.

In Witness Whereof I have hereunto set my hand and
caused the seal of the United States to be affixed.

Done in the City of Washington this thirtieth day of
September in the year of Our Lord one thousand nine hundred
and twenty-one and of the Independence of the United States
of America the one hundred and forty-sixth. Warren G.
Harding.

By the President: Charles E. Hughes, Secretary of
State.

On October 31, 1921, President Warren G. Harding issued a
Proclamation of a National Day of Thanksgiving, Devotion and
Prayer:

That season has come when, alike in pursuance of a
devout people's time-honored custom and in grateful
recognition of favoring national fortunes, it is proper
that the President should summon the nation to a day of
devotion, of thanksgiving for blessings bestowed, and
of prayer for guidance in modes of life that may
deserve continuance of Divine favor.

Foremost among our blessings is the return of
peace, and the approach to normal ways again. The year
has brought us again into relations of amity with all
nations, after a long period of struggle and
turbulence. In thankfulness therefore, we may well
unite in the hope that Providence will vouchsafe
approval to the things we have done, the aims which
have guided us, the aspirations which have inspired us.
We shall be prospered as we shall deserve prosperity,
seeking not alone for the material things but for those
of spirit as well; earnestly trying to help others;

asking, before all else, the privilege of service. As we render thanks anew for the exaltation which came to us, we may fittingly petition that moderation and wisdom shall be granted to rest upon all who are in authority, in the tasks they must discharge. Their hands will be steadied, their purposes strengthened, in answer to our prayers.

Ours has been a favored nation in the bounty which God has bestowed upon it. The great trial of humanity, though indeed we bore our part as well as we were able, left us comparatively little scarred. It is for us to recognize that we have been thus favored, and when we gather at our altars to offer up thanks, we will do well to pledge, in humility and all sincerity, our purpose to prove deserving. We have been raised up and preserved in national power and consequence as part of a plan whose wisdom we can not question. Thus believing, we can do no less than hold our nation the willing instrument of the Providence which has so wonderfully favored us. Opportunity for very great service awaits us if we shall prove equal to it. Let our prayers be raised for direction in the right paths. Under God, our responsibility is great; to our own first, to all men thereafter; to all mankind in God's own justice.

Now, therefore, I, Warren G. Harding, President of the United States of America, hereby designate Thursday, the twenty-fourth day of November, to be observed by the people as a day of Thanksgiving, devotion and prayer; urging that at their hearthsides and their altars they will give thanks for all that has been rendered unto them, and will pray for a continuance of Divine fortune which has been showered so generously upon this nation.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of October in the year of Our Lord one thousand nine hundred and twenty-one, and of the Independence of the United States of America the one hundred and forty-sixth. Warren G. Harding.

By the President: Charles E. Hughes, Secretary of State.

On November 4, 1921, President Warren G. Harding issued a Proclamation declaring Armistice Day a legal public holiday:

Now, therefore, I, Warren G. Harding, President of the United States of America, in pursuance of the said Joint Resolution of Congress, do hereby declare November 11, 1921, a holiday, as a mark of respect to the memory of those who gave their lives in the late World War, as typified by the unknown and unidentified American soldier who is to be buried in Arlington National Cemetery on that day; and do hereby recommend to the Governors of the several States that proclamations be issued by them calling upon the people of their respective States to pause in their usual pursuits as a mark of respect on this solemn occasion.

And, in order that the solemnity of the occasion may be further emphasized, I do hereby furthermore recommend that all public and church bells throughout the United States be tolled at intervals between 11:45

o'clock a.m. and 12 o'clock noon of the said day, and that from 12 o'clock noon to two minutes past that hour, Washington time, all devout and patriotic citizens of the United States indulge in a period of silent thanks to God for these valuable valorous lives and of supplication for His Divine mercy and for His blessings upon our beloved country.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this fourth day of November in the year of Our Lord one thousand nine hundred and twenty-one and of the Independence of the United States of America the one hundred and forty-sixth. Warren G. Harding.

By the President: Charles E. Hughes, Secretary of State.

On November 8, 1921, in an Executive Order regarding the manner of dating proclamations, commissions, and similar Executive documents, President Warren G. Harding stated:

Hereafter the recital immediately preceding the President's signature in proclamations, commissions, and other formal documents of like nature shall be in the following form:

"Done at the City of Washington this.....day of.....in the year of Our Lord....., and of the Independence of the United States of America the....."

This order is issued to establish uniformity in the several Departments in the language used in these documents, and to restore the form which prevailed from the time the Government was established in this city, except for a brief period, when they were dated from the District of Columbia instead of the City of Washington.

On Friday, November 11, 1921, at the burial of an Unknown American Soldier in Arlington Cemetery, President Warren G. Harding addressed the Secretary of War and the citizens assembled:

We are met today to pay the impersonal tribute. The name of him whose body lies before us took flight with his imperishable soul. We know not whence he came, but only that his death marks him with the everlasting glory of an American dying for his country....

In the death gloom of gas, the bursting of shells and rain of bullets, men face more intimately the great God over all, their souls are aflame, and consciousness expands and hearts are searched. With the din of battle, the glow of conflict, and the supreme trial of courage, come involuntarily the hurried appraisal of life and the contemplation of death's great mystery. On the threshold of eternity, many a soldier, I can well believe, wondered how his ebbing blood would color the stream of human life, flowing on after his sacrifice....

There was the rain of ruin from aircraft, the thunder of artillery, followed by the unspeakable devastation wrought by bursting shells; there were mortars belching their bombs of desolation; machine guns concentrating their leaden storms; there was the

infantry, advancing, firing, and falling - like men with souls sacrificing for the decision. The flying missiles were revealed by illuminating tracers, so that we could note their flight and appraise their deadliness. The air was streaked with tiny flames marking the flight of massed destruction....

There have been a thousand defenses justly and patriotically made; a thousand offenses which reason and righteousness ought to have stayed. Let us beseech all men to join us in seeking the rule under which reason and righteousness shall prevail....

I can sense the prayers of our people, of all peoples, that this Armistice Day shall mark the beginning of a new and lasting era of peace on earth, good will among men. Let me join in that prayer.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever. Amen.

On November 12, 1921, in an address opening the Conference in the Continental Memorial Hall in Washington, D. C., President Warren G. Harding stated:

Here in the United States we are but freshly turned from the burial of an unknown American soldier, when a nation sorrowed while paying him tribute. Whether it was spoken or not, a hundred millions of our people were summarizing the inexcusable causes, the incalculable cost, the unspeakable sacrifices, and the unutterable sorrows, and there was the ever impelling question: How can humanity justify or God forgive? Human hate demands no such toll; ambition and greed must be denied it.

If misunderstandings must take the blame, then let us banish it, and let understanding rule and make good will regnant everywhere. All of us demand liberty and justice. There can not be one without the other, and they must be held the unquestioned possession of all peoples. Inherent rights are of God, and the tragedies of the world originate in their attempted denial.

On November 29, 1921, President Warren G. Harding issued a Proclamation of a National American Education week:

Whereas, the experience of the war revealed vast elements of population that are illiterate, physically unfit, or unfamiliar with American ideals and traditions; and our future strength and security are much dependent on their education and commitment to American ideals;

Therefore, I, Warren G. Harding, President of the United States, do urge the Governors of the various States and Territories to set apart December 4th to 10th, inclusive, 1921, as American Education Week, during which

Citizens in every state are urged to give special and thoughtful attention to the needs and aims of the public schools.... The subject of public education has always been very close to the American heart, and to the fact that it has been made a chief responsibility

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of local governmental units, we largely owe the wide diffusion of educational facilities. It is believed that a widespread and earnest effort at observance of Education Week would do much to emphasize this feeling of immediate responsibility. Therefore it is suggested that the pulpit, press, schools, and public gatherings be enlisted in behalf of this special effort.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twenty-ninth day of November, in the year of Our Lord, one thousand nine hundred twenty-one, and of the Independence of the United States the one hundred and forty-sixth. Warren G. Harding.

By the President: Charles E. Hughes, Secretary of State.

On December 6, 1921, in his First Annual Address to Congress, President Warren G. Harding stated:

Homemaking is one of the greater benefits which government can bestow. Measures are pending embodying this sound policy to which we may well adhere. It is easily possible to make available permanent homes which will provide, in turn, for prosperous American families, without injurious competition with established activities, or imposition on wealth already acquired.

While we are thinking of promoting the fortunes of our own people I am sure there is room in the sympathetic thought of America for fellow human beings who are suffering and dying of starvation in Russia. A severe drought in the valley of the Volga has plunged 15,000,000 people into grievous famine....

It seems to me we should be indifferent to our own heart promptings, and out of accord with the spirit which acclaim the Christmastide, if we do not give out of our national abundance to lighten this burden of woe upon a people blameless and helpless in famine's peril.

On December 23, 1921, President Warren G. Harding directed the White House to issue the statement expressing his support of the American delegation at the Conference drawing up the Four-Power Treaty:

He has full confidence now and is more than gratified over their efforts, because they are working out the greatest contribution to peace and good-will which has ever marked the Christmas time in all the Christian era.

On February 6, 1922, in the closing address at the Conference which discussed Pacific and Far East questions with the British Empire, France, Japan, China, Italy, Belgium, The Netherlands, Portugal and the United States, President Warren G. Harding stated:

Those of us who live another decade are more likely to witness a growth of public opinion, strengthened by the new experience, which will make nations more concerned with living to the fulfillment of God's high intent than with agencies of warfare and destruction.

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On May 30, 1922, at the dedication of the Lincoln Memorial in Washington, D.C., President Warren G. Harding stated:

In every moment of peril, in every hour of discouragement, whenever the clouds gather, there is the image of Lincoln to rivet our hopes and to renew our faith... Here was the great purpose, here the towering hope, here the supreme faith. He treasured the inheritance handed down by the founding fathers, the ark of the covenant wrought through their heroic sacrifices, and builded in their inspired genius....

His faith was inspiring, his resolution commanding, his sympathy reassuring, his simplicity enlisting, his patience unflinching. He was Faith, Patience and Courage, with his head above the clouds, unmoved by the storms which raged about his feet... He knew he had freed a race of bondmen and had given to the world the costly proof of the perpetuity of the American union....

Lincoln came almost as humbly as The Child of Bethlehem. His parents were unlettered, his home was devoid of every element of culture and refinement. He was no infant prodigy, no luxury facilitated or privilege hastened his development, but he had a God-given intellect, a love for work, a willingness to labor and a purpose to succeed....

His work was so colossal, in the face of such discouragement, that none will dispute that he was incomparably the greatest of our presidents... Amid it all there was a gentleness, a kindness, a sympathetic sorrow, which suggest a divine intent to blend mercy with power in supreme attainment.

On November 2, 1922, President Warren G. Harding issued a Proclamation of a National Day of Thanksgiving, Supplication and Devotion:

In the beginnings of our country the custom was established by the devout fathers of observing annually a day of Thanksgiving for the bounties and protection which Divine Providence had extended throughout the year. It has come to be perhaps the most characteristic of our national observances, and as the season approaches for its annual recurrence, it is fitting formally to direct attention to this ancient institution of our people and to call upon them again to unite in its appropriate celebration.

The year which now approaches its end has been marked, in the experience of our nation, by a complexity of trials and of triumphs, of difficulties and of achievements, which we must regard as our inevitable portion in such an epoch as that through which all mankind is moving. As we survey the experience of the passing twelve-month we shall find that our estate presents very much to justify a nationwide and most sincere testimony of gratitude for the bounty which has been bestowed upon us. Though we have lived in the shadow of the hard consequences of great conflict, our country has been at peace and has been able to contribute toward the maintenance and perpetuation of peace in the world. We have seen the race of mankind make gratifying progress on the way to

permanent peace, toward order and restored confidence in its high destiny. For Divine guidance which has enabled us, in growing fraternity with other peoples, to attain so much of progress; for the bounteous yield which has come to us from the resources of our soil and our industry, we owe our tribute of gratitude and with it our acknowledgement of the duty and obligation to our own people and to the unfortunate, the suffering, the distracted of other lands.

Let us in all humility acknowledge how great is our debt to the Providence which has generously dealt with us, and give devout assurance of unselfish purpose to play a helpful and ennobling part in human advancement. It is much to be desired that in rendering homage for the blessings which have come to us, we should earnestly testify our continued and increasing aim to make our own great fortune a means of helping and serving, as best we can, the cause of all humanity.

Now, therefore, I, Warren G. Harding, President of the United States of America, do designate Thursday, the thirtieth day of November, as a day of Thanksgiving, supplication and devotion. I recommend that the people gather at their family altars and in their houses of worship to render thanks to God for the bounties they have enjoyed and to petition that these may be continued in the year before us.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States of be affixed.

Done at the City of Washington this second day of November, in the year of Our Lord one thousand nine hundred and twenty-two, and of the Independence of the United States of America the one hundred and forty-seventh. Warren G. Harding.

By the President: Charles E. Hughes, Secretary of State.

On November 20, 1922, President Warren G. Harding issued a Proclamation of an American Education Week:

"Without a vision the people perish" (Pr. 29: 18). Without education, there can be little vision. Of education it may be said that "It is twice blest; it blesseth him that gives and him that takes." It will be greatly worth the effort if, as an incident to the observance of Education Week, we can impress this thought upon the young manhood and womanhood of the nation and redirect their interest and patriotic zeal to the idea of making a proper contribution to educational work. . . . The strength and security of the nation will always rest in the intelligent body of its people. . . .

Civic organizations and religious bodies may render special service by their cooperation; and particularly it is recommended that parents enlist themselves in behalf of closer understanding between school and home. . . .

In Consideration and Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this twentieth day of November, in the year of Our Lord one thousand nine hundred and twenty-two, and of the Independence of the United States the one hundred and forty-seventh. Warren

G. Harding.

By the President: Charles E. Hughes, Secretary of State.

On May 17, 1923, at the unveiling of the statue of Alexander Hamilton, President Warren G. Harding stated:

It was from Hamilton's lips that came the finest utterance ever made concerning human liberty: "The sacred rights of mankind are written as with a sunbeam, by the hand of Divinity itself, never to be erased or obscured by mortal power."

On May 30, 1923, in his Memorial Day Address at Arlington National Cemetery, President Warren G. Harding stated:

I believe it a God-given duty to give of our influence to establish the ways of peace throughout the world....

In all the wars of all time the conscienceless profiteer has put the black blot of greed upon the righteous sacrifice and highly purposed conflict.... God grant that no conflict will come again, but if it does it shall be without profit to the noncombatant participants except as they share in the triumphs of the nation.

On June 5, 1923, in Washington, D. C., President Warren G. Harding stated:

I wish somehow we could have fraternity among nations, as it is taught in America among men.... the ideals of brotherhood recited in the Golden Rule, and the righteous fellow-relationship which every man knows his God approves.

On Thursday, June 21, 1923, in his address on the International Court of Justice, delivered in St. Louis, Missouri, President Warren G. Harding stated:

In his never-to-be-forgotten Farewell Address, in which the first president compressed the gospel of our mutual interest at home and our proper relations abroad, he said:

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it?"...

This solemn admonition was addressed by George Washington to his fellow-countrymen one hundred and twenty-seven years ago. That it has been heeded scrupulously we are proud to assume the world believes. That we have, indeed, observed good faith and have exalted justice above all other agencies of civilization, barring only Christianity, surely none can deny with truth....

Very recently a striking message was flashed through the air from Rome to Washington. "Tell America," said the vigorous Prime Minister, "that I like her, like her because she is strong, simple, and direct. I wish Italy to be the same and shall try to make her so." God speed him! And God grant that America shall never forfeit the high honor borne by that

sentiment tribute....

I shall call upon your patriotism. I shall beseech your humanity. I shall invoke your Christianity. I shall reach to the very depths of your love for your fellow man of whatever race or creed throughout the world. I shall speak, as I speak now, with all the earnestness and power of the sincerity that is in me and in perfect faith that God will keep clear and receptive your understanding. I could not do otherwise. My soul yearns for peace. My heart is anguished by the sufferings of war. My spirit is eager to serve....

If, in our search for everlasting peace, we but let lead, and follow humbly but dauntlessly, the "Kindly Light" of divine inspiration to all human brotherhood, gleaming like a star in the heavens, from the most beautiful hymn ever written, God will not let us fail.

On June 22, 1923, in an address given in Kansas City, Missouri, President Warren G. Harding stated:

In the infinite bounty of the Creator the measureless riches of the West were bestowed, but they are availed little until the whistle of the steam locomotive proclaimed its westward march....

It was extremely uncertain whether the wisdom of a dozen Solomons, sitting as railroad presidents and chairmen of boards, and as financial backers of these great properties, would be equal to the task of organizing a group of systems which would represent fair treatment of all the interests involved, including those of the public.

On Monday, June 25, 1923, in an address delivered in Denver, Colorado, President Warren G. Harding stated:

There is another phase of law-observance to which reference is impelling. I am thinking of the law of the Golden Rule, a statute from the Man of Nazareth, who brought new peace and new hope to mankind, and proclaimed service to men the highest tribute to God.

Service is both the inspiration and the accomplishment of quite everything worthwhile which impels us onward and upward. With service which the Nazarene would approve are associated all our ideals and our finer aspirations....

We may rejoice in the flood tides of material good fortune, we may becomingly boast the measureless resources of the republic through God's bounty in creation and man's genius in development, but we aren't living the becoming life unless we are seeking to advance humankind as we achieve for ourselves. I would like the ages of envy and hate, and conquest and pillage, and armed greed and mad ambitions to be followed by understanding and peace, by the rule of law where force had reigned... the observance of the Golden Rule as the law of human righteousness.

On June 29, 1923, in an address delivered in Helena, Montana, President Warren G. Harding stated:

Whether we account it wise or otherwise, we must recognize that the tendency is to take the modern

mother more and more away from the control, the training, the intellectual guidance and spiritual direction of her children... Frankly, I am one of those old-fashioned people who would be glad if the way could be found to maintain the traditional relations of father, mother, children, and home.

We must hope, and we must make it possible, that mothers will not assume, when their babes of yesterday become the school boys and school girls of to-day, that the responsibility of the mother is ended, and that the teacher, the school authorities, the college, the state, will henceforth assume it. Rather, we must recognize that no other influence can possibly be substituted for that of motherhood; and we must make it possible for the mothers to cooperate with these social institutions of the new order, to give the children so far as possible the privileges of a home atmosphere which will supplement the advantages of mere education and training. It must be made possible for the mothers to familiarize themselves with the problems of the people, the school superintendents, the college authorities, the health and sanitation officials. In short, the mothers must be placed in such position that despite their obligations outside the home they shall not have to surrender their domestic responsibility....

Those mothers who have the advantage of the best material and intellectual opportunities will, if they make the most of these advantages, help greatly to improve the conditions of children that come from families and homes less fortunately situated. They will be able to help in lifting up the poorer, the less fortunate children, to a higher level. The mother who tirelessly seeks rightly to train her own children, to instill into them that indefinable essence which we know as good breeding, will be performing this service not alone for her own children, but in only less measure for the children who come from homes less blessed with the finer things of life....

The teacher, and the authorities back of her, must be equally ready to cooperate with the home and the mother. In the home must still be performed the duty of instilling into the child those fundamental concepts of religion and of faith which are essential to rightly shaping the character of citizens, and therefore of the nation. It would be an irreparable mistake if in surrendering to society a larger responsibility for the child's intellectual and physical well being, we should forget the necessity for proper religious training. That duty must be performed in the home; it will always be peculiarly the duty of the mother.

Mankind never has stood more in need than it does now of the consolations and reassurances which derive from a firm religious faith. We are living in a time of many uncertainties, of weakened faith in the efficiency of institutions, of industrial systems, of economic hypotheses, of dictum and dogma in whatever sphere. Yet we all know that there are certain fundamental truths of life and duty and destiny which will stand eternal....

There must be no mistake whereby we shall confuse the things which are of eternity with those which are of time. We must not let our engrossment with the things of matter and of mind distract us from a proper

concern for those which are of the spirit and the soul....

Twenty centuries of the Christian era and its great story of human progress, and the countless centuries before the light of Christianity flamed.... is the best the world has revealed, and I preach the gospel of holding fast to that which has proven good, ever trying in good conscience to make it better, and consider and treat as an enemy every man who chooses our land as a haven in which to assail the very institutions which shelter him.... In the recognized test which our civilization is now undergoing America's supreme task is one of preservation. I call upon America to protect and preserve.

On Tuesday, July 3, 1923, just one month before his death, President Warren G. Harding delivered a speech in Meacham, Oregon, in remembrance of the Oregon Trail and the courageous missionaries to the Oregon and Washington territories. He unveiled a monument at Immigration Springs, and gave special recognition to the medical missionary Dr. Marcus Whitman, who, along with his wife, journeyed in 1836 to the Oregon territory. Dr. Marcus Whitman was also honored by the U.S. government with a statue in the U.S. Capitol Hall of Statuary for his key role in populating Oregon, which was vital in winning the boundary dispute with Great Britain, thereby bringing the territory under U.S. jurisdiction. President Warren G. Harding stated:

Of the many rooms in the White Houses, which possess the peculiar charm of association with epochal happenings, the one most fascinating to me is that which formerly comprised the Cabinet Room and the President's Study. Through its high windows one's gaze is drawn irresistibly to the towering granite shaft whose very grandeur, exceeded by no other moment in the world, admirably symbolizes the matchless character of George Washington. The beautifully carved mahogany bedposts are those upon which fell the eyes of Andrew Jackson when opened from the troubled slumber which even to this day occasionally falls to lot of an over-weary President. Sunk into the marble mantel piece is a bronze tablet recording the circumstance that it was in this room that Abraham Lincoln signed the great emancipation proclamation, which struck the shackles of slavery from millions of human beings.

Yet another episode of hardly less importance in the building of our mighty nation took place within these walls. Before my mind's eye as I stood in that heroic chamber a few days ago appeared the vivid picture. I beheld seated at his desk, immaculately attired, the embodiment of dignity and courtliness, John Tyler, tenth President of the United States. Facing him, from a chair constructed for a massive frame, his powerful spirit gleaming through his cavernous eyes, was the lion-visaged Daniel Webster, Secretary of State.

The door opened and there appeared before the amazed statesmen a strange and astonishing figure. It was that of a man of medium height and sturdy build, deep chested, broad shouldered, yet lithe in movement and soft in step. He was clad in a coarse fur coat, buckskin breeches, fur leggings, and boot moccasins, looking much worse for the wear. But it was the

countenance of the visitor, as he stood for an instant in the doorway, that riveted the perception of the two Chiefs of State.

It was that of a religious enthusiast, tenaciously earnest yet revealing no suggestion of fanaticism, bronzed from exposure to pitiless elements and seamed with deep lines of physical suffering, a rare combination of determination and gentleness - obviously a man of God, but no less a man among men.

Such was Marcus Whitman, the missionary hero of the vast, unsettled, unexplored Oregon country, who had come out of the West to plead that the state should acquire for civilization the empire that the churches were gaining for Christianity.

Many of the exploits of America's resolute sons are recounted in prose and verse. How often in our youth, and even in later years, have we been thrilled by the story of how "on through the night rode Paul Revere, through every Middlesex village and farm" to call the Minute Men to embattle at Lexington and fire "the shot heard 'round the world!" How many times we have shuddered at the impending fate of the Shenandoah Valley with "Sheridan twenty miles away!" I loved the martial notes of those stirring verses as a boy. I still love them.

But, when I stood in that historic room in the White House and my imagination depicted the simple scene, I could not but feel that the magnificence of Marcus Whitman's glorious deed has yet to find adequate recognition in any form. Here was a man who, with a single companion, in the dead of winter [1842], struggled through pathless drifts and blinding storms, four thousand miles, with the sole aim to serve his country and his God. Eighty years and eight months ago he was pushing grimly and painfully through this very pass on his way from Walla Walla to Fort Hall, thence, abandoning the established northern route as impassable, off to the South through unknown, untrodden lands, past the Great Salt Lake, to Santa Fe, then hurriedly on to St. Louis and finally, after a few days, again on the home-stretch to his destination, taking as many months as it now takes days to go from Walla Walla to Washington.

It was more than a desperate and perilous trip that Marcus Whitman undertook. It was a race against time. Public opinion was rapidly crystallizing into a judgment that the Oregon country was not worth claiming, much less worth fighting for; that, even though it could be acquired against the insistence of Great Britain, it would prove to be a liability rather than an asset.

It is with sheer amazement that we now read the declarations of leading men of that period. So good an American, so sturdy a frontiersman, so willing a fighter, as General Jackson, shook his head ominously in fear lest the national domain should get too far outspread, and warned the country that its safety "lay in a compact government." Senator McDuffie, of South Carolina, declared he "would not give a pinch of snuff for the whole territory," and expressed the wish that the Rocky Mountains were "an impassable barrier." Senator Dayton, of New Jersey, said that, with very limited exceptions, "the whole country was as irreclaimable and barren a waste as the Sahara desert," and that malaria had carried away most of its native

population. Even so far-seeing and staunch an advocate of western interests as Thomas Benton protested that the ridge of the Rockies should be made our western boundary, and avowed that "on the highest peak the statue of the fabled god, Terminus, should be erected, never to be thrown down."

Webster, although not definitely antagonistic, was uninterested and lukewarm. Years before he had pronounced Oregon "a barren, worthless country, fit only for wild beasts and wild men," and he was not one who changed opinions readily. But neither was Whitman one easily dismayed. Encouraged by the manifest friendliness of President Tyler, he portrayed with vivid eloquence the salubrity of the climate, the fertility of the soil, the magnitude of the forests, the evidences of ore in the mountains, and the splendor of the wide valleys drained by the great rivers. And he did not hesitate to speak plainly, as one who knew, even like the prophet Daniel.

"Mr. Secretary," he declared, "you would better give all New England for the cod and mackerel fisheries of Newfoundland than to barter away Oregon."

Then turning to the President, he added quietly but beseechingly:

"All I ask is that you will not barter away Oregon or allow English interference until I can lead a band of stalwart American settlers across the plains. For this I shall try to do!"

The manly appeal was irresistible. He sought only for the privilege of proving his faith. The just and considerate Tyler could not refuse.

"Doctor Whitman," he rejoined sympathetically, "your long ride and frozen limbs testify to your courage and your patriotism. Your credentials establish your character. Your request is granted!"

Whitman's strategy was true statesmanship. Substantial occupation would make good the claim of the United States, and that was what he had initiated during his few days in St. Louis. A few months later [1843] he had completed an organization of eager souls, and led the first movement by wagon train across plains and mountains along this unblazed trail.

What a sight that caravan must have appeared to the roaming savages! And what an experience for the intrepid pioneers!

More than two hundred wagons, bearing well-nigh a thousand emigrants, made up the party. They traveled by substantially the same route that Whitman had taken when he first went out to Oregon; from a rendezvous near what is now Kansas City they moved due northwest across northeast Kansas and southeast Nebraska to the Platte River; followed the Platte to the middle of what is now Wyoming, thence crossing the mountains by way of the Sweetwater Valley and the South Platte; and from Fort Hall, following the well-known route, roughly paralleling the Snake River, into Oregon. The difficulties of the trip, involving beside the two hundred wagons, the care of women and children, and of considerable herds of live stock, were such that its successful accomplishment seems almost miraculous.

But stern determination triumphed and the result was conclusive. Americans had settled the country. The country belonged to them because they had taken it; and

in the end the boundary settlement was made on the line of the forty-ninth parallel, your great Northwest was saved, and a veritable Empire was merged in the young Republic.

Never in the history of the world has there been a finer example of civilization following Christianity. The missionaries led under the banner of the cross, and the settlers moved close behind under the star-spangled symbol of the nation.

Among all the records of the evangelizing efforts as the forerunner of human advancement, there is none so impressive as this of the early Oregon mission and its marvelous consequences.

To the men and women of that early day whose first thought was to carry the gospel to the Indians - to the Lees, the Spauldings, the Grays, the Walkers, the Leslies, to Fathers DeSmet and Blanchet and DeMars, and to all the others of that glorious company who found that in serving God they were also serving their country and their fellowmen - to them we pay today our tribute; to them we owe a debt of gratitude, which we can never pay, save partially through recognition such as you and I have accorded today....

I thank you from my heart for permitting me to participate in doing homage to those brave souls. I rejoice particularly in the opportunity afforded me of voicing my appreciation both as President of the United States and as one who honestly tries to be a Christian soldier, of the signal service of the martyred Whiteman.

On July 31, 1923, in a speech that he was unable to deliver due to his fatal illness, but which was released for publication in San Francisco, President Warren G. Harding stated:

We were never technically at war with Turkey, and had no part in the Greek-Angora conflict, which threatened to set the Near East aflame. But the rights of our nationals and other nationals long recognized by accepted civilization were involved in the settlement, and we had our representatives at Lausanne, not only to protect those rights, but serve humanitarian interests and promote the cause of peace.... We did not fail to voice American sentiment of behalf of Christian minorities, and we did assist in reaching a settlement calculated to assure their future protection.

President Warren Gamaliel Harding, who was a Baptist, stated:

I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to man of the Word and Will of God.

Kipling, (Joseph) Rudyard (December 30, 1865-January 18, 1936), was a British novelist. He was born in Bombay, educated in England, and in 1882 returned to India as a journalist. In 1889 Kipling arrived back in England, where his popularity as a writer grew tremendously. In 1907, he received the Nobel Prize for literature. His works include: Wee Willie Winkie and Other Children's Stories, 1888; Barrack Room Ballads, 1892-93; The Jungle Book, 1894; Kim, 1901.

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In Gunga Din, 1892, Rudyard Kipling penned:

Though I've belted you and flayed you,
By the livin' Gawd that made you,
You're a better man than I am, Gunga Din.

Kipling wrote his noblest poem, Recessional - Jubilee Hymn for Queen Victoria's Reign, in 1899, in honor of Queen Victoria's diamond jubilee. In it he admonished:

Be careful lest thou forget the Lord thy God... and say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which He swear unto thy fathers, as it is this day - Deuteronomy 8:11, 17, 18.

God of our fathers, known of old -
Lord of our far-flung battle-line -
Beneath whose awful hand we hold
Dominion over pal and pine -
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

Far called, our navies melt away -
On dune and headland sinks the fire -
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget - lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe -
Such boasting as the Gentiles use,
Or lesser breeds without the Law -
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard -
All valiant dust that builds on dust
And guarding calls not Thee to guard -
For frantic boast and foolish word,
Thy mercy on thy people, Lord!
Amen.

In his Ballad of East and West, 1889, Rudyard Kipling penned:

Oh, East is East, and West is West,
And never the twain shall meet,
Till earth and sky stand presently
At God's great judgement seat.

In The Glory of the Garden, 1911, Rudyard Kipling wrote:
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Oh, Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon
his knees.

Wells, Herbert George "H. G." (September 21, 1866-August 13, 1946), was one of the best-known British literary figures. He was a novelist, historian, sociologist, and scientific writer. His works include: *The Time Machine*, 1895; *The Invisible Man*; 1897; *The War of the Worlds*, 1898; *The First Men in the Moon*, 1901; *Kipps*, 1905; *Tono-Bungay*, 1909; *The History of Mr. Polly*, 1910; *Mr. Britling Sees It Through*; *The Island of Dr. Moreau*; *Love and Mr. Lewisham*; *Experiment in Autobiography*; *The Discovery of the Future*, 1901; *The War that will end War*, 1914; *The Shape of Things to Come*, 1933; and *The Science of Life*, 1929.

In 1920, H. G. Wells, himself a skeptic, wrote of the U. S. Constitution in *The Outlines of History*:

Its spirit is indubitably Christian.

In August of 1941, H. G. Wells wrote in his work, *The Pocket History of the World*:

Ideas of human solidarity, thanks to Christianity, were far more widely diffused in the newer European world, political power was not so concentrated, and the man of energy anxious to get rich turned his mind, therefore, very willingly from the ideas of the slave and of gang labour to the idea of mechanical power and the machine.

In his studies on education, H. G. Wells noted:

Education is the preparation of the individual for the community, and his religious training is the core of that preparation.

North American Review (1867), reported:

The American government and the Constitution is the most precious possession which the world holds, or which the future can inherit. This is true - true because the American system is the political expression of Christian ideas.

Nebraska, State of (March 1, 1867), was the 37th State admitted to the Union. The Constitution of the State of Nebraska, adopted June 12, 1875, stated:

Preamble. We, the people, grateful to Almighty God for our freedom... establish this Constitution.

Article I, Section IV. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws... to encourage schools and the means of instruction.

Bill of Rights, Article I, Section 4. All persons have a natural and indefeasible right to worship

Almighty God according to the dictates of their own consciences.

Wright, Frank Lloyd (June 8, 1867-April 9, 1959), was an American architect, known for his bold originality of design. Famous edifices designed by him are: the Imperial Hotel, Tokyo, Japan (1916); the Millard House, Pasadena, California (1923); Oak Park Unity Temple, outside Chicago, Illinois (1904); and Taliesin, his private residence, Spring Green, Wisconsin (1911). He founded and directed "The Taliesin Fellowship," an experimental school of the arts, and published the magazine Taliesin. His works include: In the Cause of Architecture (1909-1923); An Inscription of Japanese Prints (1912); Experimenting with Human Lives (1923); Modern Architecture (1931); An Autobiography - Frank Lloyd Wright (1932; 1943); When Democracy Builds (1946); and Genius and the Mobocracy (1941).

On November 27, 1955, in a lecture in Boston, Massachusetts, as reported in The New York Times Magazine, Frank Lloyd Wright stated:

Civilization: Art and religion are the soul of our civilization. Go to them, for there love exists.

On June 3, 1956, in an address entitled "The Architect Preaches a Sermon," Church of the Divine Paternity, New York, Frank Lloyd Wright stated:

The common man is a man who believes in only what he sees and he sees only what he can put his hand on. . . . He is on speaking terms with progress, and progress must be in spite of him, although for him.

Baldwin, Stanley (August 3, 1867-December 14, 1947), the 1st Earl Baldwin of Bewdley, was British Prime Minister, 1923-24, 1924-29, 1935-37; and Chancellor of the Exchequer, 1922-23. He stated:

The Holy Bible is not only great but high explosive literature. It works in strange ways and no living man can tell or know how that book in its journeyings through the world has started an individual soul 10,000 different places into a new life, a new belief, a new conception and a new faith.

Scott, Robert Falcon (June 6, 1868-March 29, 1912), was an English explorer. He led an expedition to the Antarctic, and on January 18, 1912, reached the South Pole. Caught in a snowstorm on their return trip, both he and the four other men in his expedition died. He kept a journal up to the day of his death; his final entry on Thursday, March 29, 1912, stated:

For God's sake look after our people.

American Medical Association (1871), recorded in the transactions of the American Medical Association, Philadelphia, Volume XXII, page 248:

God...at the moment of conception, creates a living soul.

American Quotations.txt

Johnson, James Weldon (June 17, 1871-June 26, 1938), was a popular Black American poet. He was best known for writing a series of verse entitled, *God's Trombones*, and editing the *Book of Negro Spirituals*. His autobiography, *Along This Way*, won the 1925 Springarn Medal for literature. James Weldon Johnson was a U. S. Consul in Venezuela and Nicaragua; a professor at Fisk University, 1930-38; and served as the secretary of the National Association for the Advancement of Colored People.

In *God's Trombones*, 1927, Johnson wrote *The Creation*:

And God stepped out on space,
And He looked around and said,
"I'm lonely -
I'll make me a world."....

And God smiled again,
And the rainbow appeared,
And curled itself around his shoulder....

With his head in his hands,
God thought and thought,
Till he thought: I'll make me a man!

Hand, (Billings) Learned (January 27, 1872-August 18, 1961), was an American jurist who served on the New York District Court, 1909-24, and the U. S. Circuit Court of Appeals, 2nd District, 1924-51. He wrote *The Spirit of Liberty*, 1952, and *The Bill of Rights*, 1958. So well respected were his decisions, that they were even referenced in U. S. Supreme Court cases. Judge Learned Hand explained:

The use of history is to tell us what we are; for at our birth we are nearly empty vessels and we become what our traditions pour into us.

We must needs be sounding boards for past themes, else we should have to repeat, each in his own experience, the successes and the failures of our forebears.

What we take to be our own choices are in fact imposed upon us from without, pressed into us by the stamps of our own inheritance.

In 1944, Judge Learned Hand spoke on the subject "The Spirit of Liberty" at an "I Am an American Day" program in New York's Central Park:

What then is the spirit of liberty? I cannot define it; I can only tell you my own faith.

The spirit of liberty is the spirit which is not too sure that it is right;

The spirit of liberty is the spirit which seeks to understand the minds of other men and women;

The spirit of liberty is the spirit which weighs their interest alongside its own without bias;

The spirit of liberty remembers that not even a sparrow falls to earth unheeded;

The spirit of liberty is the spirit of Him who, nearly two thousand years ago, taught mankind the lesson it has never learned, but has never quite forgotten - that there may be a kingdom where the least shall be heard and considered side by side with the

greatest.

Coolidge, (John) Calvin (July 4, 1872-January 5, 1933), was the 30th President of the United States, 1923-29, during the era known as the "Roaring Twenties"; Vice-President under Warren G. Harding, 1920-23, assuming the Presidency upon Harding's death; Governor of Massachusetts, 1918-20, gaining popularity by refusing to allow the police to join unions and go on strike, which would jeopardize public security; Lieutenant Governor of Massachusetts, 1915-18, Massachusetts State Senator, 1911-15; Mayor of Northampton, Massachusetts, 1910-11; Massachusetts State Representative, 1906-08; married Grace Anne Goodhue, 1905; Northampton City Solicitor, 1899-1901; Northampton City Councilman, 1899; admitted to bar, 1897; and graduated from Amherst College, 1895.

In 1914, as he delivered his first address as the president of the Massachusetts State Senate, Calvin Coolidge expressed:

Man has a spiritual nature. Touch it, and it must respond as the magnet responds to the pole. To that, not to selfishness, let the laws of the Commonwealth appeal, recognize the immortal worth and dignity of man....

On Memorial Day, May 31, 1923, Calvin Coolidge, then Vice-President under President Harding, spoke on the motives of the Puritan forefathers in his message entitled "The Destiny of America":

If there be a destiny, it is of no avail to us unless we work with it. The ways of Providence will be of no advantage to us unless we proceed in the same direction. If we perceive a destiny in America, if we believe that Providence has been our guide, our own success, our own salvation requires that we should act and serve in harmony and obedience.

Throughout all the centuries this land remained unknown to civilization. Just at a time when Christianity was at last firmly established, when there was a general advance in learning, when there was a great spiritual awakening, America began to be revealed to the European world....

Settlers came here from mixed motives, some for pillage and adventure, some for trade and refuge, but those who have set their imperishable mark upon our institutions came from far higher motives.

Generally defined, they were seeking a broader freedom. They were intent upon establishing a Christian commonwealth in accordance to the principle of self-government.

They were an inspired body of men. It has been said that God sifted the nations that He might send choice grain into the wilderness. They had a genius for organized society on the foundations of piety, righteousness, liberty, and obedience of the law. They brought with them the accumulated wisdom and experience of the ages... Who can fail to see in it the hand of destiny? Who can doubt that it has been guided by a Divine Providence?...

There can be no peace with the forces of evil. Peace comes only through the establishment of the supremacy of the forces of good. That way lies only

through sacrifice. It was that the people of our country might live in a knowledge of the truth that these, our countrymen, are dead. "Greater love hath no man than this, that a man lay down his life for his friends."

On August 3, 1923, while visiting his birthplace and family's farm in Vermont, Vice-President Calvin Coolidge received the news that President Warren G. Harding had died. He was immediately sworn in as President by the justice of the peace in that township, who happened to be his father, John Coolidge. Calvin Coolidge was the sixth Vice-President to become the Chief Executive at the death of a President.

On August 3, 1923, from Plymouth, Vermont, Vice-President Calvin Coolidge issued the statement:

Reports have reached me, which I fear to be correct, that President Harding is gone.... It will be my purpose to carry out the policies which he has begun.... I have faith that God will direct the destinies of our nation....

It is my intention to remain here until I can secure the correct form for the oath of office, which will be administered to me by my father, who is a notary public.

On Saturday, August 4, 1923, from the White House, President Calvin Coolidge issued a Proclamation of a National Day of Mourning and Prayer:

In the inscrutable wisdom of Divine Providence, Warren Gamaliel Harding, twenty-ninth President of the United States, has been taken from us. The nation has lost a wise and enlightened statesman....

Now, therefore, I, Calvin Coolidge, President of the United States, do appoint Friday next, August tenth, the day on which the body of the dead President will be laid to its last earthly resting place, as a day of mourning and prayer throughout the United States. I earnestly recommend the people to assemble on that day in their respective places of divine worship, there to bow down in submission to the will of Almighty God, and to pay out of full hearts the homage of love and reverence to the memory of the great and good President, whose death has so sorely smitten the nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, the fourth day of August, in the year of our Lord, one thousand nine hundred and twenty-three, and of the independence of the United States the one hundred and forty-eight.
Calvin Coolidge.

By the President: Charles E. Hughes, Secretary of State.

In September of 1923, President Calvin Coolidge wrote to the Right Reverend James E. Freeman, the Bishop of Washington, regarding the workings of the church and the importance of religion in American life:

This work is to be commended because it represents the foundation of all progress, all government and all

civilization. That foundation is religion. Our country is not lacking in material resources and though we need more education, it cannot be said to be lacking in intelligence.

But certainly it has need of a greater practical application of the truths of religion. It is only in that direction that there is hope of the solution of our economic and social problems.

Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life is of supreme importance.

Without it all other efforts will fail. With it, there lies the only hope of success. The strength of our country is the strength of its religious convictions.

In 1923, President Calvin Coolidge stated:

The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country.

On Sunday, May 25, 1924, at the Confederate Memorial, Arlington National Cemetery, Virginia, President Calvin Coolidge stated:

If I am correctly informed by history, it is fitting that the Sabbath should be your Memorial Day. This follows from the belief that, except for the forces of Oliver Cromwell, no army was ever more thoroughly religious than that which followed General Lee. Moreover, these ceremonies necessarily are expressive of a hope and a belief that rise above the things of this life. It was Lincoln who pointed out that both sides prayed to the same God. When that is the case, it is only a matter of time when each will seek a common end. We can now see clearly what that end is. It is the maintenance of our American ideals, beneath a common flag, under the blessings of Almighty God....

We know that Providence would have it so. We see and we obey. A mightier force than ever followed Grant or Lee has leveled both their hosts, raised up an united Nation, and made us partakers of a new glory.

On June 6, 1924, at Howard University, President Calvin Coolidge stated:

It has come to be a legend, and I believe with more foundations of fact than most legends, that Howard University was the outgrowth of the inspiration of a prayer meeting.... Here has been established a great university, a sort of educational laboratory for the production of intellectual and spiritual leadership....

The accomplishments of the colored people in the United States, in the brief historic period since they were brought here from the restrictions of their native continent, can not but make us realize that there is something essential in our civilization which gives it a special power. I think we shall be able to agree that

this particular element is the Christian religion, whose influence always and everywhere has been a force for the illumination and advancement of the peoples who have come under its sway....

In such a view of the history of the Negro race in America, we may find the evidences that the black man's probation on this continent was a necessary part in a great plan by which the race was to be saved to the world for a service which we are now able to vision.... This race is to be preserved for a great and useful work. If some of its members have suffered, if some have been denied, if some have been sacrificed, we are able at last to realize that their sacrifices were borne in a great cause. They gave vicariously, that a vast greater number might be preserved and benefitted through them. The salvation of a race, the destiny of a continent, were bought at the price of these sacrifices.... It is a great destiny, to which we may now look forward with confidence that it will be fully realized....

We can not go out from this place and occasion without refreshment of faith and renewal of confidence that in every exigency our Negro fellow citizens will render the best and fullest measures of service whereof they are capable.

On July 4, 1924, at the Convention of the National Education Association, Washington, D. C., President Calvin Coolidge stated:

Our country has not ceased to glory in its strength, but has come to the realization that it must have something more than numbers and wealth, something more than a fleet and an army, to satisfy the longing of the soul. It knows that to power must be added wisdom, and to greatness must be added morality. It is no longer so solicitous to catalogue the power which it possess, as to direct those great forces for the spiritual advancement of the American people at home and the discharge of the obligations to humanity abroad. America is turning from the things that are seen to the things that are unseen.... which we must recognize as the guiding hand of Providence....

Unless our material resources are supported by moral and spiritual resources, there is not foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task.

On July 25, 1924, in telephone message transmitted to a farewell meeting in New York for a group of Boy Scouts who were to set sail the next day to attend an international gathering in Copenhagen, President Calvin Coolidge stated:

The three fundamentals of scout-hood:
The first is a reverence for nature....
The second is a reverence for law....

The third is a reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubters do not achieve; skeptics do not contribute; cynics do not

create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is part of an unending plan.

On September 1, 1924, to a group of Labor Leaders, President Calvin Coolidge stated:

I want to raise the economic condition and increase the moral and spiritual well-being of our country.

On September 6, 1924, at the dedication of a monument to Lafayette in Baltimore, Maryland, President Calvin Coolidge stated:

The people who largely contributed to the early settlement of America came to escape the impositions of despotic kings. Many of the early inhabitants were separatists from the established church. They fled under the threat of the English King, that he would make them conform or harry them out of the land. Their descendants fought the Revolutionary war in order that they might escape the impositions of a despotic parliament.

On Sunday, September 21, 1924, in an address to the Holy Name Society, Washington, D. C., President Calvin Coolidge stated:

More than six centuries ago, when in spite of much learning and much piety there was much ignorance, much wickedness and much warfare, when there seemed to be too little light in the world, when the condition of the common people appeared to be sunk in hopelessness, when most of life was rude, harsh and cruel, when the speech of men was too often profane and vulgar, until the earth rang with the tumult of those who took the name of the Lord in vain, the foundation of this day was laid in the formation of the Holy Name Society.

It had an inspired purpose. It sought to rededicate the minds of the people to a true conception of the sacredness of the name of the Supreme Being. It was an effort to save all reference to the Deity from curses and blasphemy, and to restore the lips of men to reverence and praise....

This is the beginning of a proper conception of ourselves, of our relationship to each other, and our relationship to our Creator. Human nature cannot develop very far without it. The mind does not unfold, the creative faculty does not mature, the spirit does not expand, save under the influence of reverence. It is the chief motive of an obedience. It is only by a correct attitude of mind begun early in youth and carried through maturity that these desired results are likely to be secured. It is along the path of reverence and obedience that the race has reached the goal of freedom, of self-government, of a higher morality, and a more abundant spiritual life....

He who gives license to his tongue only discloses the contents of his own mind. By the excess of his words he proclaims his lack of discipline.... The worst evil that could be inflicted upon the youth of the land would be to leave them without restraint and completely

at the mercy of their own uncontrolled inclinations. Under such conditions education would be impossible, and all orderly development intellectually or morally would be hopeless. I do not need to picture the result. We know too well what weakness and depravity follow when the ordinary processes of discipline are neglected. . . .

The very first paragraph of the Declaration of Independence asserted that they proposed "to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them." And as they closed that noble document in which they submitted their claims to the opinions of mankind they again revealed what they believed to be the ultimate source of authority by stating that they were also "appealing to the Supreme Judge of the World for the rectitude of" . . . their "intentions."

When finally our Constitution was adopted, it contained specific provision that the President and members of the Congress and of state legislatures, and all executive and judicial officials, should be qualified for the discharge of their office by oath or affirmation. By the statute law of the United States, and I doubt not by all States, such oaths are administered by a solemn appeal to God for help in the keeping of their covenants. I scarcely need to refer to the fact that the Houses of Congress, and so as I know the state legislatures, open their daily sessions with prayer. The foundations of our independence and our Government rests upon basic religious convictions. Back of the authority of our laws is the authority of the Supreme Judge of the World, to whom we still appeal for their final justification. . . .

All liberty is individual liberty. . . . The principle of equality is recognized. It follows inevitably from belief in the brotherhood of man through the fatherhood of God. When once the right of the individual to liberty and equality is admitted, there is no escape from the conclusion that he alone is entitled to the rewards of his own industry. . . .

America is not going to abandon its principles or desert its ideals. The foundation on which they are built will remain firm. I believe that the principle which your organization represents is their main support. It seems to me perfectly plain that the authority of law, the right to equality, liberty and property, under American institutions, have for their foundation reverence for God. If we could imagine that to be swept away, these institutions of our American government could not long survive. But that reverence will not fail. It will abide. . . .

By maintaining a society to promote reverence for the Holy Name you are performing both a pious and a patriotic service. . . .

The institutions of our country stand justified both in reason and in experience. I am aware that they will continue to be assailed. But I know they will continue to stand. We may perish, but they will endure. They are founded on the Rock of Ages.

On September 25, 1924, on the anniversary of the first Continental Congress in Philadelphia, President Calvin Coolidge stated:

American Quotations.txt

It was no ordinary gathering. Among them were Jay and Livingston, Galloway and Mifflin, Biddle and Chase, Harrison, Lee, Randolph, the Rutledges, the Adamses, and finally, George Washington. They were men of faith. They believed in their cause. They trusted the people. They doubted not that a Higher Power would support them in their effort for right and freedom. . . .

After 150 years they still rank as a most remarkable gathering of men. Their deliberations and actions are worthy of the most careful study by the American people. If we could better understand what they said and did to establish our free institutions, we should be less likely to be misled by the misrepresentations and distorted arguments of the hour, and be far better equipped to maintain them. . . .

If we wish to maintain what they established, we shall do well to leave the people in the ownership of their property, in control of their Government, and under the protection of their courts. By a resolute determination to resist all these encroachments we can best show our reverence and appreciation for the men and the work of the first Continental Congress.

On October 4, 1924, at the dedication of the monument to the First Division of the American Expeditionary Forces, Washington, D. C., President Calvin Coolidge stated:

They did not regard it as a national or personal opportunity for gain or fame or glory, but as a call to sacrifice for the support of humane principles and spiritual ideals. . . .

If anyone doubts the depth and sincerity of the attachment of the American people to their institutions and Government, if anyone doubts the sacrifices which they have been willing to make in behalf of those institutions and for what they believe to be the welfare of other nations, let them gaze upon this monument and other like memorials that have been reared in every quarter of our broad land. Let them look upon the representative gatherings of our veterans, and let them remember that America has dedicated itself to the service of God and man.

On October 15, 1924, at the unveiling to the Equestrian Statue of Bishop Francis Asbury, Washington, D. C., President Calvin Coolidge stated:

As we review their accomplishments they constantly admonish us not only that "all things work together for good to them that love God," but that in the direction of the affairs of our country there has been an influence that had a broader vision, greater wisdom and a wider purpose, than that of mortal man, which we can only ascribe to a Divine Providence. . . .

To one of them, Francis Asbury, the first American Bishop of the Methodist Episcopal Church, and his associates, made a tremendous contribution. Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two

main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism. The history of government on this earth has been almost entirely a history of the rule of force held in the hands of a few. Under our Constitution America committed itself to the practical application of the rule of reason, with the power in the hands of the people....

It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. They made new thoughts and created new interests. They freed the public mind, through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government. It was for a continuation of this work that Francis Asbury was raised up.

The religious movement which he represented was distinctly a movement to reach the great body of the people. Just as our Declaration of Independence asserts that all men are created free, so it seems to me the founders of this movement were inspired by the thought that all men were worthy to hear the Word, worthy to be sought out and brought to salvation. It was this motive that took their preachers among the poor and neglected, even to criminals in the jails. As our ideal has been to bring all men to freedom, so their ideal was to bring all men to salvation....

Just as the time was approaching when our country was about to begin the work of establishing a government which was to represent the rule of the people, where not a few but the many were to control public affairs, where the vote of the humblest was to count for as much as the most exalted, Francis Asbury came to America to preach religion....

He was the son of a father who earned his livelihood by manual labor, of a mother who bore a reputation for piety. By constant effort they provided the ordinary comforts of life and an opportunity for intellectual and religious instruction. It was thus that he came out of a home of the people. Very early, at the age of seventeen, he began his preaching. In 1771, when he was twenty-six years old, responding to a call for volunteers, he was sent by Wesley to America. Landing in Philadelphia, he began that ministry which in the next forty-five years was to take him virtually all through the colonies and their western confines and into Canada, from Maine on the north, almost to the Gulf of Mexico on the south.

He came to America five years after the formation of the first Methodist Society in the city of New York, which had been contemporaneous with his own joining of the British Conference as an itinerant preacher and a gospel missionary. At that time it is reported that there were 316 members of his denomination in this country. The prodigious character of his labors is

revealed when we remember that he traveled some 6,000 miles each year, or in all about 270,000 miles, preaching about 15,500 sermons and ordaining more than 4,000 clergymen, besides presiding at no less than 224 Annual Conferences. The highest salary that he received was \$80 each year for this kind of service, which meant exposure to summer heat and winter cold, traveling alone through the frontier forests, sharing the rough fare of the pioneer's cabin, until his worn-out frame was laid at last to rest. But he left behind him as one evidence of his labors 695 preachers and 214,235 members of his denomination. The vitality of the cause which he served is further revealed by recalling that the 316 with which he began has now grown to more than 800,000.

His problem during the Revolutionary War was that of continuing to perform his duties without undertaking to interfere in civil or military affairs. He had taken for the text of his first sermon in America these very significant words: "For I determined not to know anything among you save Jesus Christ and Him crucified." When several of his associates left for England in 1775, he decided to stay. "I can by no means agree to leave such a field for gathering souls to Christ as we have in America," he writes, "therefore I am determined by the grace of God not to leave them, let the consequence be what it may."...

He had no lack of loyalty to the early form of American government. When the inauguration of Washington took place April 30, 1789, the Conference being in session, Bishop Asbury moved the presentation of a congratulatory address to the new President. His suggestion was adopted, and the Bishop being one of those designated for the purpose, presenting the address in person, read it to Washington.

How well he fitted into the scheme of things, this circuit rider who spent his life making stronger the foundation on which our government rests and seeking to implant in the hearts of all men, however poor and unworthy they may have seemed, an increased ability to discharge the high duties of their citizenship. His outposts marched with the pioneers, his missionaries visited the hovels of the poor so that all men might be brought to a knowledge of the truth.

A great lesson has been taught us by this holy life. It was because of what Bishop Asbury and his associates preached and what other religious organizations, through their ministry, preached, that our country has developed so much freedom and contributed so much to the civilization of the world....

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man... Real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity - these cannot be legislated into being. They are the result of a Divine Grace....

How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him to receive his blessings! It is more than probable that Nancy Hanks, the mother of Lincoln,

had heard him in her youth. Adams and Jefferson must have known him, and Jackson must have seen in him a flaming spirit as unconquerable as his own. How many temples of worship dot our landscape; how many institutions of learning, some of them rejoicing in the name Wesleyan, all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider. He is entitled to rank as one of the builders of our nation.

On the foundation of a religious civilization which he sought to build, our country has enjoyed greater blessing of liberty and prosperity than was ever before the lot of man. These cannot continue if we neglect the work which he did. We cannot depend on the government to do the work of religion. I do not see how anyone could recount the story of this early Bishop without feeling a renewed faith in our own country.

On Thursday morning, October 16, 1924, to a delegation of foreign-born citizens at the White House, President Calvin Coolidge stated:

I suppose that if Methuselah were at this time an American in his period of middle life, and should drop in on our little party, he would regard us all as upstarts....

It is my own belief that in this land of freedom new arrivals should especially keep up their devotion to religion. Disregarding the need of the individual for a religious life, I feel that there is a more urgent necessity, based on the requirements of good citizenship and the maintenance of our institutions, for devotion to religion in America than anywhere else in the world. One of the greatest dangers that beset those coming to this country, especially those of the younger generation, is that they will fall away from the religion of their fathers, and never become active to any other faith.

On October 26, 1924, in an address delivered via telephone from the White House to the Federation of Jewish Philanthropic Societies of New York City, assembled at the Hotel Pennsylvania, President Calvin Coolidge stated:

Your Federation for the Support of Jewish Philanthropic Societies in New York is the central financial agency, I am told, for no less than ninety-one various philanthropies, which receive annual support aggregating \$7,000,000. Among them are hospitals, orphanages, a great relief society, a loaning organization, a home for Aged and Infirm. The Young Men's Hebrew Association and the Young Women's Hebrew Association do social and educational work of the greatest value. Especial attention is devoted indeed to educational effort for which technical schools are maintained. That is, of course, precisely what we should expect from a great Jewish organization; for the Jews are always among the first to appreciate and to utilize educational opportunities....

The Jewish people have always and everywhere been particularly devoted to the ideal of taking care of their own. This Federation is one of the monuments to their independence and self-reliance. They have sought

to protect and preserve that wonderful inheritance of tradition, culture, literature and religion, which has placed the world under so many obligations to them....

I want you to know that I feel you are making good citizens, that you are strengthening the Government, that you are demonstrating the supremacy of the spiritual life and helping establish the Kingdom of God on earth.

On November 3, 1924, in a Radio Address from the White House to the Nation, President Calvin Coolidge stated:

I therefore urge upon all the voters of our country, without reference to party, that they assemble tomorrow at their respective voting places in the exercise of the high office of American citizenship, that they approach the ballot box in the spirit that they would approach a sacrament, and there, disregarding all appeals to passion and prejudice, dedicating themselves truly and wholly to the welfare of their country, they make their choice of public officers solely in the light of their own conscience.

When an election is so held, when a choice is so made, it results in the real rule of the people, it warrants and sustains the belief that the voice of the people is the voice of God.

In 1924, after the death of his son, Calvin Coolidge, Jr., President Calvin Coolidge wrote an inscription to a friend who had also lost a son:

To my friend, in recollection of his son, and my son, who, by the grace of God, have the privilege of being boys throughout eternity.

On January 17, 1925, to the American Society of Newspaper Editors, Washington, D. C., President Calvin Coolidge stated:

The relationship between governments and the press has always been recognized as a matter of large importance. Wherever despotism abounds, the sources of public information are the first to be brought under its control....

An absolutism could never rest upon anything save a perverted and distorted view of human relationships and upon false standards set up and maintained by force. It has always found it necessary to attempt to dominate the entire field of education and instruction. It has thrived on ignorance. While it has sought to train the minds of a few, it has been largely with the purpose of attempting to give them a superior facility for misleading the many.

Men have been educated under absolutism, not that they might bear witness to the truth, but that they might be the more ingenious advocates and defenders of false standards and hollow pretenses. This has always been the method of privilege, the method of class and caste, the method of master and slave....

It is all the more necessary under a system of free government that the people should be enlightened, that they should be correctly informed, than it is under an absolute government that they should be ignorant....

The press, which had before been made an instrument for concealing or perverting the facts, must be made an instrument for their true representation....The public press under an autocracy is necessarily a true agency of propaganda....

Propaganda seeks to present a part of the facts, to distort their relations, and to force conclusions which could not be drawn from a complete and candid survey of all the facts. It has been observed that propaganda seeks to close the mind....

The great difficulty in combating unfair propaganda, or even in recognizing it, arises from the fact that at the present time we confront so many new and technical problems that it is an enormous task to keep ourselves accurately informed concerning them.

In this respect, you gentlemen of the press face the same perplexities that are encountered by legislators and government administrators. Whoever deals with current public questions is compelled to rely greatly upon the information and judgements of experts and specialists.

Unfortunately, not all experts are to be trusted as entirely disinterested. Not all specialists are completely without guile. In our increasing dependence on specialized authority, we tend to become easier victims for the propagandists, and need to cultivate sedulously the habit of the open mind.

No doubt every generation feels that its problems are the most intricate and baffling that have ever been presented for solution. But with all recognition of the disposition to exaggerate in this respect, I think we can fairly say that our times in all their social and economic aspects are more complex than any past period. We need to keep our minds free from prejudice and bias. Of education, and of real information we cannot get too much. But of propaganda, which is tainted or perverted information, we cannot have too little....

Editorial policy and news policy must not be influenced by business consideration; business policies must not be affected by editorial programs....Some people feel concerned about the commercialism of the press. They note that great newspapers are great business enterprises earning large profits and controlled by men of wealth...that in such control the press may tend to support the private interests of those who own the papers, rather than the general interest of the whole people....

Newspapers are controlled by men of wealth....Our journalism, merely because it is prosperous, is likely to betray us....There always have been, and probably always will be some who will feel that their own temporary interests may be furthered by betraying the interest of others....Self-interest will always place sufficient emphasis on the business side of newspapers.

On Wednesday, March 4, 1925, in his Inaugural Address, President Calvin Coolidge proclaimed:

If we wish to continue to be distinctly American, we must continue to make that term comprehensive enough to embrace the legitimate desires of a civilized and enlightened people determined in all their relations to

pursue a conscientious and religious life....

We cannot barter away our independence or our sovereignty.... Unless the desire for peace be cherished there, unless this fundamental and only natural source of brotherly love be cultivated to its highest degree, all artificial efforts will be in vain.

Peace will come when there is realization that only under a reign of law, based on righteousness and supported by the religious conviction of the brotherhood of man, can there be any hope of a complete and satisfying life. Parchment will fail, the sword will fail, it is only the spiritual nature of man that can be triumphant....

All owners of property are charged with a service. These rights and duties have been revealed, through the conscience of society, to have a Divine sanction....

Under a despotism the law may be imposed upon the subject. He has no voice in its making, no influence in its administration, it does not represent him....

Here stands our country, an example of tranquillity at home, a patron of tranquillity abroad. Here stands its Government, aware of its might but obedient to its conscience. Here it will continue to stand, seeking peace and prosperity, solicitous for the welfare of the wage earner, promoting enterprise, developing waterways and natural resources. Attentive to the intuitive counsel of womanhood, encouraging education, desiring the advancement of religion, supporting the cause of justice and honor among the nations.

America seeks no empires built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the Cross. The higher state to which she seeks the allegiance of all mankind is not of human, but Divine origin. She cherishes no purpose save to merit the favor of Almighty God.

On Sunday, May 3, 1925, at the laying to the cornerstone of the Jewish Community Center, Washington, D. C., President Calvin Coolidge stated:

We have gathered this afternoon to lay with appropriate ceremony and solemnity the cornerstone of a temple. The splendid structure which is to rise here will be the home of the Jewish Community Center of Washington....

About this institution will be organized, and from it will be radiated, the influences of those civic works in which the genius of the Jewish people has always found such eloquent expression....

This year 1925 is a year of national anniversaries, States, cities, and towns throughout all the older parts of the country will be celebrating their varied parts in the historic events which a century and a half ago marked the beginning of the American Revolution.... It will remind us, as a nation, of how a common spiritual inspiration was potent to bring and mold and weld together into a national unity, the many and scattered colonial communities that had been planted along the Atlantic seaboard....

There were well-nigh as many divergencies of

religious faith as there were of origin, politics and geography... From its beginning, the new continent had seemed destined to be the home of religious tolerance. Those who claimed the right of individual choice for themselves finally had to grant it to others. Beyond that - and this was one of the factors which I think weighed heaviest on the side of unity - the Bible was the one work of literature that was common to all of them.

The Scriptures were read and studied everywhere. There are many testimonies that their teachings became the most important intellectual and spiritual force for unification. I remember to have read somewhere, I think in the writings of the historian Lecky, the observation the "Hebraic mortar cemented the foundations of American democracy." Lecky had in mind this very influence of the Bible in drawing together the feelings and sympathies of the widely scattered communities. All the way from New Hampshire to Georgia, they found a common ground of faith and reliance in the Scriptural writings.

In those days books were few, and even those of a secular character were largely the product of a scholarship which used the Scriptures as the model and standard of social interpretation. It was to this, of course, that Lecky referred. He gauged correctly a force too often underestimated and his observation was profoundly wise. It suggested, in a way which none of us can fail to understand, the debt which the young American nation owed to the sacred writing that the Hebrew people gave to the world.

This biblical influence was strikingly impressive in all the New England colonies, and only less so in the others. In the Connecticut Code of 1650, the Mosaic model is adopted. The magistrates were authorized to administer justice "according to the laws here established, and, for want of them, according to the word of God." In the New Haven Code of 1655, there were 79 topical statutes for the Government, half of which contained references to the Old Testament.

The founders of the New Haven, John Davenport and Theophilus Eaton, were expert Hebrew scholars. The extent to which they leaned upon the moral and administrative system, laid down by the Hebrew lawgivers, was responsible for their conviction that the Hebrew language and literature ought to be made as familiar as possible to all the people. So it was that John Davenport arranged that in the first public school in New Haven the Hebrew language should be taught. The preachers of those days, saturated in the religion and literature of the Hebrew prophets, were leaders, teachers, moral mentors and even political philosophers for their flocks.

A people raised under such leadership, given to much study and contemplation of the Scriptures, inevitably became more familiar with the great figures of Hebrew history, with Joshua, Samuel, Moses, Joseph, David, Solomon, Gideon, Elisha - than they were with the stories of their own ancestors as recorded in the pages of profane history.

The sturdy old divines of those days found the Bible a chief source of illumination for their arguments in support of the patriot cause. They knew

the Book. They were profoundly familiar with it, and eminently capable in the exposition of all its justifications for rebellion. To them, the record of the exodus from Egypt was indeed an inspired precedent. They knew what arguments from holy writ would most powerfully influence their people. It required no great stretch of logical processes to demonstrate that the children of Israel, making bricks without straw in Egypt, had their modern counterpart in the people of the colonies, enduring the imposition of taxation without representation!

And the Jews themselves, of whom a considerable number were already scattered throughout the colonies, were true to the teachings of their own prophets. The Jewish faith is predominantly the faith of liberty. From the beginning to the conflict between the colonies and the mother country, they were overwhelmingly on the side of the rising revolution. You will recognize them when I read the names of some among the merchants who unhesitatingly signed the non-importation resolution of 1765: Isaac Moses, Benjamin Levy, Samson Levy, David Franks, Joseph Jacobs, Hayman Levy, Jr., Mathias Bush, Michael Gratz, Bernard Gratz, Isaac Franks, Moses Mordecai, Benjamin Jacobs, Samuel Lyon and Manuel Mordecai Noah.

Not only did the colonial Jews join early and enthusiastically in the non-intercourse program, but when the time came for raising and sustaining an army, they were ready to serve wherever they could be most useful. There is a romance in the story of Haym Solomon, Polish Jew financier of the Revolution. Born in Poland, he was made prisoner by the British forces in New York, and when he escaped set up in business in Philadelphia. He negotiated for Robert Morris all the loans raised in France and Holland, pledged his personal faith and fortune for enormous amounts, and personally advanced large sums to such men as James Madison, Thomas Jefferson, Baron Steuben, General St. Clair, and many other patriot leaders who testified that without his aid they could not have carried on in the cause.

A considerable number of Jews became officers in the continental forces. The records show at least four Jews who served as Lieutenant Colonels, three and Majors and certainly six, probably more, as Captains. Major Benjamin Nones has been referred to as the Jewish Lafayette. He came from France in 1777, enlisted in the continentals as a volunteer private, served on the staffs of both Washington and Lafayette, and later was attached to the command of Baron De Kalb, in which were a number of Jews. When De Kalb was fatally wounded in the thickest of the fighting at the Battle of Camden, the three officers who were at hand to bear him from the field were Major Nones, Captain De La Motta, and Captain Jacob De Leon, all of the Jews.

It is interesting to know that at the time of the Revolution there was a larger Jewish element in the southern colonies than would have been found there at most later periods; and these Jews of the Carolinas and Georgia were ardent supporters of the Revolution. One corps of infantry raised in Charleston, South Carolina, was composed preponderantly of Jews, and they gave a splendid account of themselves in the fighting in that

section.

It is easy to understand why a people with the historic background of the Jew should thus overwhelmingly and unhesitatingly have allied themselves with the cause of freedom. From earliest colonial times, America has been a new land of promise to this long-persecuted race.

The Jewish community of the United States is not only the second most numerous in the world, but in respect of its old world origins it is probably the most cosmopolitan. . . . The 14,000 Jews who live in this Capital City have passed, under the favoring auspices of American institutions, beyond the need for any other benevolence. They are planting here a home for community service. . . . Here will be the seat of organized influence for the preservation and dissemination of all that is best and most useful, of all that is leading and enlightening, in the culture and philosophy of this "peculiar people" who have so greatly given to the advancement of humanity.

Our country has done much for the Jews who have come here to accept its citizenship and assume their share of its responsibilities in the world. . . . Every inheritance of the Jewish people, every teaching of their secular history and religious experience, draws them powerfully to the side of charity, liberty and progress. . . . This capacity for adaptation in detail, without sacrifice of essentials, has been one of the special lessons which the marvelous history of the Jewish people has taught. . . .

In advancing years, as those who come and go shall gaze upon this civic and social landmark, may it be a constant reminder of the inspiring service that has been rendered to civilization by men and women of the Jewish faith. May they recall the long array of those who have been eminent in statecraft, in science, in literature, in art, in the professions, in business, in finance, in philanthropy and in the spiritual life of the world. May they pause long enough to contemplate that the patriots who laid the foundation of this Republic drew their faith from the Bible. May they give due credit to the people among whom the Holy Scriptures came into being. And as they ponder the assertion that "Hebraic mortar cemented the foundations of American democracy," they cannot escape the conclusion that if American democracy is to remain the greatest hope of humanity, it must continue abundantly in the faith of the Bible.

On May 30, 1925, at the Memorial Day Ceremony, Arlington National Cemetery, Washington, D. C., President Calvin Coolidge stated:

The leaders of the Nation have been supported by a deep devotion to the essentials of freedom. At the bottom of the national character has been a strain of religious earnestness and moral determination which has never failed to give color and quality to our institutions.

On June 3, 1925, before the graduating class of the U. S. Naval Academy, Annapolis, Maryland, President Calvin Coolidge stated:

American Quotations.txt

Not long ago I heard a Navy chaplain refer to the sage advice of the Apostle to put first things first.... If we are to heed the admonition to put first things first, a very little deliberation would reveal to us that one of the main essentials which lies at the very beginning of civilization is that of security.

It is only when people can feel that their lives and the property which their industry has produced today will continue to be safe on the morrow that there can be that stability of value and that economic progress on which human development has always rested....

Independence of the mind and of the body, the works of charity and humanity, a broader culture, all mark a material and spiritual advance which follows in the progress of this development....

Unless we lay our course in accordance with this principle, the great power for good in the world with which we have been intrusted by a Divine Providence will be turned to a power for evil.

On June 8, 1925, before the Norwegian Centennial Celebration, at the Minnesota State Fair Grounds, President Calvin Coolidge stated:

The generations of the earth treasure the rude hut that sheltered the infancy of Abraham Lincoln, seek out the birthplace of Shakespeare, and give the uninviting soil of Palestine the title of the Holy Land, all because certain obscure happenings in those places produced those who left a broad mark upon the future course of humanity....

If one were seeking proof of a basic brotherhood among all races of men, if one were to challenge the riddle of Babel in support of aspirations for a unity capable of assuring peace to the nations, in such an inquiry I suppose no better testimony could be taken than the experience of this country. Out of the confusion of tongues, the conflict of traditions, the variations of historical setting, the vast differences in talents and tastes there has been evolved a spiritual union accompanied by a range of capacity and genius which marks this Nation for a preeminent destiny....

America proved its truly national unity. It demonstrated conclusively that there is a spiritual quality shared by all races and conditions of men which is their universal heritage and common nature....

The voyage of the little sloop Restaurationen, which in 1825 brought the first organized party of Norwegian immigrants to this country.... created a sensation among those inured to the sea. It was claimed that she was the smallest vessel that had ever made the trans-Atlantic crossing. The New York authorities threatened to deny her the privileges of the port on the ground that she carried too many passengers and too much cargo. She was ultimately released, apparently through the influence of the Society of Friends. Most of her passengers seemed to have been members of a Norwegian religious community intimately related to the Quakers, and it appears that one of their reasons for coming to this country was that they had not enjoyed

entire liberty of religious opinion at home....

Almost without money or supplies, the little company of immigrants were taken in charge by the New York Quakers who raised funds to send them to Kendall, Orleans County, New York....

Man seems to have been from his beginnings the most migratory of animals. His earlier movements appear to have had their chief motive in adventure and the desire to find the regions where existence was most comfortable.... Some very early migrations were doubtless due to climate or other physical conditions. Later on political, social, religious, and economic reasons caused the movements.... The children of Israel migrated into Egypt to escape from famine. They left Egypt to escape from bondage and to recover their religious liberty....

When I consider the marvelous results it has accomplished I can not but believe that it was inspired by a Higher Power. Here is something vital, firm, and abiding, which I can only describe as a great reality.... Our America with all that it represents of hope in the world is now and will be what you make it. Its institutions of religious liberty, of education and economic opportunity, of constitutional rights, of the integrity of the law, are the most precious possessions of the human race.... They come from the consecration of the father, the love of the mother, and the devotion of the children. They are the product of that honest, earnest, and tireless effort that goes into the rearing of the family altar and the making of the home of our country.

On July 3, 1925, at the celebration of the 150th anniversary of George Washington taking command of the Continental Army, Cambridge, Massachusetts, President Calvin Coolidge stated:

No occasion could be conceived more worthy, more truly and comprehensively American, than that which is chosen to commemorate this divinely appointed captain. The contemplation of his life and work will forever strengthen our faith in our county and in our country's God....

We shall hardly find one who in his own day achieved so much as Washington and left his work so firmly established that posterity, generation after generation, can only increase its tributes to his ability, his wisdom, his patriotism, and his rounded perfection in the character of a Christian citizen....

We have come here because this day a century and half ago, in this place, Washington formally assumed command of the armies of the Colonies. His feet trod this soil. Here was his headquarters. Here was his place of worship....

One in his position of leadership, authority, and independent fortune, living as a Virginia gentleman, might easily enough have felt that the troubles of the Massachusetts Bay Colony had small concern for him. High Churchman, conformist in most things, enjoying excellent repute in England and with English officials in America, his influence might logically enough have been thrown to the royalists.

Yet, as early as the spring of 1769, he wrote declaring, "Our lordly masters in Great Britain will be

satisfied with nothing less than the deprivation of American freedom..." And, inquiring what could be done to avert such a calamity, he added, "That no man should scruple or hesitate a moment to use arms in defense of so valuable a blessing is clearly my opinion. Yet, arms, I would beg to add, should be the last resource."

On October 6, 1925, at the American Legion Convention, Omaha, Nebraska, President Calvin Coolidge stated:

If our country secured any benefit, if it met with any gain, it must have been in moral and spiritual values. It must be not because it made its fortune but because it found its soul. Others may disagree with me, but in spite of some incidental and trifling difficulties it is my firm opinion that America has come out of the war with a stronger determination to live by the rule of righteousness and pursue the course of truth and justice....

It is not easy to conceive of anything that would be more unfortunate in a community based on the ideals of which Americans boast than any considerable development of intolerance as regards religion. To a great extent this country owes its beginnings to the determination of our hardy ancestors to maintain complete freedom in religion. Instead of a state church we have decreed that every citizen shall be free to follow the dictates of his own conscience as to his religious beliefs and affiliations....

We shall have to look beyond the outward manifestations of race and creed. Divine Providence has not bestowed upon any race a monopoly of patriotism and character....

We can not place our main reliance upon material forces. We must reaffirm and reinforce our ancient faith in truth and justice, in charitableness and tolerance. We must make our supreme commitment to the everlasting spiritual forces of life. We must mobilize the conscience of mankind.

Your gatherings are a living testimony of a determination to support these principles. It would be impossible to come into this presence, which is a symbol of more than 300 years of our advancing civilization, which represents to such a degree the hope of our consecrated living and the prayers of our hallowed dead, without a firmer conviction of the deep and abiding purpose of our country to live in accordance with this vision....

We shall also be made aware of the still small voice arising from the fireside of every devoted home in the land seeking the things which are eternal. To such a country, to such a cause, the American Legion has dedicated itself.

On October 28, 1925, at the dedication of a monument to General Jose de San Martin given by Argentina to the United States, President Calvin Coolidge stated:

To the United States it has been a matter of pride and gratification that their ancestors were providentially chosen to initiate the movement for independence in the New World....

The discovery of America to the world was providentially fixed in a time of spiritual and intellectual awakening. It was an epoch of new lights and new aspirations, of mighty clashes between the traditions of the old and the spirit of the new time. The New World proved a fruitful field for testing out of new ideas of man's relations both to his Creator and to his fellow man....

You can not expect that these new institutions will have adequate opportunity for development unless they grow in the light of human independence and spiritual liberty....

As some distinguished military critics have described Washington's campaign of Trenton and Princeton as a military exploit of unparalleled brilliancy, so in the annals of the southern wars of independence others describe San Martin's passage of the Andes with his little patriot army as a more notable achievement than the crossings of the Alps by either Hannibal or Napoleon.

On November 19, 1925, before the Chamber of Commerce of the State of New York, New York City, President Calvin Coolidge stated:

When government comes unduly under the influence of business, the tendency is to develop an administration which closes the door of opportunity; becomes narrow and selfish in its outlook, and results in an oligarchy. When government enters the field of business with its great resources, it has a tendency to extravagance and inefficiency, but, having the power to crush all competitors, likewise closes the door of opportunity and results in monopoly....

America has disbanded her huge armies and reduced her powerful fleet, but in attempting to deal justly through sharing of our financial resources we have done more for peace than we could have done with all our military power.

On December 7, 1925, at the annual convention of the American Farm Bureau Federation, Chicago, Illinois, President Calvin Coolidge stated:

It is our farm life that is particularly representative of this standard of American citizenship.... It affects not only the material prosperity but reaches beyond that into the moral and spiritual life of America....

In the old days there were some professional men and there were the clergy who exercised in a high degree an inspired leadership not only in the religious and educational, but to a marked extent in the political, life of their day. But the people were of the farm....

Wherever there is a farm, there is the greatest opportunity for a true home. It was the loyalty and perseverance bred of the home life of the American farmer that supported Washington through seven years of conflict and provided the necessary self-restraint to translate his victory into the abiding institutions of freedom. It is the spirit of those homes that our country must forever cherish....

Always in theory, and usually in practice, all land belonged to the Crown. It was the custom for the ruler to bestow upon his retainers not only landed estates, but to provide in addition the serfs who were attached to the soil, in order that they might supply the necessary labor for its productivity. The workers in the field were held in servitude, while their masters usually lived many miles from the land, sometimes in their castles, sometimes in towns and cities. This was the established condition all over the Old World....

But America never fully came under this blighting influence. It was a different type of individual that formed the great bulk of our early settlers. They gained their livelihood by cultivating the soil, but there was no large and overmastering city or industrial population. The expansion of our country down to almost as late as 1880 was an agricultural expansion. A large majority of our inhabitants were engaged in that occupation. They not only tilled the soil, but they owned it....

It is this life that the Nation is so solicitous to maintain and improve.... It has been the life of freedom and independence, of religious convictions and abiding character.

On April 19, 1926, before the Daughters of the American Revolution, President Calvin Coolidge stated:

By their abiding faith they inspired and encouraged the men; by their sacrifice they performed their part in the struggle out of which came our country. We read of the flaming plea of Hanna Arnett, which she made on a dreary day in December, 1776, when Lord Cornwallis, victorious at Fort Lee, held a strategic position in New Jersey. A group of Revolutionists, weary and discouraged, were discussing the advisability of giving up the struggle. Casting aside the proprieties which forbade a woman to interfere in the counsels of men, Hannah Arnett proclaimed her faith. In eloquent words, which at once shamed and stung to action, she convinced her husband and his companions that righteousness must win.

Who has not heard of Molly Pitcher, whose heroic services at the Battle of Monmouth helped the sorely tried army of George Washington! We have been told of the unselfish devotion of the women who gave their own warm garments to fashion clothing for the suffering Continental Army during that bitter winter at Valley Forge. The burdens of the war were not all borne by the men....

Our success and prosperity have brought with them their own perils. It can not be denied that in the splendor and glamour of our life the moral sense is sometimes blinded.... Since 1880 there has been a marked increase in the tendency to remain away from the polls on the part of those entitled to vote.... Election day in the olden times was generally considered more or less sacred - one to be devoted to the discharge of the obligations of citizenship.

In the intervening years customs and habits have changed. Opportunities for recreation have increased. Our entire mode of life has been recast through

invention, the great growth of our cities, and for other reasons. Undoubtedly, this has been responsible in no small measure for the widespread disregard on the part of so many on our citizens of the privilege and duty of voting....

If the people fail to vote, a government will be developed which is not their government.... The whole system of American Government rests on the ballot box. Unless citizens perform their duties there, such a system of government is doomed to failure.

On May 1, 1926, before the National Council of the Boy Scouts of America, Washington, D. C., President Calvin Coolidge stated:

Development and character are not passive accomplishments. They can only be secured by action.... One of the greatest efforts in that direction is represented by the Boy Scout movement. It was founded in the United States in 1910. In September of that year the organization was given a great impetus by the visit of the man whom we are delighted to honor this evening, Sir Robert Baden-Powell. This distinguished British general is now known all over the world as the originator of this idea.

The first annual meeting was held in the East Room of the White House in February, 1911, when President Taft made an address, and each of his successors has been pleased to serve as the honorary president of the association. It has been dignified by a Federal charter granted by the Congress to the Boy Scouts of America in 1916, and thereby ranks in the popular mind with the only two other organizations which have been similarly honored, the Red Cross and the American Legion....

If every boy in the United States between the ages of twelve and seventeen could be placed under the wholesome influences of the scout program and should live up to the scout oath and rules, we would hear fewer pessimistic words as to the future of our Nation.

The boy on becoming a scout binds himself on his honor to do his best, as the oath reads:

"1. To do my duty to God and my country, and to obey the scout law.

"2. To help other people at all times.

"3. To keep myself physically strong, mentally awake, and morally straight."

The twelve articles in these scout laws are not prohibitions, but obligations; affirmative rules of conduct. Members must promise to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent. How comprehensive this list! What a formula for developing moral and spiritual character!... It would be a perfect world if everyone exemplified these virtues in daily life.

Acting under these principles, remarkable progress has been made. Since 1910, 3,000,000 boys in the United States have been scouts - one out of every seven eligible. Who can estimate the physical, mental, and spiritual force that would have been added to our national life during this period if the other six also had been scouts?...

Such service is service to God and to country.... Because the principles of this movement are

affirmative, I believe they are sound. The boy may not be merely passive in his allegiance to righteousness. He must be an active force in his home, his church and his community... Its fundamental object is to use modern environment in character building and training for citizenship.

Character is what a person is; it represents the aggregate of distinctive mental and moral qualities belonging to an individual or a race. Good character means a mental and moral fiber of high order, one which may be woven into the fabric of the community and State, going to make a great nation - great in the broadest meaning of that word.

The organization of the scouts is particularly suitable for a representative democracy such as ours, where our institutions rest on the theory of self-government and public functions are exercised through delegated authority. The boys are taught to practice the basic virtues and principles of right living and to act for themselves in according such virtues and principles. They learn self-direction and self-control.

The organization is not intended to take the place of the home or religion, but to supplement and cooperate with those important factors, in our national life. We hear much talk of the decline in the influence of religion, of the loosening of the home ties, of the lack of discipline - all tending to break down reverence and respect for the laws of God and man.

Such thought as I have been able to give to the subject and such observations as have come within my experience have convinced me that there is no substitute for the influences of the home and of religion. These take hold of the innermost nature of the individual and play a very dominant part in the formation of personality and character. This most necessary and most valuable service has to be performed by the parents, or it is not performed at all. It is the root of the family life. Nothing else can ever take its place. These duties can be performed by foster parents with partial success, but any attempt on the part of the Government to function in these directions breaks down almost entirely. The Boy Scout movement can never be a success as a substitute but only as an ally of strict parental control and family life under religious influences. Parents can not shift their responsibility. If they fail to exercise proper control, nobody else can do it for them.

The last item in the scout "duodecalogue" is impressive. It declares that a scout shall be reverent. "He is reverent toward God," the paragraph reads. "He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." In the past I have declared my conviction that our Government rests upon religion; that religion is the source from which we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. So wisely and liberally is the Boy Scout movement designed that the various religious denominations have found it a most helpful agency in arousing and maintaining interest in the work of their various societies. This has helped to emphasize in the minds of youth the importance of teaching our boys to respect the religious opinions and social customs of

others....

There is a very real value in implanting this idea in our boys. When they take up the burdens of manhood they may be led to return to the simple life for periods of physical, mental, and spiritual refreshment and reinvigoration....

We know too well what fortune overtakes those who attempt to live in opposition to these standards. They become at once rightfully and truly branded as outlaws. However much they may boast of their freedom from all restraints and their disregard of all conventionalities of society, they are immediately the recognized foes of their brethren. Their short existence is lived under greater and greater restrictions, in terror of the law, in flight from arrest, or in imprisonment. Instead of gaining freedom, they become slaves of their own evil doing, realizing the scriptural assertion that they who sin are the servants of sin and that the wages of sin is death.

The Boy Scout movement has been instituted in order that the youth, instead of falling under the domination of habits and actions that lead only to destruction, may come under the discipline of a training that leads to eternal life.

On May 15, 1926, at the College of William and Mary, Williamsburg, Virginia, President Calvin Coolidge stated:

In March, 1773, the Virginia Assembly unanimously voted to establish a system of intercolonial committees of correspondence. As great an authority as John Fiske calls this "the most decided step toward revolution that had yet been taken by the Americans." This original suggestion appears to have come from the eminent divine Jonathan Mayhew, who suggested to James Otis that the communion of churches furnished an excellent example for a communion of Colonies....

On the 6th of May, 1776, that there assembled at Williamsburg a convention which was to become historic. It was presided over by Edmund Pendleton, who had opposed the stamp act resolutions of Patrick Henry, but eleven years and wanton cruelty of the royal governor had made a great change in the public opinion of the Colony, and he had become a loyal supporter of independence.

He now joined with Patrick Henry and Meriwether Smith in drafting resolutions to be proposed by Thomas Nelson, which refer to our country as "America," and after setting out the grievances that it had endured and "appealing to the Searcher of Hearts for the sincerity of former declarations" and a discussion in which Mason and Madison, to be known to future fame, took part, on the 15th of May, 1776, it was "Resolved unanimously, that the delegates appointed to represent this Colony in General Congress be instructed to propose to that respectable body to declare the United Colonies free and independent States....

But there is another element of recent development. Direct primaries and direct elections bring to bear upon the political fortunes of public officials the greatly disproportionate influence of organized minorities. Artificial propaganda, paid agitators, selfish interests, all impinge upon members

of legislative bodies to force them to represent special elements rather than the great body of their constituency. When they are successful minority rule is established, and the result is an extravagance on the part of the Government which is ruinous to the people and a multiplicity of regulations and restrictions for the conduct of all kinds of necessary business, which becomes little less than oppressive....

No method of procedure has ever been devised by which liberty could be divorced from local self-government. No plan of centralization has ever been adopted which did not result in bureaucracy, tyranny, inflexibility, reaction, and decline. Of all forms of government, those administered by bureaus are about the least satisfactory to an enlightened and progressive people. Being irresponsible they become autocratic, and being autocratic they resist all development.

Unless bureaucracy is constantly resisted it breaks down representative government and overwhelms democracy. It is the one element in our institutions that sets up the pretense of having authority over everybody and being responsible to nobody.

While we ought to glory in the Union and remember that it is the source from which the States derive their chief title to fame, we must also recognize that the national administration is not and can not be adjusted to the needs of local government. It is too far away to be informed of local needs, too inaccessible to be responsive to local conditions. The States should not be induced by coercion or by favor to surrender the management of their own affairs.

The Federal Government ought to resist the tendency to be loaded up with duties which the States should perform. It does not follow that because something ought to be done the National Government ought to do it.... I want to see the policy adopted by the States of discharging their public functions so faithfully that instead of an extension on the part of the Federal Government there can be a contraction....

The principles of government have the same need to be fortified, reinforced, and supported that characterize the principles of religion. After enumerating many of the spiritual ideals, the Scriptures enjoin us to "think on these things." If we are to maintain the ideals of government, it is likewise necessary that we "think on these things."

On May 29, 1926, at the dedication of the statue of John Ericsson, Washington, D. C., President Calvin Coolidge stated:

We assemble here today to do reverence to the memory of a great son of Sweden... John Ericsson... We honor him most of all because we can truly say he was a great American....

Sweden is a country where existence has not been easy. Lying up under the Arctic Circle, its climate is tinged with frost, its land rugged, its soil yields grudgingly to the husbandman, so that down through the centuries its people have been inured to hardship....

At an early period they were converted to the Christian faith and their natural independence made them early responsive to the Protestant Reformation, in which their most famous king, Gustavus Adolphus, "The

Lion of the North," was one of the most militant figures in the movement for a greater religious freedom. It was under this great leader that plans were first matured to establish a colony in this country for purpose of trade and in order that the native, as was set out in the charter, might be "made more civilized and taught morality and the Christian religion...besides the further propagation of the Holy Gospel."

While it was under a new charter that a Swedish colony finally reached the Delaware in 1638, they never lost sight of their original purpose, but among other requests kept calling on the mother country for ministers, Bibles, and Psalm books. Forty-one clergymen came to America prior to 1779. One of the historians of this early settlement asserts that these colonists laid the basis for a religious structure, built the first flour mills, the first ships, the first brickyards, and made the first roads, while they introduced horticulture and scientific forestry into this Delaware region....The building of nearly 2,000 churches and nearly as many schools stands to their credit....

Always as soon as they have provided shelter for themselves they have turned to build places of religious worship and founded institutions of higher learning with the original purpose of training clergymen and teachers....

Though few in number during the period of our Revolutionary War, they supported the Colonial cause and it has been said that King Gustavus III, writing to a friend, declared "If I were not King I would proceed to America and offer my sword of behalf of the brave Colonies."....

Such is the background and greatness of the Swedish people in the country of their origin and in America that gave to the world John Ericsson. They have been characterized by that courage which is the foundation of industry and thrift, that endurance which is the foundation of military achievement, that devotion to the home which is the foundation of patriotism, and that reverence for religion which is the foundation of moral power....

Born in the Province of Vermland in 1803, at the age of seventeen he entered the army. But the urge for a wider opportunity for his talents possessed him, and at twenty three he went to England. He entered an engineering firm and always preferred to be considered an engineer rather than an inventor. The developments of power interested him, and within a year his fertile mind had begun improvements of far-reaching extent upon boilers and engines.

With that boundless energy which was to characterize him through life he soon designed the fire engine and developed the screw propeller for marine use. It was this new invention which brought him to America in 1839. His hopes to interest the Federal Government in this method of navigation were not immediately realized, but he began constructing propeller boats on the Great Lakes and started a fleet on the canal between Baltimore and Philadelphia, which caused the railroad to cut its fare in two, and where the boat service stills keeps the name of the Ericsson Line.

He was soon building a small steam-boat, called the Princeton, which was the first man-of-war, equipped with a screw propeller and with machinery below the water line out of reach of shot. In 1876 he described this vessel as "the foundation of the present steam marine of the whole world. She revolutionized naval vessels." President Tyler and his Cabinet made a trial trip down the Potomac on this boat....

This great mechanical genius wrote to President Lincoln offering to "construct a vessel for the destruction of the hostile fleet in Norfolk and for scouring southern rivers and inlets of all craft protected by southern batteries." He further declared: "Attachment to the Union alone impels me to offer my services at this frightful crisis - my life if need be - in the great cause which Providence has caused you to defend."...

The Confederate ironclad Virginia, reconstructed from the Merrimac, began a work of destruction among 16 Federal vessels, carrying 298 guns.... When the ironclad Merrimac went out on the morning of March 9 to complete its work of destruction it was at once surprised and challenged by this new and extraordinary naval innovation. Speaking before the Naval Institute in 1876, Admiral Luce said that the Monitor "exhibited in a singular manner the old Norse element in the American Navy." He pointed out that it was Ericsson "who built her," Dahlgren "who armed her," and Worden "who fought her." And well might he add: "How the ancient Skalds would have struck their wild harps in hearing such names in heroic verse. How they would have written them in immortal tunes.

After a battle lasting four hours in which the Monitor suffered no material damage, except from one shell which hit the observation opening in the pilot house, temporarily blinding Lieutenant Worden, the commanding officer, the Merrimac, later reported to have been badly crippled, withdrew, never to venture out again to meet her conqueror.... The London Times stated that the day before this momentous battle England had 149 first-class warships. The day after she had but two, and they were iron-plated only armships. Naval warfare had been revolutionized....

[Ericsson] had a particular horror of slavery. In 1862 he wrote to a United States Senator: "Nothing could induce me to accept any remuneration from the United States for the Monitor once presented by me as my contribution to the glorious Union cause, the triumph of which freed 4,000,000 bondsmen."

On May 31, 1926, Memorial Day, at Arlington Cemetery, President Calvin Coolidge stated:

While this day was legally established many years ago as an occasion to be devoted to the memory of our country's dead, it can not but each year refresh the sentiment of respect and honor in which our country holds their living comrades....

We all subscribe to the principle of religious liberty and toleration and equal rights.... Yet in times of stress and public agitation we have too great a tendency to disregard this policy and indulge in race hatred, religious intolerance, and disregard of equal

rights....

Our condition today is not merely that of one people under one flag, but of a thoroughly united people who have seen bitterness and enmity which once threatened to sever them pass away, and a spirit of kindness and good will reign over them all....

While many other nations and many localities within our country are struggling with a burden of increased debts and rising taxes, which makes them seek for new sources from which by further taxation they can secure new revenues, we have made large progress toward paying off our national debt, have greatly reduced our national taxes, and been able to relieve the people by abandoning altogether many sources of national revenue.

On July 5, 1926, at a celebration of the 150th anniversary of the Declaration of Independence, Philadelphia, President Calvin Coolidge stated:

At the end of 150 years the four corners of the earth unite in coming to Philadelphia as to a holy shrine in grateful acknowledgement of a service so great, which a few inspired men here rendered to humanity, that it is still the preeminent support of free government throughout the world...It is little wonder that people at home and abroad consider Independence Hall as hallowed ground and revere the Liberty Bell as a sacred relic. That pile of bricks and mortar, that mass of metal, might appear to the uninstructed as only the outgrown meeting place and the shattered bell of a former time, useless now because of more modern conveniences, but to those who know they have become consecrated by the use which men have made them. They have long been identified with a great cause. They are the framework of a spiritual event. The world looks upon them, because of their associations of one hundred and fifty years ago, as it looks upon the Holy Land because of what took place there nineteen hundred years ago. Through use for a righteous purpose they have become sanctified....

The Declaration of Independence represented the movement of a people. It was not, of course, a movement from the top. Revolutions do not come from that direction....The American Revolution represented the informed and mature convictions of a great mass of independent, liberty-loving, God-fearing people who knew their rights, and possessed the courage to dare to maintain them....

Adopted after long discussion and as the result of the duly authorized expression of the preponderance of public opinion, it did not partake of dark intrigue or hidden conspiracy....Three very definite propositions were set out in its preamble regarding the nature of mankind and therefore of government. These were the doctrine that all men are created equal, that they are endowed with certain inalienable rights, and that therefore the source of just powers of government must be derived from the consent of the governed....

The principles of our declaration had been under discussion in the Colonies for nearly two generations....In the assertion of the Rev. Thomas Hooker of Connecticut as early as 1638, when he said in

a sermon before the General Court that:

"The foundation of authority is laid in the free consent of the people.

"The choice of public magistrates belongs unto the people by God's own allowance."

This doctrine found wide acceptance among the nonconformist clergy who later made up the Congregational Church. The great apostle of this movement was the Rev. John Wise, of Massachusetts. He was one of the leaders of the revolt against the royal governor Andros in 1687, for which he suffered imprisonment.... His works were reprinted in 1772 and have been declared to have been nothing less than a textbook of liberty for our Revolutionary father....

That these ideas were prevalent in Virginia is further revealed by the Declaration of Rights, which was prepared by George Mason and presented to the general assembly on May 27, 1776. This document asserted popular sovereignty and inherent natural rights, but confined the doctrine of equality to the assertion that "All men are created equally free and independent."

It can scarcely be imagined that Jefferson was unacquainted with what had been done in his own Commonwealth of Virginia when he took up the task of drafting the Declaration of Independence. But these thoughts can very largely be traced back to what John Wise was writing in 1710. He said, "Every man must be acknowledged equal to every man." Again, "The end of all good government is to cultivate humanity and promote the happiness of all and the good of every man in all his rights, his life, liberty, estate, honor, and so forth..."

And again, "For as they have a power every man in his natural state, so upon combination they can and do bequeath this power to others and settle it according as their united discretion shall determine." And still again, "Democracy is Christ's government in church and state." Here was the doctrine of equality, popular sovereignty, and the substance of the theory of inalienable rights clearly asserted by Wise at the opening of the eighteenth century, just as we have the principle of the consent of the governed stated by Hooker as early as 1638.

When we take all these circumstances into consideration, it is but natural that the first paragraph of the Declaration of Independence should open with a reference to Nature's God and should close in the final paragraphs with an appeal to the Supreme Judge of the world and an assertion of a firm reliance on Divine Providence. Coming from these sources, having as it did this background, it is no wonder that Samuel Adams could say, "The people seem to recognize this revolution as though it were a decree promulgated from heaven."

No one can examine this record and escape the conclusion that in the great outline of its principles the Declaration was the result of the religious teachings of the preceding period. The profound philosophy which Jonathan Edwards applied to theology, the popular preaching of George Whitefield, had aroused the thought and stirred the people of the Colonies in preparation for this great event....

When we come to a contemplation of the immediate conception of the principles of human relationship which went into the Declaration of Independence we are not required to extend our search beyond our own shores. They are found in the texts, the sermons, and the writings of the early colonial clergy who were earnestly undertaking to instruct their congregations in the great mystery of how to live. They preached equality because they believed in the fatherhood of God and the brotherhood of man. They justified freedom by the text that we are all created in the divine image, all partakers of the divine spirit....

Placing every man on a plane where he acknowledged no superiors, where no one possessed any right to rule over him, he must inevitably choose his own rulers through a system of self-government. This was their theory of democracy. In those days such doctrines would scarcely have been permitted to flourish and spread in any other country. This was the purpose which the fathers cherished. In order that they might have freedom to express these thoughts and opportunity to put them into action, whole congregations with their pastors had migrated to the colonies. These great truths were in the air that our people breathed....

In its main feature the Declaration of Independence is a great spiritual document. It is a declaration not of material but of spiritual conceptions. Equality, liberty, popular sovereignty, the rights of man - these are the elements which we can see and touch. They are ideals. They have their source and their roots in the religious convictions. They belong to the unseen world. Unless the faith of the American in these religious convictions is to endure, the principles of our Declaration will perish. We can not continue to enjoy the result if we neglect and abandon the cause....

If all men are created equal, that is final. If they are endowed with inalienable rights, that is final. If governments derive their just powers from the consent of the governed, that is final. No advance, no progress can be made beyond these propositions. If anyone wishes to deny their truth or their soundness, the only direction in which he can proceed historically is not forward, but backward toward the time when there was no equality, no rights of the individual, no rule of the people....

The rights of the individual are held sacred and protected by constitutional guaranties, which even the Government itself is bound not to violate. If there is any one thing among us that is established beyond question, it is self-government - the right of the people to rule. If there is any failure in respect to any of these principles, it is because there is a failure on the part of individuals to observe them. We hold that the duly authorized expression of the will of the people has a divine sanction. But even in that we come back to the theory of John Wise that "Democracy is Christ's government..." The ultimate sanction of law rests on the righteous authority of the Almighty....

Ours is a government of the people. It represents their will. Its officers sometimes go astray, but that is not a reason for criticizing the principles of our institutions. The real heart of the American Government

depends upon the heart of the people. It is from that source that we must look for all genuine reform. It is to that cause that we must ascribe all our results....

It was in the contemplation of these truths that the fathers made their declaration and adopted their Constitution. It was to establish a free government, which must not be permitted to degenerate into the unrestrained authority of a mere majority or the unbridled weight of a mere influential few. They undertook to balance these interests against each other and provide the three separate independent branches, the executive, the legislative, and the judicial departments of the Government, with check against each other....

Before we can understand their conclusions we must go back and review the course which they followed. We must think the thoughts which they thought. Their intellectual life centered around the meeting-house. They were intent upon religious worship. While there were always among them men of deep learning, and later those who had comparatively large possessions, the mind of the people was not so much engrossed in how much they knew, or how much they had, as in how they were going to live.

While scantily provided with other literature, there was a wide acquaintance with the Scriptures. Over a period as great that which measures the existence of our independence they were subject to this discipline not only in their religious life and educational training, but also in their political thought. They were a people who came under the influence of a great spiritual development and acquired a great moral power....

We live in an age of science and of abounding accumulation of material things. These did not create the Declaration. Our Declaration created them. The things of the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren sceptre in our grasp.

If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism. We must cultivate the reverence which they had for the things that are holy. We must follow the spiritual and moral leadership which they showed. We must keep replenished, that they may glow with a more compelling flame, the altar fires before which they worshipped.

In December of 1928, President Calvin Coolidge gave his last Annual Message to the Congress of the United States:

Our country has been provided with the resources with which it can enlarge its intellectual, moral, and spiritual life. The issue is in the hands of the people. Our faith in man and God is the justification for the belief in our continuing success.

President Calvin Coolidge, who was a member of the Congregationalist Church, expressed:

[It is my] conviction that our Government rests on
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religion; that religion is the source from which we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind.

If the bonds of our religious convictions become loosened the guaranties which have been erected for the protection of life and liberty and all the vast body of rights that lies between, are gone.

America was born in a revival of religion.

Bennard, George (1873-1958), wrote the hymn The Old Rugged Cross, 1913, which included:

I will cling to the old rugged cross,
And exchange it some day for a crown.

Smith, Alfred Emanuel (December 30, 1873-October 4, 1944), was the four-term Governor of New York, 1919-21, 1923-29; and the Democratic Presidential candidate in 1928. He had also served as an Assemblyman in the New York State Legislature, 1903; Sheriff of New York City, 1915-17; and leader of the American Liberty League, 1939-44. Alfred E. Smith, a Catholic, came under attack during his campaign for the Presidency. He responded in May of 1927:

I am unable to understand how anything I was taught to believe as a Catholic could possibly be in conflict with what is good citizenship. The essence of my faith is built upon the Commandments of God. The law of the land is built on the Commandments of God. There can be no conflict between them....

What is this conflict about which you talk? It may exist in some lands which do not guarantee religious freedom. But in the wildest dreams of your imagination you cannot conjure up a possible conflict between religious principle and political duty in the United States, except on the unthinkable hypothesis that some laws were to be passed which violated the common morality of all God-fearing men.

And if you can conjure up such a conflict, how would a Protestant solve it? Obviously by the dictates of his conscience. That is exactly what a Catholic would do. There is no ecclesiastical tribunal which would have the slightest claim upon the obedience of Catholic communicants in the resolution of such a conflict.

Rockefeller, John Davison, Jr. (January 29, 1874-May 11, 1960), was the son of industrialist and philanthropist John D. Rockefeller. He was an assistant to his father in managing the Rockefeller enterprises, 1897; and upon his father's retirement, assumed the general superintendency, 1911. He later concerned himself mainly with the Rockefeller philanthropies, being the chairman of the Board of Directors of the Rockefeller Foundation; a director of the General Education Board, and president of the Rockefeller Institute for Medical Research. He built Rockefeller Center in mid-Manhattan, New York City, 1935; and donated the land bordering the East River between 41st and 47th to the United Nations for its headquarters.

As reported in the news, January 12, 1955, John D. Rockefeller, Jr. announced the largest single grant for the purposes of religious training in a two-sentence letter to the Sealantic Fund, Inc.:

Gentlemen: I am giving your corporation as of this date securities having a present market value of approximately twenty million dollars. The purpose of the gift is to strengthen and develop Protestant theological education in this country.

Frost, Robert (March 24, 1874-January 29, 1963), was an American poet and teacher. He had been a farmer in New Hampshire; taught at Amherst College; was poet in residence at the University of Michigan; and professor of poetry at Harvard University, 1936. He won the Pulitzer prize for poetry, 1924, 1931, 1937, and 1943; was named consultant in poetry for the Library of Congress; and received the Congressional Gold Medal in 1960. His works include: *A Boy's Will*, 1913; *North of Boston*, 1914; *Mountain Interval*, 1916; *West-Running Brook*, 1928; *A Way Out*, 1929; *From Snow to Snow*, 1936; *A Witness Tree*, 1942; *Masque of Reason*, 1945; *Steeple Bush*, 1947; *Complete Poems*, 1949; and *The Road Not Taken*, 1951.

In a comment broadcast on WQED, Pittsburgh, quoted in *Collier's*, April 27, 1956, Robert Frost stated:

Ultimately, this is what you go before God for:
You've had bad luck and good luck and all you really want in the end is mercy.

In "The Road Not Taken" (1951), Robert Frost wrote:

Two roads diverged in a yellow wood
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same.

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I -
I took the one less traveled by,
And that has made all the difference.

In the poem, "Stopping by Woods on a Snowy Evening," Robert Frost wrote:

Whose woods these are I think I know
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

American Quotations.txt

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He give his harness bell a shake
To ask if there is some mistake,
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Chesterton, Gilbert Keith (May 29, 1874-June 14, 1936), was a modern British poets and novelists. His fondness of paradox is seen in his great works: Heretics; Orthodoxy; Outline of Sanity; All Is Grist; and All I Survey. In English Men of Letters, Chesterton wrote very enlightening sketches about both Browning and Dickens. In What's Wrong with the World, 1910, Gilbert Keith Chesterton wrote:

The Christian ideal has not been tried and found wanting; it has been found difficult and left untried.

Hoover, Herbert Clark (August 10, 1874-October 20, 1964), was the 31st President of the United States, 1929-33; Secretary of Commerce under both Warren G. Harding and Calvin Coolidge, 1921-28; served on the council of the American Relief Administration, 1919-21; U. S. Food Administrator during World War I, 1917-19; Commissioner for Belgian Relief, 1915-19; Chairman of the American Relief Committee in London, 1914-15; married Lou Henry, 1899; successful mining engineer, 1895-1914; graduated from Stanford University, 1895.

On Monday, March 4, 1929, in his Inaugural Address, President Herbert Clark Hoover entreated:

This occasion is not alone the administration of the most sacred oath which can be assumed by an American citizen. It is a dedication and consecration under God to the highest office in service of our people. I assume this trust in the humility of knowledge that only through the guidance of Almighty Providence can I hope to discharge its ever-increasing burdens....

Superficial observers seem to find no destiny for our abounding increase in population, in wealth and power.... They fail to realize that because of our abounding prosperity our youth are pressing more and more into our institutions of learning; that our people are seeking a larger vision through art, literature, science, and travel; that they are moving toward stronger moral and spiritual life....

Ours is a progressive people, but with a determination that progress must be based upon the foundation of experience. Ill-considered remedies for our faults brings only penalties after them. But if we hold the faith of the men in our mighty past who

created these ideals, we shall leave them heightened and strengthened for our children...

In the presence of my countrymen, mindful of the solemnity of this occasion, knowing what the task means and the responsibility which it involves, I beg your tolerance, your aid, and your cooperation. I ask the help of Almighty God in this service to my country to which you have called me.

In an address at Valley Forge, May 30, 1931, President Hoover stated:

If those few thousand men endured that long winter of privation and suffering, humiliated by the despair of their countrymen, and deprived of support save their own indomitable will, yet held their countrymen to the faith, and by that holding held fast the freedom of America, what right have we to be of little faith?

On Monday, April 27, 1931, in speaking before the Gridiron Club, President Herbert Hoover stated:

If, by the grace of God, we have passed the worst of this storm, the future months will be easy. If we shall be called upon to endure more of this period, we must gird ourselves for even greater effort...

If we can maintain this courage and resolution we shall have written this new chapter in national life in terms to which our whole idealism has aspired. May God grant to us the spirit and strength to carry through to the end.

On Sunday, October 18, 1931, in an address which began a nation-wide drive to aid the private relief agencies during the Great Depression, President Herbert Hoover expressed:

Time and time again the American people have demonstrated a spiritual quality, a capacity for unity of action, of generosity, a certainty of results in time of emergency that have made them great in the annals of the history of all nations. This is the time and this is the occasion when we must arouse that idealism, that spirit...

This civilization and this great complex, which we call American life, is builded and can alone survive upon the translation into individual action of that fundamental philosophy announced by the Savior nineteen centuries ago.

Part of our national suffering today is from failure to observe these primary yet inexorable laws of human relationship. Modern society can not survive with the defense of Cain, "Am I my brother's keeper?"

On Thursday, September 15, 1932, President Herbert Hoover addressed the leaders of the "national drive" committee for voluntary relief agencies at the White House:

Our tasks are definite... that we maintain the spiritual impulses in our people for generous giving and generous service - in the spirit that each is his brother's keeper...

Many a family today is carrying a neighbor family over the trough of this depression not alone with

material aid but with that encouragement which maintains courage and faith.

On October 4, 1932, in a campaign speech at Des Moines, Iowa, President Herbert Hoover stated:

We won this battle to protect our people at home. We held the Gibraltar of world stability. The world today has a chance. It is growing in strength. Let that man who complains that things could not be worse thank God for this victory.

On October 31, 1932, in an address at Madison Square Garden in New York, President Herbert Hoover warned of the collectivist color of the New Deal:

To enter upon a series of deep changes, to embark upon this inchoate new deal which has been propounded in this campaign would be to undermine and destroy our American system....

No man who has not occupied my position in Washington can fully realize the constant battle which must be carried on against incompetence, corruption, tyranny of government expanded into business activities....

Free speech does not live many hours after free industry and free commerce die.

In *The Challenge of Liberty*, 1934, Herbert Clark Hoover declared:

While I can make no claim for having introduced the term, "rugged individualism," I should be proud to have invented it. It has been used by American leaders for over a half-century in eulogy of those God-fearing men and women of honesty whose stamina and character and fearless assertion of rights led them to make their own way in life.

On September 17, 1935, in San Diego, California, Herbert Hoover expressed:

Our Constitution is not alone the working plan of a great Federation of States under representative government. There is embedded in it also the vital principles of the American system of liberty. That system is based upon certain inalienable freedoms and protections which in no event the government may infringe and which we call the Bill of Rights.

It does not require a lawyer to interpret those provisions. They are as clear as the Ten Commandments. Among others the freedom of worship, freedom of speech and of the press, the right of peaceable assembly, equality before the law....

In them lies a spiritual right of men. Behind them is the conception which is the highest development of the Christian faith - the conception of individual freedom with brotherhood.

Herbert Hoover, in 1943, issued a joint statement along with Mrs. Calvin Coolidge, Mrs. Theodore Roosevelt, Mrs. William H. Taft, Mrs. Benjamin Harrison, Mrs. Grover Cleveland, Alfred Smith, Alfred Landon, James M. Cox, and John W. Davis:

Menaced by collectivist trends, we must seek revival of our strength in the spiritual foundations which are the bedrock of our republic. Democracy is the outgrowth of the religious conviction of the sacredness of every human life. On the religious side, its highest embodiment is The Bible; on the political side, the Constitution.

After his term in office, Herbert Clark Hoover sought a reorganization of the United Nations, excluding Communist countries. The speech, delivered to the American Newspaper Publishers Association, was broadcast across the nation on April 27, 1950:

What the world needs today is a definite, spiritual mobilization of the nations who believe in God against this tide of Red agnosticism. It needs a moral mobilization against the hideous ideas of the police state and human slavery....

I suggest that the United Nations should be reorganized without the Communist nations in it. If that is impractical, then a definite New United Front should be organized of those peoples who disavow communism, who stand for morals and religion, and who love freedom....

It is a proposal based solely upon moral, spiritual and defense foundations. It is a proposal to redeem the concept of the United Nations to the high purpose for which it was created. It is a proposal for moral and spiritual cooperation of God-fearing free nations.

And in rejecting an atheistic other world, I am confident that the Almighty God will be with us.

Herbert Hoover spoke at a reception in honor of his eightieth birthday in West Branch, Iowa on August 10, 1954. In voicing concern over Socialism, he warned:

I have witnessed the legacy of war in doubting minds, brutality, crime and debased morals. Moreover, I have witnessed on the ground in 20 nations the workings of the philosophy of that anti-Christ, Karl Marx.

After these long years and from all these experiences, there rises constantly in my mind the forces which make for progress and those which may corrode away the safeguards of freedom in America. I want to say something about these forces but I shall endeavor to do so, not in the tones of Jeremiah but in the spirit of Saint Paul....

Our Founding Fathers did not invent the priceless boon of individual freedom and respect for the dignity of men. That great gift to mankind sprang from the Creator and not from governments.

The Founding Fathers, with superb genius, welded together the safeguards of these freedoms.... Today the Socialist virus and poison gas generated by Karl Marx and Friedreich Engels have spread into every nation on the earth.

Their dogma is absolute materialism which defies truth and religious faith. Their poisons are of many sorts. The preservation of the safeguards of liberty makes it imperative that we give heed to their every

variety....

A nation is strong or weak, it thrives or perishes upon what it believes to be true. If our youth is rightly instructed in the faith of our fathers; in the traditions of our country; in the dignity of each individual man, then our power will be stronger than any weapon of destruction that man can devise.

And now as to this whole gamut of Socialist infections, I say to you...God has blessed us with another wonderful word--heritage. The great documents of that heritage are not from Karl Marx. They are from the Bible, the Declaration of Independence and the Constitution of the United States. Within them alone can the safeguards of freedom survive....

These new frontiers give us other blessings. Not only do they expand our living but also they open new opportunities and new areas of adventure and enterprise. They open new vistas of beauty. They unfold the wonders of the atom and the heavens. Daily they prove the reality of an all-wise Supreme Giver of Law.

Herbert Clark Hoover explained:

The principle thing we can do, if we really want to make the world over again, is to try the use of the word "old" again. It was the "old" things that made this country the great nation it is.

There is the old virtue of religious faith. There are the old virtues of integrity and truth. There is the old virtue of incorruptible service and honor in public service.

Freedom is an open window through which pours the sunlight of the human spirit and of human dignity. With the preservation of these moral and spiritual qualities and with God's grace will come further greatness for our country.

Herbert Clark Hoover, who was a member of the Society of Friends, or Quakers, stated:

The whole inspiration of our civilization springs from the teachings of Christ and the lessons of the prophets. To read the Bible for these fundamentals is a necessity of American life.

Churchill, Sir Winston Leonard Spencer (November 30, 1874-January 24, 1965), was the British statesman who led Great Britain through World War II. The son of Lord Randolph Churchill, he was a direct descendant of the 1st Duke of Marlborough. He served as a correspondent in the Boer War and joined Parliament in 1900. After holding several positions, he rejoined the army in World War I and served in France. After the war he became Chancellor of the Exchequer, First Lord of the Admiralty and finally the Prime Minister. Sir Winston Churchill, in addition to being a remarkable orator, was an acclaimed author, receiving the Nobel Prize for Literature in 1953.

In October 1938, during a debate on the Munich agreement, Winston Churchill declared in the House of Commons:

There can never be friendship between the British
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democracy and the Nazi power, that power which spurns Christian ethics, which cheers its onward course by a barbarous paganism.

As Europe was in shock after being quickly dominated by the Nazi regime, Great Britain chose Winston S. Churchill, on May 6th, 1940, as the new Prime Minister and Minister of Defense.

On May 13, 1940, Prime Minister Winston Churchill, in his first speech to the British Parliament, stated:

On Friday evening last I received from His Majesty the mission to form a new administration. It was the evident will of Parliament and the nation that this should be conceived on the broadest possible basis and that it should include all parties.

I have already completed the most important part of this task.

A war cabinet has been formed of five members, representing, with the Labour, Opposition, and Liberals, the unity of the nation. It was necessary that this should be done in one single day on account of the extreme urgency and rigor of events. Other key positions were filled yesterday. I am submitting a further list to the king tonight. I hope to complete the appointment of principal ministers during tomorrow.

The appointment of other ministers usually takes a little longer. I trust when Parliament meets again this part of my task will be completed and that the administration will be complete in all respects. I considered it in the public interest to suggest to the Speaker that the House should be summoned today.

At the end of today's proceedings, the adjournment of the House will be proposed until May 21 with provision for earlier meeting if need be. Business for that will be notified to MPs at the earliest opportunity.

I now invite the House by a resolution to record its approval of the steps taken and declare its confidence in the new government.

The resolution:

"That this House welcomes the formation of a government representing the united and inflexible resolve of the nation to prosecute the war with Germany to a victorious conclusion."

To form an administration of this scale and complexity is a serious undertaking in itself. But we are in the preliminary phase of one of the greatest battles in history. We are in action at many other points-in Norway and in Holland-and we have to be prepared in the Mediterranean. The air battle is continuing, and many preparations have to be made here at home.

In this crisis I think I may be pardoned if I do not address the House at any length today, and I hope that any of my friends and colleagues or former colleagues who are affected by the political reconstruction will make all allowances for any lack of ceremony with which it has been necessary to act.

I say to the House as I said to ministers who have joined this government, I have nothing to offer but blood, toil, tears, and sweat. We have before us an ordeal of the most grievous kind. We have before us many, many months of struggle and suffering.

You ask, what is our policy? I say it is to wage war by land, sea, and air. War with all our might and with all the strength God has given us, and to wage war against a monstrous tyranny never surpassed in the dark and lamentable catalogue of human crime. That is our policy.

You ask, what is our aim? I can answer in one word. It is victory. Victory at all costs - Victory in spite of all terrors - Victory, however long and hard the road may be, for without victory there is no survival.

Let that be realized. No survival for the British Empire, no survival for all that the British Empire has stood for, no survival for the urge, the impulse of the ages, that mankind shall move forward toward his goal.

I take up my task in buoyancy and hope. I feel sure that our cause will not be suffered to fail among men.

I feel entitled at this juncture, at this time, to claim the aid of all and to say, "Come then, let us go forward together with our united strength."

On June 4, 1940, upon the Retreat from Flanders, Winston Churchill delivered an address to the House of Commons, entitled "We Shall Defend Our Island Whatever the Cost":

"We shall not flag nor fail. We shall go on to the end. We shall fight in France and on the seas and oceans; we shall fight with growing confidence and growing strength in the air. We shall defend our island whatever the cost may be; we shall fight on beaches, landing grounds, in fields, in streets and on the hills.

We shall never surrender and even if, which I do not for the moment believe, this island or a large part of it were subjugated and starving, then our empire beyond the seas, armed and guarded by the British Fleet, will carry on the struggle until in God's good time the New World with all its power and might, sets forth to the liberation and rescue of the Old."

On June 18, 1940, in an address to the House of Commons entitled "Their Finest Hour" Winston Churchill stated:

I spoke the other day of the colossal military disaster which occurred when the French High Command failed to withdraw the Northern Armies from Belgium at the moment when they knew that the French front was decisively broken at Sedan and on the Meuse. This delay entailed the loss of fifteen or sixteen French divisions and threw out of action for the critical period the whole of the British Expeditionary Force. Our Army and 120,000 French troops were indeed rescued by the British Navy from Dunkirk but only with the loss of their cannon, vehicles and modern equipment.

This loss inevitably took some weeks to repair, and in the first two of those weeks the battle in France has been lost. When we consider the heroic resistance made by the French Army against heavy odds in this battle, the enormous losses inflicted upon the enemy and the evident exhaustion of the enemy, it may well be thought that these twenty-five divisions of the best-trained and best equipped troops might have turned

the scale.

However, General Weygand had to fight without them. Only three British divisions or their equivalent were able to stand in the line with their French comrades. They had suffered severely, but they had fought well. We sent every man we could to France as fast as we could re-equip and transport their formations.

I am not reciting these facts for the purpose of recrimination. That I judge to be utterly futile and even harmful. We cannot afford it. I recite them in order to explain why it was we did not have, as we could have had, between twelve and fourteen British divisions fighting in the line in this great battle instead of only three. Now I put all this aside. I put it on the shelf, from which the historians, when they have time, will select their documents to tell their stories. We have to think of the future and not of the past. This also applies in a small way to our own affairs at home.

There are many who would hold an inquest in the House of Commons on the conduct of the Governments-and of Parliaments, for they are in it, too-during the years which led up to this catastrophe. They seek to indict those who were responsible for the guidance of our affairs. This also would be a foolish and pernicious process. There are too many in it. Let each man search his conscience and search his speeches. I frequently search mine.

Of this I am quite sure, that if we open a quarrel between the past and the present, we shall find that we have lost the future. Therefore, I cannot accept the drawing of any distinctions between Members of the present Government. It was formed at a moment of crisis in order to unite all the parties and all sections of opinion. It has received the almost unanimous support of both Houses of Parliament. Its Members are going to stand together, and, subject to the authority of the House of Commons, we are going to govern the country and fight the war. It is absolutely necessary at a time like this that every Minister who tries each day to do his duty shall be respected; and their subordinates must know that their chiefs are not threatened men, men who are here today and gone tomorrow, but that their directions must be punctually and faithfully obeyed.

Without this concentrated power we cannot face what lies before us. I should not think it would be very advantageous for the House to prolong this Debate this afternoon under conditions of public stress. Many facts are not clear that will be clear in a short time. We are to have a Secret Session on Thursday, and I should think that would be a better opportunity for the many earnest expressions of opinion which Members will desire to make and for the House to discuss vital matters without having everything read the next morning by our dangerous foes.

The disastrous military events which have happened during the past fortnight have not come to me with any sense of surprise. Indeed, I indicated a fortnight ago as clearly as I could to the House that the worst possibilities were open; and I made it perfectly clear then that whatever happened in France would make no difference the resolve of Britain and the British

Empire to fight on, 'if necessary for years, if necessary alone.'

During the last few days we have successfully brought off the great majority of the troops we had on the lines of communication in France; and seven-eighths of the troops we have sent to France since the beginning of the war-that is to say, about 350,000 out of 400,000 men-are safely back in this country. Others are still fighting with the French, and fighting with considerable success in their local encounters against the enemy. We have also brought back a great mass of stores, rifles and munitions of all kinds which had been accumulated in France during the last nine months.

We have, therefore, in this island today a very large and powerful military force. This force comprises all our best-trained and our finest troops, including scores of thousands of those who have already measured their quality against the Germans and found themselves at no disadvantage. We have under arms at the present time in this island over a million and a quarter men. Behind these we have the Local Defense Volunteers, numbering half a million, only a portion of whom, however, are yet armed with rifles or other firearms. We have incorporated into our Defense Forces every man for whom we have a weapon.

We expect very large additions to our weapons in the near future, and in preparation for this we intend forthwith to call up, drill and train further large numbers. Those who are not called up, or else are employed upon the vast business of munitions production in all its branches-and their ramifications are innumerable-will serve their country best by remaining at their ordinary work until they receive their summons. We have also over here Dominions armies. The Canadians had actually landed in France, but have now been safely withdrawn, much disappointed, but in perfect order, with all their artillery and equipment. And these very high-class forces from the Dominions will now take part in the defense of the Mother Country.

Lest the account which I have given of these large forces should raise the question: Why did they not take part in the great battle in France? I must make it clear that, apart from the divisions training and organizing at home, only twelve divisions were equipped to fight upon a scale which justified their being sent abroad. And this was fully up to the number which the French had been led to expect would be available in France at the ninth month of the war. The rest of our forces at home have fighting value for home defense which will, of course, steadily increase every week that passes.

Thus, the invasion of Great Britain would at this time require the transportation across the sea of hostile armies on a very large scale, and after they been so transported they would have to be continually maintained with all the masses of munitions and supplies which are required for continuous battle-as continuous battle it will surely be.

Here is where we come to the Navy - and after all, we have a Navy. Some people seem to forget that we have a Navy. We must remind them. For the last thirty years I have been concerned in discussions about the

possibilities of overseas invasion, and I took the responsibility on behalf of the Admiralty, at the beginning of the last war, of allowing all regular troops to be sent out of the country. That was a very serious step to take, because our Territorials had only just been called up and were quite untrained. Therefore, this island was for several months practically denuded of fighting troops.

The Admiralty had confidence at that time in their ability to prevent a mass invasion even though at that time the Germans had a magnificent battle fleet the proportion of ten to sixteen, even though they were capable of fighting a general engagement every day and any day, whereas now they have only a couple of heavy ships worth speaking of - the Scharnhorst and the Gneisenau. We are also told that the Italian Navy is to come out and gain sea superiority in these waters. If they seriously intend it, I shall only say that we shall be delighted to offer Signor Mussolini a free and safeguarded passage through the Straits of Gibraltar in order that he may play the part to which he aspires. There is a general curiosity in the British Fleet to find out whether the Italians are up to the level they were at in the last war or whether they have fallen off at all.

Therefore, it seems to me that as far as seaborne invasion on a great scale is concerned, we are far more capable of meeting it today than we were at many periods in the last war and during the early months of this war, before our other troops were trained, and while the BEF [British Expeditionary Force] had proceeded abroad. Now, the Navy have never pretended to be able to prevent raids by bodies of 5,000 or 10,000 men flung suddenly across and thrown ashore at several points on the coast some dark night or foggy morning.

The efficacy of sea-power, especially under modern conditions, depends upon the invading force being of large size. It has to be of large size, in view of our military strength, to be of any use. If it is of large size, then the Navy have something they can find and meet and, as it were, bite on. Now we must remember that even five divisions, however lightly equipped, would require 200 to 250 ships, and with modern air reconnaissance and photography it would not be easy to collect such an armada, marshal it and conduct it across the sea without any powerful naval forces to escort it; and there would be very great possibilities, to put it mildly, that this armada would be intercepted long before it reached the coast, and all the men drowned in the sea or, at the worst, blown to pieces with their equipment while they were trying to land.

We also have a great system of minefields, recently strongly reinforced, through which we alone know the channels. If the enemy tries to sweep passages through these minefields, it will be the task of the Navy to destroy the minesweepers and any other forces employed to protect them. There should be no difficulty in this, owing to our great superiority at sea.

Those are the regular, well-tested, well-proved arguments on which we have relied during many years in peace and war. But the question is whether there are any new methods by which those solid assurances can be circumvented. Odd as it may seem, some attention has

been given to this by the Admiralty, whose prime duty and responsibility it is to destroy any large seaborne expedition before it reaches, or at the moment when it reaches these shores. It would not be a good thing for me to go into details of this. It might suggest ideas to other people which they have not thought of, and they would not be likely to give us any of their ideas in exchange.

All I will say is that untiring vigilance and mind-searching must be devoted to the subject, because the enemy is crafty and cunning and full of novel treacheries and stratagems. The House may be assured that the utmost ingenuity is being displayed and imagination is being evoked from large numbers of competent officers, well trained in tactics and thoroughly up to date, to measure and counter work novel possibilities. Untiring vigilance and untiring searching of the mind is being, and must be, devoted to the subject, because, remember, the enemy is crafty and there is no dirty trick he will not do.

Some people will ask why, then, was it that the British Navy was not able to prevent the movement of a large army from Germany into Norway across the Skaggerak? But the conditions in the Channel and in the North Sea are in no way like those which prevail in the Skaggerak. In the Skaggerak, because of the distance, we could give no air support to our surface ships, and consequently, lying as we did close to the enemy's main air power, we were compelled to use only our submarines.

We could not enforce the decisive blockade or interruption which is possible from surface vessels. Our submarines took a heavy toll but could not, by themselves, prevent the invasion of Norway. In the Channel and in the North Sea, on the other hand, our superior naval surface forces, aided by our submarines, will operate with close and effective air assistance.

This brings me, naturally, to the great question of invasion from the air, and of the impending struggle between the British and German Air Forces. It seems quite clear that no invasion on a scale beyond the capacity of our land forces to crush speedily is likely to take place from the air until our Air Force has been definitely overpowered. In the meantime, there may be raids by parachute troops and attempted descents of airborne soldiers. We should be able to give those gentry a warm reception, both in the air and on the ground, if they reach it in any condition to continue the dispute.

But the great question is: Can we break Hitler's air weapon? Now, of course, it is a very great pity that we have not got an Air Force at least equal to that of the most powerful enemy within striking distance of these shores. But we have a very powerful Air Force which has proved itself far superior in quality, both in men and in many types of machine, to what we have met so far in the numerous and fierce air battles which have been fought with the Germans. In France, where we were at a considerable disadvantage and lost many machines on the ground when they were standing round the aerodromes we were accustomed to inflict in the air losses of as much as two to two-and-a-half to one.

In the fighting over Dunkirk, which was a sort of no-man's land, we undoubtedly beat the German Air Force, and gained the mastery of the local air, inflicting here a loss of three or four to one day after day. Anyone who looks at the photographs which were published a week or so ago of the re-embarkation, showing the masses of troops assembled on the beach and forming an ideal target for hours at a time, must realize that this re-embarkation would not have been possible unless the enemy had resigned all hope of recovering air superiority at that time and at that place.

In the defense of this island the advantages to the defenders will be much greater than they were in the fighting around Dunkirk. We hope to improve on the rate of three or four to one which was realized at Dunkirk; and in addition all our injured machines and their crews which get down safe-and, surprisingly, a very great many injured machines and men do get down safely in modern air fighting-all of these will fall, in an attack upon these islands, on friendly soil and live to fight another day; whereas all the injured enemy machines and their complements will be total losses as far as the war is concerned.

During the great battle in France, we gave very powerful and continuous aid to the French Army, both by fighters and bombers; but in spite of every kind of pressure we never would allow the entire metropolitan fighter strength of the Air Force to be consumed. This decision was painful, but it was also right, because the fortunes of the battle in France could not have been decisively affected even if we had thrown in our entire fighter force. That battle was lost by the unfortunate strategical opening, by the extraordinary and unforeseen power of the armoured columns and by the great preponderance of the German Army in numbers.

Our fighter Air Force might easily have been exhausted as a mere accident in that great struggle, and then we should have found ourselves at the present time in a very serious plight. But as it is, I am happy to inform the House that our fighter strength is stronger at the present time relatively to the Germans, who have suffered terrible losses, than it has ever been; and consequently we believe ourselves possessed of the capacity to continue the war in the air under better conditions than we have ever experienced before. I look forward confidently to the exploits of our fighter pilots-these splendid men, this brilliant youth-who will have the glory of saving their native land, their island home, and all they love, from the most deadly of all attacks.

There remains, of course, the danger of bombing attacks, which will certainly be made very soon upon us by the bomber forces of the enemy. It is true that the German bomber force is superior in numbers to ours; but we have a very large bomber force also, which we shall use to strike at military targets in Germany without intermission. I do not at all underrate the severity of the ordeal which lies before us; but I believe our countrymen will show themselves capable of standing up to it, like the brave men of Barcelona, and will be able to stand up to it, and carry on in spite of it, at least as well as any other people in the world.

Much will depend upon this; every man and every woman will have the chance to show the finest qualities of their race, and render the highest service to their cause. For all of us, at this time, whatever our sphere, our station, our occupation or our duties, it will be a help to remember the famous lines: "He nothing common did or mean, Upon that memorable scene."

I have thought it right upon this occasion to give the House and the country some indication of the solid, practical grounds upon which we base our inflexible resolve to continue the war. There are a good many people who say, 'Never mind. Win or lose, sink or swim, better die than submit to tyranny - and such a tyranny.'

And I do not dissociate myself from them. But I can assure them that our professional advisers of the three Services unitedly advise that we should carry on the war, and that there are good and reasonable hopes of final victory. We have fully informed and consulted all the self-governing Dominions, these great communities far beyond the oceans who have been built up on our laws and on our civilization, and who are absolutely free to choose their course, but are absolutely devoted to the ancient Motherland, and who feel themselves inspired by the same emotions which lead me to stake our all upon duty and honour.

We have fully consulted them, and I have received from their Prime Ministers, Mr Mackenzie King of Canada, Mr Menzies of Australia, Mr Fraser of New Zealand, and General Smuts of South Africa [these were the self-governing dominions of the British Empire]- that wonderful man, with his immense profound mind, and his eye watching from a distance the whole panorama of European affairs - I have received from all these eminent men, who all have Governments behind them elected on wide franchises, who are all there because they represent the will of their people, messages couched in the most moving terms in which they endorse our decision to fight on, and declare themselves ready to share our fortunes and to persevere to the end. That is what we are going to do.

We may now ask ourselves: In what way has our position worsened since the beginning of the war? It has worsened by the fact that the Germans have conquered a large part of the coastline of Western Europe, and many small countries have been overrun by them. This aggravates the possibilities of air attack and adds to our naval preoccupations. It in no way diminishes, but on the contrary definitely increases, the power of our long distance blockade. Similarly, the entrance of Italy into the war increases the power of our long-distance blockade.

We have stopped the worst leak by that. We do not know whether military resistance will come to an end in France or not, but should it do so, then of course, the Germans will be able to concentrate their forces, both military and industrial, upon us. But for the reasons I have given to the House these will not be found so easy to apply. If invasion has become more imminent, as no doubt it has, we, being relieved from the task of maintaining a large army in France, have far larger and more efficient forces to meet it.

If Hitler can bring under his despotic control the

industries of the countries he has conquered, this will add greatly to his already vast armament output. On the other hand, this will not happen immediately, and we are now assured of immense, continuous and increasing support in supplies and munitions of all kinds from the United States; and especially of airplanes and pilots from the Dominions and across the oceans, coming from regions which are beyond the reach of enemy bombers.

I do not see how any of these factors can operate to our detriment on balance before the winter comes; and the winter will impose a strain upon the Nazi regime, with almost all Europe writhing and starving under its cruel heel, which, for all their ruthlessness, will run them very hard. We must not forget that from the moment when we declared war on the 3 September it was always possible for Germany to turn all her air force upon this country, together with any other devices of invasion she might conceive, and that France could have done little or nothing to prevent her doing so.

We have, therefore, lived under this danger, in principle and in a slightly modified form, during all these months. In the meanwhile, however, we have enormously improved our methods of defense, and we have learned, what we had no right to assume at the beginning, namely, that the individual aircraft and the individual British pilot have a sure and definite superiority. Therefore, in casting up this dread balance sheet and contemplating our dangers with a disillusioned eye, I see great reason for intense vigilance and exertion but none whatever for panic or despair.

During the first four years of the last war the Allies experienced nothing but disaster and disappointment. That was our constant fear: one blow after another, terrible losses, frightful dangers. Everything miscarried. And yet at the end of those four years the morale of the Allies was higher than that of the Germans, who had moved from one aggressive triumph to another, and who stood everywhere triumphant invaders of the lands into which they had broken.

During that war we repeatedly asked ourselves the question: How are we going to win? And no one was able ever to answer it with much precision, until at the end, quite suddenly, quite unexpectedly, our terrible foe collapsed before us, and we were so glutted with victory that in our folly we threw it away.

We do not yet know what will happen in France or whether the French resistance will be prolonged, both in France and in the French Empire overseas. The French Government will be throwing away great opportunities and casting adrift their future if they do not continue the war in accordance with their Treaty obligations, from which we have not felt able to release them. The House will have read the historic declaration in which, at the desire of many Frenchmen - and of our own hearts - we have proclaimed our willingness at the darkest hour in French history to conclude a union of common citizenship in this struggle.

However matters may go in France or with the French Government, or other French Governments, we in this island and in the British Empire will never lose our sense of comradeship with the French people. If we

are now called upon to endure what they have been suffering, we shall emulate their courage, and if final victory rewards our toils they shall share the gains, aye, and freedom shall be restored to all. We abate nothing of our just demands; not one jot or tittle do we recede. Czechs, Poles, Norwegians, Dutch, Belgians have joined their causes to our own. All these shall be restored.

What General Weygand called the Battle of France is over. I expect that the Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization. Upon it depends our own British life, and the long continuity of our institutions and our Empire. The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this island or lose the war.

If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, and perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, "This was their finest hour."

On July 14, 1940, in an address broadcast by the BBC, Winston Churchill stated:

And now it has come to us to stand alone in the breach, and face the worst that the tyrant's might and enmity can do. Bearing ourselves humbly before God, but conscious that we serve an unfolding purpose, we are ready to defend our native land against the invasion by which it is threatened.

We are fighting by ourselves alone; but we are not fighting for ourselves alone. Here in this strong City of Refuge which enshrines the title-deeds of human progress and is of deep consequence to Christian civilization; here, girt about by the seas and oceans where the Navy reigns, shielded from above by the prowess and devotion of our airmen, we await undismayed the impending assault. Perhaps it will come tonight. Perhaps it will come next week. Perhaps it will never come.

We must show ourselves equally capable of meeting a sudden, violent shock, or, what is perhaps a harder test, a prolonged vigil. But be the ordeal sharp or long, or both, we shall seek no terms, we shall ask no parley. Should the invader come, there will be no placid lying down of the people in submission. We shall defend every village, every town and every city. The vast mass of London itself, fought street by street, could easily devour an entire hostile army, and we would rather see London laid in ruins and ashes than that it should be tamely and abjectly enslaved.

On June 16, 1941, in a radio broadcast to America, on receiving the honorary degree of Doctor of Laws from the University of Rochester, New York, Sir Winston Churchill replied:

American Quotations.txt

The destiny of mankind is not decided by material computation. When great causes are on the move in the world...we learn that we are spirits, not animals, and that something is going on in space and time, and beyond space and time.

Prime Minister Winston Churchill, recorded the Mid-Atlantic Conference with President Franklin D. Roosevelt on August 10, 1941:

On Sunday morning, August 10, Mr. Roosevelt came aboard H. M. S. Prince of Wales and, with his Staff officers and several hundred representatives of all ranks of the United States Navy and Marines, attended Divine Service on the quarterdeck.

This service was felt by us all to be a deeply moving expression of the unity of faith of our two peoples, and none who took part in it will forget the spectacle presented that sunlit morning on the crowded quarterdeck - the symbolism of the Union Jack and the Stars and Stripes draped side by side on the pulpit; the American and British chaplains sharing in the reading of the prayers; the highest naval, military, and air officers of Britain and the United States grouped in one body behind the President and me; the close-packed ranks of British and American sailors, completely intermingled, sharing the same books and joining fervently together in the prayers and hymns familiar to both.

I chose the hymns myself - "For Those in Peril on the Sea" and "Onward Christian Soldiers." We ended with "Oh God, Our Help in Ages Past," which Macaulay reminds us the Ironsides had chanted as they bore John Hampden's body to the grave.

It was a great hour to live. Nearly half of those who sang were soon to die.

On October 29, 1941, in an address at Harrow School, Churchill admonished:

Never give in, never give in, never, never, never, never - in nothing, great or small, large or petty - never give in except to convictions of honor and good sense....

Do not let us speak of darker days; let us speak rather of sterner days. These are not dark days: these are great days - the greatest days our country has ever lived; and we must all thank God that we have been allowed, each of us according to our stations, to play a part in making these days memorable in the history of our race.

On December 30, 1941, in a speech to the Canadian Senate and House of Commons in Ottawa, Sir Winston Churchill declared:

We have to win that world for our children.... We have to win it by our sacrifices. We have not won it yet. The crisis is upon us.... In this strange, terrible world war there is a place for everyone, man and woman, old and young, hale and halt; service in a thousand forms is open.... The mine, the factory, the dockyard, the salt sea waves, the fields to till, the home, the

hospital, the chair of the scientist, the pulpit of the preacher - from the highest to the humblest tasks, all are equal honor; all have their part to play.

On March 5, 1946, at Westminster College in Fulton, Missouri, Winston S. Churchill was awarded an honorary degree. The President of Westminster College, Dr. McCluer, spoke first and then introduced President Harry S Truman. Truman introduced Churchill, who delivered his address entitled: "Sineus of Peace."

This speech may be regarded as the most important Churchill delivered as Leader of the Opposition (1945-1951). In it he introduced the phrase "Iron Curtain" to describe the Cold War developing between the Western powers and the area controlled by the Soviet Union.

Winston Churchill, at times departing from his prepared text, stated:

I am glad to come to Westminster College this afternoon, and am complimented that you should give me a degree. The name "Westminster" is somehow familiar to me. I seem to have heard of it before. Indeed, it was at Westminster that I received a very large part of my education in politics, dialectic, rhetoric, and one or two other things. In fact we have both been educated at the same, or similar, or, at any rate, kindred establishments.

It is also an honor, perhaps almost unique, for a private visitor to be introduced to an academic audience by the President of the United States. Amid his heavy burdens, duties, and responsibilities - unsought but not recoiled from - the President has traveled a thousand miles to dignify and magnify our meeting here to-day and to give me an opportunity of addressing this kindred nation, as well as my own countrymen across the ocean, and perhaps some other countries too.

The President has told you that it is his wish, as I am sure it is yours, that I should have full liberty to give my true and faithful counsel in these anxious and baffling times. I shall certainly avail myself of this freedom, and feel the more right to do so because any private ambitions I may have cherished in my younger days have been satisfied beyond my wildest dreams. Let me, however, make it clear that I have no official mission or status of any kind, and that I speak only for myself. There is nothing here but what you see.

I can therefore allow my mind, with the experience of a lifetime, to play over the problems which beset us on the morrow of our absolute victory in arms, and to try to make sure with what strength I have that what has been gained with so much sacrifice and suffering shall be preserved for the future glory and safety of mankind.

The United States stands at this time at the pinnacle of world power. It is a solemn moment for the American Democracy. For with primacy in power is also joined an awe-inspiring accountability to the future. If you look around you, you must feel not only the sense of duty done but also you must feel anxiety lest you fall below the level of achievement. Opportunity is here now, clear and shining for both our countries. To reject it or ignore it or fritter it away will bring

upon us all the long reproaches of the after-time. It is necessary that constancy of mind, persistency of purpose, and the grand simplicity of decision shall guide and rule the conduct of the English-speaking peoples in peace as they did in war. We must, and I believe we shall, prove ourselves equal to this severe requirement.

When American military men approach some serious situation they are wont to write at the head of their directive the words "over-all strategic concept." There is wisdom in this, as it leads to clarity of thought. What then is the over-all strategic concept which we should inscribe today?

It is nothing less than the safety and welfare, the freedom and progress, of all the homes and families of all the men and women in all the lands. And here I speak particularly of the myriad cottage or apartment homes where the wage-earner strives amid the accidents and difficulties of life to guard his wife and children from privation and bring the family up in the fear of the Lord, or upon ethical conceptions which often play their potent part.

To give security to these countless homes, they must be shielded from the two giant marauders, war and tyranny. We all know the frightful disturbances in which the ordinary family is plunged when the curse of war swoops down upon the bread-winner and those for whom he works and contrives. The awful ruin of Europe, with all its vanished glories, and of large parts of Asia glares us in the eyes. When the designs of wicked men or the aggressive urge of mighty States dissolve over large areas the frame of civilized society, humble folk are confronted with difficulties with which they cannot cope. For them all is distorted, all is broken, even ground to pulp.

When I stand here this quiet afternoon I shudder to visualize what is actually happening to millions now and what is going to happen in this period when famine stalks the earth. None can compute what has been called "the unestimated sum of human pain." Our supreme task and duty is to guard the homes of the common people from the horrors and miseries of another war. We are all agreed on that.

Our American military colleagues, after having proclaimed their "over-all strategic concept" and computed available resources, always proceed to the next step-namely, the method. Here again there is widespread agreement. A world organization has already been erected for the prime purpose of preventing war, UNO, the successor of the League of Nations, with the decisive addition of the United States and all that means, is already at work. We must make sure that its work is fruitful, that it is a reality and not a sham, that it is a force for action, and not merely a frothing of words, that it is a true temple of peace in which the shields of many nations can some day be hung up, and not merely a cockpit in a Tower of Babel.

Before we cast away the solid assurances of national armaments for self-preservation we must be certain that our temple is built, not upon shifting sands or quagmires, but upon the rock. Anyone can see with his eyes open that our path will be difficult and also long, but if we persevere together as we did in

the two world wars - though not, alas, in the interval between them - I cannot doubt that we shall achieve our common purpose in the end.

I have, however, a definite and practical proposal to make for action. Courts and magistrates may be set up but they cannot function without sheriffs and constables. The United Nations Organization must immediately begin to be equipped with an international armed force. In such a matter we can only go step by step, but we must begin now.

I propose that each of the Powers and States should be invited to delegate a certain number of air squadrons to the service of the world organization. These squadrons would be trained and prepared in their own countries, but would move around in rotation from one country to another. They would wear the uniform of their own countries but with different badges. They would not be required to act against their own nation, but in other respects they would be directed by the world organization. This might be started on a modest scale and would grow as confidence grew. I wished to see this done after the first world war, and I devoutly trust it may be done forthwith.

It would nevertheless be wrong and imprudent to entrust the secret knowledge or experience of the atomic bomb, which the United States, Great Britain, and Canada now share, to the world organization, while it is still in its infancy. It would be criminal madness to cast it adrift in this still agitated and un-united world. No one in any country has slept less well in their beds because this knowledge and the method and the raw materials to apply it, are at present largely retained in American hands.

I do not believe we should all have slept so soundly had the positions been reversed and if some Communist or neo-Fascist State monopolized for the time being these dread agencies. The fear of them alone might easily have been used to enforce totalitarian systems upon the free democratic world, with consequences appalling to human imagination.

God has willed that this shall not be and we have at least a breathing space to set our house in order before this peril has to be encountered: and even then, if no effort is spared, we should still possess so formidable a superiority as to impose effective deterrents upon its employment, or threat of employment, by others. Ultimately, when the essential brotherhood of man is truly embodied and expressed in a world organization with all the necessary practical safeguards to make it effective, these powers would naturally be confided to that world organization.

Now I come to the second danger of these two marauders which threatens the cottage, the home, and the ordinary people - namely, tyranny. We cannot be blind to the fact that the liberties enjoyed by individual citizens throughout the British Empire are not valid in a considerable number of countries, some of which are very powerful. In these States control is enforced upon the common people by various kinds of all-embracing police governments.

The power of the State is exercised without restraint, either by dictators or by compact oligarchies operating through a privileged party and a

political police. It is not our duty at this time when difficulties are so numerous to interfere forcibly in the internal affairs of countries which we have not conquered in war.

But we must never cease to proclaim in fearless tones the great principles of freedom and the rights of man which are the joint inheritance of the English-speaking world and which through Magna Carta, the Bill of Rights, the Habeas Corpus, trial by jury, and the English common law find their most famous expression in the American Declaration of Independence.

All this means that the people of any country have the right, and should have the power by constitutional action, by free unfettered elections, with secret ballot, to choose or change the character or form of government under which they dwell; that freedom of speech and thought should reign; that courts of justice, independent of the executive, unbiased by any party, should administer laws which have received the broad assent of large majorities or are consecrated by time and custom.

Here are the title deeds of freedom which should lie in every cottage home. Here is the message of the British and American peoples to mankind. Let us preach what we practice - let us practice - what we preach.

I have now stated the two great dangers which menace the homes of the people: War and Tyranny. I have not yet spoken of poverty and privation which are in many cases the prevailing anxiety. But if the dangers of war and tyranny are removed, there is no doubt that science and co-operation can bring in the next few years to the world, certainly in the next few decades newly taught in the sharpening school of war, an expansion of material well-being beyond anything that has yet occurred in human experience.

Now, at this sad and breathless moment, we are plunged in the hunger and distress which are the aftermath of our stupendous struggle; but this will pass and may pass quickly, and there is no reason except human folly or sub-human crime which should deny to all the nations the inauguration and enjoyment of an age of plenty.

I have often used words which I learned fifty years ago from a great Irish-American orator, a friend of mine, Mr. Bourke Cockran. "There is enough for all. The earth is a generous mother; she will provide in plentiful abundance food for all her children if they will but cultivate her soil in justice and in peace." So far I feel that we are in full agreement.

Now, while still pursuing the method of realizing our overall strategic concept, I come to the crux of what I have traveled here to say. Neither the sure prevention of war, nor the continuous rise of world organization will be gained without what I have called the fraternal association of the English-speaking peoples. This means a special relationship between the British Commonwealth and Empire and the United States.

This is no time for generalities, and I will venture to be precise. Fraternal association requires not only the growing friendship and mutual understanding between our two vast but kindred systems of society, but the continuance of the intimate relationship between our military advisers, leading to

common study of potential dangers, the similarity of weapons and manuals of instructions, and to the interchange of officers and cadets at technical colleges.

It should carry with it the continuance of the present facilities for mutual security by the joint use of all Naval and Air Force bases in the possession of either country all over the world. This would perhaps double the mobility of the American Navy and Air Force. It would greatly expand that of the British Empire Forces and it might well lead, if and as the world calms down, to important financial savings. Already we use together a large number of islands; more may well be entrusted to our joint care in the near future.

The United States has already a Permanent Defense Agreement with the Dominion of Canada, which is so devotedly attached to the British Commonwealth and Empire. This Agreement is more effective than many of those which have often been made under formal alliances. This principle should be extended to all British Commonwealths with full reciprocity. Thus, whatever happens, and thus only, shall we be secure ourselves and able to work together for the high and simple causes that are dear to us and bode no ill to any. Eventually there may come - I feel eventually there will come - the principle of common citizenship, but that we may be content to leave to destiny, whose outstretched arm many of us can already clearly see.

There is however an important question we must ask ourselves. Would a special relationship between the United States and the British Commonwealth be inconsistent with our over-riding loyalties to the World Organization? I reply that, on the contrary, it is probably the only means by which that organization will achieve its full stature and strength. There are already the special United States relations with Canada which I have just mentioned, and there are the special relations between the United States and the South American Republics. We British have our twenty years Treaty of Collaboration and Mutual Assistance with Soviet Russia.

I agree with Mr. Bevin, the Foreign Secretary of Great Britain, that it might well be a fifty years Treaty so far as we are concerned. We aim at nothing but mutual assistance and collaboration. The British have an alliance with Portugal unbroken since 1384, and which produced fruitful results at critical moments in the late war.

None of these clash with the general interest of a world agreement, or a world organization; on the contrary they help it. "In my father's house are many mansions." Special associations between members of the United Nations which have no aggressive point against any other country, which harbor no design incompatible with the Charter of the United Nations, far from being harmful, are beneficial and, as I believe, indispensable.

I spoke earlier of the Temple of Peace. Workmen from all countries must build that temple. If two of the workmen know each other particularly well and are old friends, if their families are inter-mingled, and if they have "faith in each other's purpose, hope in each other's future and charity towards each other's

shortcomings" - to quote some good words I read here the other day - why cannot they work together at the common task as friends and partners?

Why cannot they share their tools and thus increase each other's working powers? Indeed they must do so or else the temple may not be built, or, being built, it may collapse, and we shall all be proved again unteachable and have to go and try to learn again for a third time in a school of war, incomparably more rigorous than that from which we have just been released. The dark ages may return, the Stone Age may return on the gleaming wings of science, and what might now shower immeasurable material blessings upon mankind, may even bring about its total destruction.

Beware, I say; time may be short. Do not let us take the course of allowing events to drift along until it is too late. If there is to be a fraternal association of the kind I have described, with all the extra strength and security which both our countries can derive from it, let us make sure that that great fact is known to the world, and that it plays its part in steadying and stabilizing the foundations of peace. There is the path of wisdom. Prevention is better than cure.

A shadow has fallen upon the scenes so lately lighted by the Allied victory. Nobody knows what Soviet Russia and its Communist international organization intends to do in the immediate future, or what are the limits, if any, to their expansive and proselytizing tendencies. I have a strong admiration and regard for the valiant Russian people and for my wartime comrade, Marshal Stalin. There is deep sympathy and goodwill in Britain - and I doubt not here also - towards the peoples of all the Russias and a resolve to persevere through many differences and rebuffs in establishing lasting friendships.

We understand the Russian need to be secure on her western frontiers by the removal of all possibility of German aggression. We welcome Russia to her rightful place among the leading nations of the world. We welcome her flag upon the seas. Above all, we welcome constant, frequent and growing contacts between the Russian people and our own people on both sides of the Atlantic. It is my duty however, for I am sure you would wish me to state the facts as I see them to you, to place before you certain facts about the present position in Europe.

From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the Continent. Behind that line lie all the capitals of the ancient states of Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia, all these famous cities and the populations around them lie in what I must call the Soviet sphere, and all are subject in one form or another, not only to Soviet influence but to a very high and, in many cases, increasing measure of control from Moscow.

Athens alone - Greece with its immortal glories - is free to decide its future at an election under British, American and French observation. The Russian-dominated Polish Government has been encouraged to make enormous and wrongful inroads upon Germany, and mass expulsions of millions of Germans on a scale grievous

and undreamed-of are now taking place. The Communist parties, which were very small in all these Eastern States of Europe, have been raised to pre-eminence and power far beyond their numbers and are seeking everywhere to obtain totalitarian control.

Police governments are prevailing in nearly every case, and so far, except in Czechoslovakia, there is no true democracy. Turkey and Persia are both profoundly alarmed and disturbed at the claims which are being made upon them and at the pressure being exerted by the Moscow Government. An attempt is being made by the Russians in Berlin to build up a quasi-Communist party in their zone of Occupied Germany by showing special favors to groups of left-wing German leaders.

At the end of the fighting last June, the American and British Armies withdrew westwards, in accordance with an earlier agreement, to a depth at some points of 150 miles upon a front of nearly four hundred miles, in order to allow our Russian allies to occupy this vast expanse of territory which the Western Democracies had conquered.

If now the Soviet Government tries, by separate action, to build up a pro-Communist Germany in their areas, this will cause new serious difficulties in the British and American zones, and will give the defeated Germans the power of putting themselves up to auction between the Soviets and the Western Democracies. Whatever conclusions may be drawn from these facts - and facts they are - this is certainly not the Liberated Europe we fought to build up. Nor is it one which contains the essentials of permanent peace.

The safety of the world requires a new unity in Europe, from which no nation should be permanently outcast. It is from the quarrels of the strong parent races in Europe that the world wars we have witnessed, or which occurred in former times, have sprung. Twice in our own lifetime we have seen the United States, against their wishes and their traditions, against arguments, the force of which it is impossible not to comprehend, drawn by irresistible forces, into these wars in time to secure the victory of the good cause, but only after frightful slaughter and devastation had occurred.

Twice the United States has had to send several millions of its young men across the Atlantic to find the war; but now war can find any nation, wherever it may dwell between dusk and dawn. Surely we should work with conscious purpose for a grand pacification of Europe, within the structure of the United Nations and in accordance with its Charter. That I feel is an open cause of policy of very great importance.

In front of the iron curtain which lies across Europe are other causes for anxiety. In Italy the Communist Party is seriously hampered by having to support the Communist-trained Marshal Tito's claims to former Italian territory at the head of the Adriatic. Nevertheless the future of Italy hangs in the balance. Again one cannot imagine a regenerated Europe without a strong France. All my public life I have worked for a strong France and I never lost faith in her destiny, even in the darkest hours.

I will not lose faith now. However, in a great number of countries, far from the Russian frontiers and

throughout the world, Communist fifth columns are established and work in complete unity and absolute obedience to the directions they receive from the Communist center.

Except in the British Commonwealth and in the United States where Communism is in its infancy, the Communist parties or fifth columns constitute a growing challenge and peril to Christian civilization. These are somber facts for anyone to have to recite on the morrow of a victory gained by so much splendid comradeship in arms and in the cause of freedom and democracy; but we should be most unwise not to face them squarely while time remains.

The outlook is also anxious in the Far East and especially in Manchuria.

The Agreement which was made at Yalta, to which I was a party, was extremely favorable to Soviet Russia, but it was made at a time when no one could say that the German war might not extend all through the summer and autumn of 1945 and when the Japanese war was expected to last for a further 18 months from the end of the German war. In this country you are all so well-informed about the Far East, and such devoted friends of China, that I do not need to expatiate on the situation there.

I have felt bound to portray the shadow which, alike in the west and in the east, falls upon the world. I was a high minister at the time of the Versailles Treaty and a close friend of Mr. Lloyd-George, who was the head of the British delegation at Versailles. I did not myself agree with many things that were done, but I have a very strong impression in my mind of that situation, and I find it painful to contrast it with that which prevails now.

In those days there were high hopes and unbounded confidence that the wars were over, and that the League of Nations would become all-powerful. I do not see or feel that same confidence or even the same hopes in the haggard world at the present time.

On the other hand I repulse the idea that a new war is inevitable; still more that it is imminent. It is because I am sure that our fortunes are still in our own hands and that we hold the power to save the future, that I feel the duty to speak out now that I have the occasion and the opportunity to do so. I do not believe that Soviet Russia desires war. What they desire is the fruits of war and the indefinite expansion of their power and doctrines.

But what we have to consider here to-day while time remains, is the permanent prevention of war and the establishment of conditions of freedom and democracy as rapidly as possible in all countries. Our difficulties and dangers will not be removed by closing our eyes to them. They will not be removed by mere waiting to see what happens; nor will they be removed by a policy of appeasement. What is needed is a settlement, and the longer this is delayed, the more difficult it will be and the greater our dangers will become.

From what I have seen of our Russian friends and Allies during the war, I am convinced that there is nothing they admire so much as strength, and there is nothing for which they have less respect than for

weakness, especially military weakness. For that reason the old doctrine of a balance of power is unsound. We cannot afford, if we can help it, to work on narrow margins, offering temptations to a trial of strength. If the Western Democracies stand together in strict adherence to the principles of the United Nations Charter, their influence for furthering those principles will be immense and no one is likely to molest them. If however they become divided or falter in their duty and if these all-important years are allowed to slip away then indeed catastrophe may overwhelm us all.

Last time I saw it all coming and cried aloud to my own fellow-countrymen and to the world, but no one paid any attention. Up till the year 1933 or even 1935, Germany might have been saved from the awful fate which has overtaken her and we might all have been spared the miseries Hitler let loose upon mankind. There never was a war in all history easier to prevent by timely action than the one which has just desolated such great areas of the globe.

It could have been prevented in my belief without the firing of a single shot, and Germany might be powerful, prosperous and honored to-day; but no one would listen and one by one we were all sucked into the awful whirlpool. We surely must not let that happen again. This can only be achieved by reaching now, in 1946, a good understanding on all points with Russia under the general authority of the United Nations Organization and by the maintenance of that good understanding through many peaceful years, by the world instrument, supported by the whole strength of the English-speaking world and all its connections. There is the solution which I respectfully offer to you in this Address to which I have given the title "The Sign of Peace."

Let no man underrate the abiding power of the British Empire and Commonwealth. Because you see the 46 millions in our island harassed about their food supply, of which they only grow one half, even in war-time, or because we have difficulty in restarting our industries and export trade after six years of passionate war effort, do not suppose that we shall not come through these dark years of privation as we have come through the glorious years of agony, or that half a century from now, you will not see 70 or 80 millions of Britons spread about the world and united in defense of our traditions, our way of life, and of the world causes which you and we espouse.

If the population of the English-speaking Commonwealths be added to that of the United States with all that such co-operation implies in the air, on the sea, all over the globe and in science and in industry, and in moral force, there will be no quivering, precarious balance of power to offer its temptation to ambition or adventure. On the contrary, there will be an overwhelming assurance of security. If we adhere faithfully to the Charter of the United Nations and walk forward in sedate and sober strength seeking no one's land or treasure, seeking to lay no arbitrary control upon the thoughts of men; if all British moral and material forces and convictions are joined with your own in fraternal association, the

high-roads of the future will be clear, not only for us but for all, not only for our time, but for a century to come.

In 1953, at the occasion of his forty-fifth wedding anniversary, Sir Winston Churchill commented:

I married and lived happily ever after...with a being incapable of an ignoble thought.

On March 2, 1955, in an address to the Commons on the hydrogen bomb, Sir Winston Churchill stated:

It doesn't matter so much to old people; they are going soon anyway, but I find it poignant to look at youth in all its activity and ardor and, most of all, to watch little children playing their merry games, and wonder what would lie before them if God wearied of mankind.

On April 4, 1955, in a toast to Queen Elizabeth II at a dinner held at No. 10 Downing Street on the eve of Sir Winston Churchill's resignation, he stated:

I have the honor of proposing a toast which I used to enjoy drinking during the years when I was a cavalry subaltern in the reign of Your Majesty's great-great-grandmother, Queen Victoria. Having served in office or in Parliament under the four sovereigns who have reigned since those days, I felt, with these credentials, that in asking our Majesty's gracious permission to propose a toast...

Never have the august duties which fall upon the monarchy been discharged with more devotion than in the brilliant opening of Your Majesty's reign. We thank God for the gift He has bestowed upon us and vow ourselves anew to the sacred causes and wise and kindly way of life of which Your Majesty is the young, gleaming champion.

Sir Winston Churchill stated:

"Never in the field of human conflict was so much owed by so many to so few."

Schweitzer, Albert (January 14, 1875-September 4, 1965), was a physician, philosopher, musician and a medical missionary who won the Nobel Peace Prize in 1952. He practiced as a doctor in the hospital he founded in the jungle village of Lambarene, Gabon, west central Africa, and even used the \$33,000 Nobel prize money to build a leper colony. He had won international acclaim for his writings and recitals of Johann Sebastian Bach's organ music. Albert Schweitzer's writings include: *The Philosophy of Civilization*; *The Decay and Restoration of Civilization*; *Civilization and Ethics*; *Out of My Life and Thought*; *From My African Notebook*; and *The Quest of the Historical Jesus* (1906). His philosophy of life can be best summarized in his ethic of "reverence for life." Albert Schweitzer expressed:

He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: "Follow thou

me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

In proportion as we have the Spirit of Jesus we have the true knowledge of Jesus.

Christianity has need of thought that it may come to the consciousness of its real self. For centuries it treasured the great commandment of love and mercy as traditional truth without recognizing it as a reason for opposing slavery... torture, and all the other ancient and medieval forms of inhumanity.

All living knowledge of God rests upon this foundation: that we experience Him in our lives as Will-to-Love.

It was quite incomprehensible to me - this was before I began going to school - why in my evening prayers I should pray for human beings only. So when my mother had prayed with me and had kissed me good night, I used to add silently a prayer that I had composed for myself for all living creatures. It ran thus: "O heavenly Father, protect and bless all things that have breath; guard them from all evil, and let them sleep in peace."

Facts call us to reflect, even as the tossing of a capsizing vessel cause the crew to rush on deck and to climb the masts.

One day, in my despair, I threw myself into a chair in the consulting room and groaned out: "What a blockhead I was to come out here to doctor savages like these!" Whereupon Joseph quietly remarked: "Yes, Doctor, here on earth you are a great blockhead, but not in heaven."

Dr. Albert Schweitzer, in a statement printed in *Guidposts*, March, 1956, explained:

Day by day we should weigh what we have granted to the spirit of the world against what we have denied to the spirit of Jesus, in thought and especially in deed.

Penney, J.C. (James Cash) (September 16, 1875-February 12, 1971), was an American businessman, entrepreneur, and founder of the J.C. Penney chain of stores. In his autobiography, entitled *Fifty Years With the Golden Rule*, J.C. Penney stated:

As to our country, my faith in our America, in its people and in the "American way of life" is unwavering. Its founding I believe to have been divinely ordained, and God has a mighty mission for it among the nations of the world. It was founded in prayer, in faith, and in the heroic spirit of sacrifice. Lives of comparative

ease might have been the lot of our forefathers in their own country had they been willing to surrender their convictions. They chose the "hard right," rather than the "easy wrong"....

As a nation, and as individuals, our fate will always be determined by our choice of the "hard right" or the "easy wrong"....

Every aspect of world condition today opens a way provocatively for applying Christian principles to living. Let us not be afraid: loving God, and our neighbors as ourselves, let us only believe. Being not afraid, and believing, let us choose for ourselves the "hard right." If individuals in sufficient number will pledge their part as men willing to follow the hard right, our America will be made safe for her own people and will stand as a beacon light of hope to this war-torn, war-weary world.

J. C. Penny, in an article entitled "Something to Lean On," published in The Rotarian, August 1956, stated:

There is something distinctive that I always look for in men of serious purpose. Those who so live and work are, I find, believing men. Many are praying men.

Pope Pius XII (March 2, 1876-October 9, 1958), whose given name was Eugenio Pacelli, in a radio broadcast on September 1, 1944, stated:

Private property is a natural fruit of labor, a product of intense activity of man, acquired through his energetic determination to ensure and develop with his own strength his own existence and that of his family, and to create for himself and his own an existence of just freedom, not only economic, but also political, cultural and religious.

On August 28, 1947, in an exchange of messages with Pope Pius XII, President Harry S. Truman stated:

Our common goal is to arouse and invigorate the faith of men to attain eternal values in our own generation - no matter what obstacles exist or may arise in the path....

An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all our resources, both spiritual and material, remembering always that "except the Lord build the house, they labor in vain who build it."

In writing to Pope Pius XII, in 1947, President Truman said of America:

This is a Christian nation.

On March 2, 1955, in a tribute to Pope Pius XII, President Eisenhower stated at a new conference:

As to His Holiness, the Pope, [on] his seventy-ninth birthday, a man that I have had the honor of visiting personally, admiring him greatly, and

particularly because of his unbroken record of opposition to all forms of fascism and communism, I am quite certain that America, all America, would wish this great spiritual leader a very happy day today, and many more of them.

In reply to an expression of loyalty given him from American bishop Fulton Sheen, published in Look Magazine, August 22, 1955, Pope Pius XII stated:

It is true that Divine Providence has invested me, although unworthily, in this position as head of the Church, but as a man I am nothing... nothing... nothing.

In a message for Labor Day, published in Guidposts, September 1955, Pope Pius XII stated:

Labor is not merely the fatigue of body without sense or value; nor is it merely a humiliating servitude. It is a service of God, a gift of God, the vigor and fullness of human life, the gage of eternal rest.

On January 8, 1956, in an address on the science and morality of painless childbirth, Pope Pius XII stated:

If the new technique spares her the sufferings of childbirth, the mother can accept it without any scruple of conscience; but she is not obliged to do so. In the case of partial success or failure, she knows that suffering can be a source of good, if she bears it with God and in obedience to His will....

The life and sufferings of our Saviour, the pains which so many great men have born and even sought and through which they have matured and risen to the summits of Christian heroism, the daily examples we see of acceptance of the cross with resignation: all this reveals the meaning of suffering, of the patient acceptance of pain in the present plan of salvation, for the duration of this earthly life.

On April 1, 1956, in an Easter address in St. Peter's Square, Rome, Pope Pius XII stated:

This year's celebration of Easter should be primarily a recall to faith in Christ, addressed to people who, through no fault of their own, are still unaware of the saving work of the Redeemer; to those who, on the contrary, would wish to have His name wiped out of the minds and hearts of nations; and finally, in a special manner, to those souls of little faith who, seduced by deceptive enticements, are on the point of exchanging the priceless Christian values for those of a false earthly progress.

On September 1, 1956, in a comment to a group of international heart specialists received at the Vatican, Pope Pius XII stated:

Bodily pain affects man as a whole down to the deepest layers of his moral being. It forces him to face again the fundamental questions of his fate, of

his attitude toward God and fellow men, of his individual and collective responsibility and of the sense of his pilgrimage on earth.

On September 3, 1956, in an address from Rome to the seventy-seventh Catholic Day at Cologne, Germany, Pope Pius XII stated:

The Church continues to fight, not in the field of politics and economics as she has been falsely accused of doing, but with weapons that are proper to her: the perseverance of her faithful prayer, truth and love.

On September 21, 1956, in a comment on interplanetary explorations, Pope Pius XII stated:

God has no intention of setting a limit to the efforts of man to conquer space.

On October 15, 1956, in an address to several thousand members of an Italian feminist group, Pope Pius XII stated:

The concept of the woman of the shipyards, of the mines, of heavy labor as it is exalted and practiced by some countries that would want to inspire progress is anything but a modern concept. It is, on the contrary, a sad return toward epochs that Christian civilization buried long ago.

On November 28, 1956, in a message to the Olympic Games at Melbourne, Australia, Pope Pius XII stated:

We have been pleased to recall the harmony of relations between Christian principles and sporting activities. . . . Make manifest in your acts how, without losing any of its technical value, sport, being a school of energy and of self mastery, must be ordained towards the intellectual and moral perfecting of the soul.

Colorado, State of (August 1, 1876), was the 38th State admitted to the Union. The Constitution of the State of Colorado, adopted March 14, 1876, stated:

Preamble. We, the people of Colorado, with profound reverence for the Supreme Ruler of the Universe, in order to form a more independent and perfect government; establish justice; insure tranquility; provide for the common defense; promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the "State of Colorado."

Article II, Section 4. Religious Freedom. The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever hereafter be guaranteed; and no person shall be denied any civil or political right, privilege or capacity, on account of his opinions concerning religion; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness or justify practices

inconsistent with the good order, peace or safety of the state.

Article II, Section 26. Slavery Prohibited. There shall never be in this state either slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted.

The Constitution of the State of Colorado, November 3, 1936, stated:

Article X, Section 5. Property used for religious worship, schools and charitable purposes exempt. Property, real and personal, that is used solely and exclusively for religious worship, for schools or for strictly charitable purposes, also cemeteries not used or held for private or corporate profit, shall be exempt from taxation.

Colorado, Motto of The State of (August 1, 1876), stated:

Nil Sine Numine (Nothing without God).

Bennett, William W. (1877), a Confederate Chaplain during the Civil War, published his remarkable documentary, A Narrative of the Great Revival Which Prevailed in the Southern Armies. This was a first-hand account of the spiritual renewal that occurred in General Robert E. Lee's Army of Northern Virginia. As head of the Methodist Soldiers' Tract Association, Chaplain William W. Bennett wrote of the conversions in the Confederate ranks:

Up to January, 1865, it was estimated that nearly 150,000 soldiers had been converted during the progress of the war, and it was believed that fully one-third of all the soldiers in the field were praying men, and members of some branch of the Christian Church.

In the army of General Lee, while it lay on the upper Rappahannock, the revival flame swept through every corps, division, brigade, and regiment. [One chaplain reported]:

"The whole army is a vast field, ready and ripe to the harvest....The susceptibility of the soldiers to the gospel is wonderful, and, doubtful as the remark may appear, the military camp is most favorable to the work of revival. The soldiers, with the simplicity of little children, listen to and embrace the truth. Already over two thousand have professed conversion, and two thousand more are penitent....

Oh, it is affecting to see the soldiers crowd and press about the preacher for want of tracts, etc., he has to distribute, and it is sad to see hundreds retiring without being supplied!"

[Another minister reported] "The cold, mud, and rain, have produced great suffering and sickness among the troops; for we have been entirely without shelter in very exposed positions....In our field hospital we have over 350 sick....

I never saw men who were better prepared to

receive religious instruction and advice. . . . The dying begged for our prayers and our songs. Every evening we would gather around the wounded and sing and pray with them. Many wounded, who had hitherto led wicked lives, became entirely changed. . . .

One young Tennessean, James Scott, of the 32d Tennessee, . . . continually begged us to sing for him and to pray with him. He earnestly desired to see his mother before he died, which was not permitted, as she was in the enemy's lines, and he died rejoicing in the grace of God. "

In 1862, after the Battle of Cross Keys, a soldier recounted to Chaplain William W. Bennett his observation of General Stonewall Jackson:

I saw something today which affected me more than anything I ever saw or read on religion. While the battle was raging and the bullets were flying, Jackson rode by, calm as if he were at home, but his head was raised toward heaven, and his lips were moving evidently in prayer.

Chaplain William W. Bennett took the dying words of T. S. Chandler of the 6th South Carolina Regiment:

Tell my mother that I am lying without hope of recovery. . . . My hope is in Christ, for whose sake I hope to be saved. Tell her that she and my brother cannot see me again on earth, but they can meet me in heaven. . . . I know I am going there.

In the spring of 1865, there was almost a continual revival among General Robert E. Lee's ranks. Chaplain Bennett records a Resolution adopted by five brigades of the Georgia troops:

That we hereby acknowledge the sinfulness of our past conduct as a just and sufficient ground for the displeasure of Almighty God; and that, earnestly repenting of our sins, we are determined, by his grace, to amend our lives for the future; and, in earnest supplication to God, through the mediation of his Son, Jesus Christ, we implore the forgiveness of our sins and seek the Divine favor and protection.

Jeans, Sir James Hopwood (September 11, 1877-September 16, 1946), was an English physicist and astronomer. He studied the nature of gases and sun radiations. Educated at Trinity College, Cambridge University, he became a professor at Princeton University in the area of applied mathematics, and later a professor at Cambridge. He was a research associate at the Mount Wilson Observatory, Pasadena, California, 1923-44; Secretary of the Royal Society; president of the Royal Astronomical Society of England; and was knighted in 1928. His works include: *The Universe Around Us*, 1929; *The Mysterious Universe*, 1930; and *Physics and Philosophy*, 1942.

In his work, *The Mysterious Universe*, 1930, Sir James Hopwood Jeans stated:

All the pictures which science now draws of nature and which alone seem capable of according with observational fact are mathematical pictures. . . . From

the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician.

Duquesne University (1878), was founded by the Catholic Church in Pittsburgh, Pennsylvania. Its motto stated:

Spiritus est qui vivificat (It is the Spirit that gives light).

United States Supreme Court (1878), rendered its opinion on the case of Reynolds v. United States, 98 U.S. 145, 165 (1878). The same men that passed the act creating religious freedom in Virginia, also passed very strict laws against polygamy and sexual immorality, as documented in the Supreme Court's decision of 1878:

It is a significant fact that on the 8th of December, 1788, after the passage of the act establishing religious freedom, and after the convention of Virginia had recommended as an amendment to the Constitution of the United States the declaration in a bill of rights that "all men have an equal, natural, and unalienable right to the free exercise of religion, according to the dictates of conscience," [that] the legislature of that State substantially enacted the... death penalty... [for polygamy].

Fosdick, Henry Emerson (1878-1969), was one of the best-known ministers of his day. He pastored the First Presbyterian Church, New York City, and later the Park Avenue Baptist Church, New York City. He wrote numerous works, including: The Meaning of Prayer; Twelve Tests of Character; The Man From Nazareth; Martin Luther; The Manhood of the Master; On Being a Real Person; On Being Fit to Live; and his autobiography The Living of These Days.

In 1920, he wrote The Meaning of Service, in which he stated:

The Sea of Galilee and the Dead Sea are made of the same water. It flows down, clear and cool, from the heights of Hermon and the roots of the cedars of Lebanon. The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet. It gets to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror. For the Dead Sea has no outlet. It gets to keep.

Henry Emerson Fosdick commented:

We Americans say that the Constitution made the nation, well, the Constitution is a great document and we never would have been a nation without it, but it took more than that to make the nation!

Rather it was our forefathers and foremothers who made the Constitution and then made it work. The government they constructed did get great things out of them, but it was not the government primarily that put great things into them.

What put great things into them was their home life, their religion, their sense of personal responsibility to Almighty God, their devotion to education, their love of liberty, their personal character.

When the government pumped, it drew from profound depths in the spiritual lives of men and women where creative spiritual forces had been at work.

Race prejudice is as thorough a denial of the Christian God as atheism is, and it is a much more common form of apostasy.

Lemoine, Paul (1878-1940), was the President of the Geological Society of France, director of the Natural History Museum in Paris and a chief editor of the 1937 edition of the Encyclopedi a Francaise. In writing an article on evolution, he stated:

The theory of evolution is impossible. At base, in spite of appearances, no one any longer believes in it. . . . Evolution is a kind of dogma which the priests no longer believe, but which they maintain for their people.

Sandburg, Carl (January 6, 1878-July 22, 1967), was an American poet and biographer. He received the Pulitzer Prize for history in 1940, and for poetry in 1951. He was honored with Gold Medals from the American Academy of Arts and Letters; the Poetry Society of America; and in 1964 received the Presidential Medal of Freedom. His works include: Chicago Poems, 1915; Rootabaga Stories, 1922; American Songbag, 1927; Remembrance Rock, 1948; and his autobiography Always the Young Strangers, 1953. He received acclaim for the biographical works, Abraham Lincoln-The Prairie Years, 1926; and Abraham Lincoln-The War Years, 1939, resulting in his being asked to address a joint session of Congress on the 150th anniversary of Lincoln's birthday.

Carl Sandburg wrote:

A baby is God's opinion that the world should go on.

Einstein, Albert (March 14, 1879-April 18, 1955), was a German-born American theoretical physicist. He developed the theory of relativity, which was the basis for the application of atomic energy. In 1921, Albert Einstein was the recipient of the Nobel Prize, and in 1952 he was offered the position of President of Israel, but turned it down.

On November 9, 1930, in an article in the The New York Times, Albert Einstein's statement was recorded:

I assert that the cosmic religious experience is the strongest and noblest driving force behind scientific research.

Albert Einstein stated:

God Almighty does not throw dice.

In commenting on wealth, Albert Einstein stated:

I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker in this cause. The example of great and pure individuals is the only thing that can lead us to noble thoughts and deeds. Money only appeals to selfishness and irresistibly invites abuse. Can anyone imagine Moses, Jesus, or Gandhi armed with the moneybags of Carnegie?

In describing the theory of relativity, Albert Einstein stated:

When a man sits with a pretty girl for an hour, it seems like a minute. But let him sit on a hot stove for a minute - and it's longer than any hour. That's relativity.

Albert Einstein's statement inscribed in Fine Hall at Princeton University reads:

Raffiniert ist der Herr Gott, aber Boshaft ist er nicht." (God is clever, but not dishonest.)

Albert Einstein stated:

My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds.

Lindsay, (Nicholas) Vachel (November 10, 1879-December 5, 1931), was an American poet and lecturer. Known as "the vagabond poet," his rhythmical verse carried an impressive effect as he would read it aloud. Among his most admired volumes are: General Booth Enters into Heaven and Other Poems, 1913; The Congo and Other Poems, 1914; and The Chinese Nightingale.

In his poem, General Booth Enters into Heaven, Vachel Lindsay wrote:

Booth died blind and still by faith he trod,
Eyes still dazzled by the ways of God.

MacArthur, Douglas (January 26, 1880-April 5, 1964), was a U.S. Military General and World War II hero. He was superintendent of West Point, 1919-20, after having commanded the 42nd (Rainbow) Division during World War I. At the age of 30, he became Chief of Staff of the U.S. Army, the youngest man to hold the post, and was promoted to general. In 1937, he retired from the army, but was recalled in 1941 to command the U.S. forces in the Far East. In 1942, he became Allied Supreme Commander in the Southwest Pacific Area, and in 1944 General of the Army. He received the surrender of the Japanese, and led the reconstruction of Japan after the war. During the Korean War, he served as Commander of the United Nations forces.

On April 9, 1942, in a tribute to the troops of Bataan, General Douglas MacArthur stated:

To the weeping mothers of its dead, I can only say that the sacrifice and halo of Jesus of Nazareth has descended upon their sons, and that God will take them unto Himself.

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In commenting on being named Father of the Year, 1942, General Douglas MacArthur stated:

By profession I am a soldier and take pride in that fact. But I am prouder - infinitely prouder - to be a father. A soldier destroys in order to build; the father only builds, never destroys. The one has the potentiality of death; the other embodies creation and life. And while the hordes of death are mighty, the battalions of life are mightier still.

It is my hope that my son, when I am gone, will remember me not from the battle but in the home repeating with him our simple daily prayer, "Our Father Who Art in Heaven.

On October 20, 1944, General Douglas MacArthur landed on Leyte, and began the liberation of the Philippine Islands from oppression. He declared:

I have returned. By the grace of Almighty God, our forces stand again on Philippine soil.

On October 20, 1944, in a radio speech broadcast from the invasion beach on returning to the Philippines, General Douglas MacArthur stated:

Strike at every favorable opportunity. For your homes and hearths, strike! For future generations of your sons and daughters, strike! In the name of your sacred dead, strike! Let no heart be faint. Let every arm be steeled. The guidance of Divine God points the way. Follow in His name to the Holy Grail of righteous victory!

General Douglas MacArthur stated:

In war, when a commander becomes so bereft of reason and perspective that he fails to understand the dependence of arms on Divine guidance, he no longer deserves victory.

On Sunday, September 2, 1945, aboard the battleship USS Missouri in Tokyo Bay, General Douglas MacArthur met with leaders of Allied forces to sign the treaty of the surrender of Japan. After signing, he offered a prayer:

Let us pray that peace be now restored to the world and that God will preserve it always.

In a speech addressing the Allied officers assembled on the deck of the USS Missouri, September 2, 1945, General Douglas MacArthur declared:

We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem is basically theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances... of the past two thousand years...

It must be of the spirit if we are to save the flesh.

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General Douglas MacArthur suggested that Youth for Christ representatives and other missionary groups go to Japan after World War II:

[In order to] provide the surest foundation for the firm establishment of democracy.

On April 19, 1951, following a tour of Korea, General Douglas MacArthur spoke to a Joint Session of Congress to announce his retirement:

I am closing my fifty-two years of military service. When I joined the Army, even before the turn of the century, it was the fulfillment of all my boyish hopes and dreams. The world has turned over many times since I took the oath of the Plain at West Point, and the hopes and dreams have all since vanished, but I still remember the refrain of one of the most popular barracks ballads of that day, which proclaimed most proudly that old soldiers never die; they just fade away. And, like the old soldier of that ballad, I now close my military career and just fade away, an old soldier who has tried to do his duty as God gave him the light to see that duty. Good-by.

On January 18, 1955, a monument was dedicated to General Douglas MacArthur at the occasion of his seventy-fifth birthday, which had inscribed his statement:

Battles are not won by arms alone. There must exist above all else a spiritual impulse - a will to victory. In war there can be no substitute for victory.

On May 12, 1962, Douglas MacArthur addressed the cadets at the U. S. Military Academy at West Point:

The soldier, above all other men, is required to practice the greatest act of religious training - sacrifice. In battle and in the face of danger and death, he discloses those Divine attributes which his Maker gave when He created man in His own image.

No physical courage and no brute instinct can take the place of Divine help which alone can sustain him. However horrible the incidents of war may be, the soldier who is called upon to offer and to give his life for his country is the noblest development of mankind.

General Douglas MacArthur composed "A Father's Prayer" in the early days of World War II while in the Pacific:

Build me a son, O Lord, who will be strong enough to know when he is weak, brave enough to face himself when he is afraid, one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son whose wishes will not take the place of deeds; a son who will know Thee - and that to know himself is the foundation stone of knowledge.

Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the

storm; here let him learn compassion for those who fail.

Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master other men; one who will reach into the future, yet never forget the past.

And after all these things are his, add, I pray, enough of sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

Then, I, his father, will dare to whisper, "I have not lived in vain."

General Douglas MacArthur stated:

History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster.

Keller, Helen Adams (June 27, 1880-June 1, 1968), was an American author and lecturer. She overcame the tremendous obstacles of being both blind and deaf, due to a debilitating illness suffered at the age of two. Her parents took her to Dr. Alexander Graham Bell, who recommended her to the Perkins Institute for the Blind in Boston. It was there, at the age of seven, that Anne Sullivan began tutoring her through the sense of touch, eventually teaching her to read Braille.

Helen Keller attended Radcliffe College, where Anne Sullivan interpreted the lectures to her, and she was able to type on a special Braille typewriter. Helen Keller became concerned about the conditions of blind, especially those blinded in World War II. The recipient of innumerable national and international honors for her efforts to help the blind, Helen Keller wrote several books, including: *The Story of My Life*, 1903; *Optimism*, 1903; *The World I Live In*, 1908; *The Song of the Stone Wall*, 1910; *Out of the Dark*, 1913; *My Religion*, 1927; *Midstream*, 1930; *Let Us Have Faith*, 1941; and *The Open Door*, 1957.

Helen Keller declared:

Just as all things upon earth represent and image forth all the realities of another world, so the Bible is one mighty representative of the whole spiritual life of humanity.

I thank God for my handicaps, for, through them, I have found myself, my work, and my God.

Four things to learn in life:

To think clearly without hurry or confusion;

To love everybody sincerely;

To act in everything with the highest

motives;

To trust God unhesitatingly.

In the film documentary of her life, *The Unconquered*, Helen Keller responded to the question, "Can you see the world?":

I can see, and that is why I can be so happy, in what you call the dark, but which to me is golden. I can see a God-made world, not a man-made world.

On February 5, 1955, at the age of seventy-four, Helen Keller typed a message on a conventional typewriter during an interview with newsmen just prior to her forty thousand mile world-wide journey, much of which was by airplane:

It's wonderful to climb the liquid mountains of the sky. Behind me and before me is God and I have no fears.

On June 26, 1955, just a few days before her seventy-fifth birthday, Helen Keller stated:

Self-pity is our worst enemy and if we yield to it, we can never do anything wise in the world.

On June 26, 1955, regarding reading the Bible, Helen Keller stated:

It gives me a deep comforting sense that "things seen are temporal and things unseen are eternal."

DeMille, Cecil Blount (August 12, 1881-January 21, 1959), was an American motion-picture producer and director. He was known for the originality and accuracy of his epic productions, which utilized spectacular crowd scenes and special effects. His best-known films include: Cleopatra; Union Pacific; The Crusades; The Sign of the Cross; Autobiography; The King of Kings 1927; Samson and Delilah 1949; The Ten Commandments 1923, remade 1956; and The Greatest Show on Earth, for which he won the 1952 Academy Award for best film.

Born in Ashfield, Massachusetts, Cecil B. DeMille was educated at Pennsylvania Military Academy and at the American Academy of Dramatic Arts. He worked as an actor for several years, wrote two plays, and from 1936 to 1945 produced numerous radio programs. His niece, Agnes de Mille (born 1909), was well-known for her choreography of the films and musicals: Oklahoma! (1943); Paint Your Wagon (1951); Carousel (1945); and Rodeo (1942).

In 1956, at the New York opening of the film The Ten Commandments, Cecil B. DeMille stated:

The Ten Commandments are not the laws. They are THE LAW. Man has made 32 million laws since the Commandments were handed down to Moses on Mount Sinai more than three thousand years ago, but he has never improved on God's law. The Ten Commandments are the principles by which man may live with God and man may live with man. They are the expressions of the mind of God for His creatures. They are the charter and guide of human liberty, for there can be no liberty without the law....

What I hope for our production of The Ten Commandments is that those who see it shall come from the theater not only entertained and filled with the sight of a big spectacle, but filled with the spirit of truth. That it will bring to its audience a better understanding of the real meaning of this pattern of life that God has set down for us to follow.

Temple, William (October 15, 1881-October 26, 1944), was the 98th Archbishop of Canterbury, 1942-44; Archbishop of York, 1929-42, and the bishop of Manchester, 1921-29. Active in social and economic matters, William Temple wrote in The Malvern Manifesto:

There is no structural organization of society which can bring about the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man.

Rayburn, Sam (1882-1961), was a U.S. Representative from Texas, 1912, reelected 24 times, and Speaker of the House of Representatives, 1940-1947; 1949-1953; 1955-1961.

On March 20, 1955, upon the opening of a prayer and meditation room in the U.S. Capitol Building, Representative Sam Rayburn commented:

I do trust that there will not be a show made of this thing...Members in this room want to be alone with their God.

Stine, Charles Milton (1882-1954), was the director of Research for the E. I. Dupont Company. An organic chemist, he was a leader in the development of significant new products and patents, most of which were connected with propellant powder, high explosives, dyes, artificial leather, and paints.

In the book he authored, entitled, A Chemist and His Bible, Charles Stine stated:

The world about us, far more intricate than any watch, filled with checks and balances of a hundred varieties, marvelous beyond even the imagination of the most skilled scientific investigator, this beautiful and intricate creation, bears the signature of its Creator, graven in its works.

Roosevelt, Franklin Delano (January 30, 1882-April 12, 1945), was the 32nd President of the United States, 1933-45, whose Presidential term spanned over 12 years, the longest of any President; the seventh President to die in office; Governor of New York, 1929-33; stricken with infantile paralysis, 1921; Assistant Secretary of the Navy, 1913-20; New York State Senator, 1911-13; admitted to bar, 1907; graduated from Columbia Law School, 1907; married Anna Eleanor Roosevelt, 1905; and graduated from Harvard College, 1904.

At his Inaugurations as Governor of New York and his four terms as President, he chose Scripture out of chapter 13 of the Book of First Corinthians. On Saturday, March 4, 1933, in his First Inaugural Address, President Franklin Delano Roosevelt proclaimed to the nation, as it just entered the Depression:

First of all, let me assert my firm belief that the only thing we have to fear is fear itself...In such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things...

Practices of the unscrupulous money changers stand indicted in the court of public opinion, rejected by

the hearts and minds of men... They know only the rules of a generation of self-seekers. They have no vision, and where there is no vision the people perish. (Pr. 29:18) The money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths....

We face arduous days that lie before us in the warm courage of national unity; with the clear consciousness of seeking old and precious moral values....

In this dedication of a nation we humbly ask the blessing of God. May He protect each and every one of us! May He guide me in the days to come.

On December 6, 1933, in his address to the Federal Council of Churches of Christ, President Franklin D. Roosevelt stated:

If I were asked to state the great objective which Church and State are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is "a more abundant life."

In a 1935 radio broadcast, Franklin D. Roosevelt declared:

We cannot read the history of our rise and development as a nation, without reckoning with the place the Bible has occupied in shaping the advances of the Republic.... [W]here we have been the truest and most consistent in obeying its precepts, we have attained the greatest measure of contentment and prosperity.

On Wednesday, January 20, 1937, in his Second Inaugural Address, President Franklin D. Roosevelt stated:

In taking again the oath of office as President of the United States, I assume the solemn obligation of leading the American people forward along the road over which they have chosen to advance.

While this duty rests upon me I shall do my utmost to speak their purpose and to do their will, seeking Divine Guidance to help each and every one to give light to them that sit in darkness and to guide our feet into the way of peace.

President Franklin Delano Roosevelt, who was a member of the Episcopal Church, stated:

No greater thing could come to our land today than a revival of the spirit of religion - a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world.

I doubt if there is any problem - social, political or economic - that would not melt away before the fire of such a spiritual awakening.

On January 6, 1941, President Franklin D. Roosevelt gave his Four Freedoms Speech to Congress:

Today, thank God, one hundred and thirty million

Americans, in forty-eight States, have forgotten points of the compass in our national unity....

We look forward to a world founded upon four essential human freedoms. The first in freedom of speech and expression....

The second is freedom of every person to worship God in his own way....

This nation has placed its destiny in the hands and heads and hearts of its millions of free men and women; and its faith in freedom under the guidance of God.

On Monday, January 20, 1941, in his Third Inaugural Address, President Franklin D. Roosevelt stated:

A nation, like a person, has something deeper, something more permanent, something larger than the sum of all its parts. It is that something which matters most to its future - which calls forth the most sacred guarding of its present. It is a thing for which we find it difficult - even impossible - to hit upon a single, simple word. And yet we all understand what it is - the spirit - the faith of America.

It is the product of centuries. It was born in the multitudes of those who came from many lands - some of high degree, but mostly plain people, who sought here, early and late, to find freedom more freely. The democratic aspiration is no mere recent phase of human history. It is human history. It permeated the ancient life of early peoples. It blazed anew in the middle ages. It was written in the Magna Carta.

In the Americas its impact has been irresistible. America has been the New World in all tongues, to all peoples, not because this continent was a new-found land, but because all those who came here believed they could create upon this continent a new life - a life that should be new in freedom. Its vitality was written into our own Mayflower Compact, into the Declaration of Independence, into the Constitution of the United States, into the Gettysburg Address....

But if the spirit of America were killed, even though the Nation's body and mind, constricted in an alien world, lived on, the America we know would have perished.

That spirit - that faith - speaks to us in our daily lives in ways often unnoticed.... The destiny of America was proclaimed in words of prophecy spoken by our first President in his first Inaugural in 1789 - words almost directed, it would seem, to this year of 1941: "The preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered... deeply... finally, staked on the experiment intrusted to the hands of the American people."...

We do not retreat. We are not content to stand still. As Americans, we go forward in the service of our country by the will of God.

On January 25, 1941, President Roosevelt inscribed a moving prologue to a special edition New Testament published by The Gideons. This New Testament and Psalms, printed by the National Bible Press, Philadelphia, was distributed to the soldiers as they left for service during World War II. The prologue stated:

THE WHITE HOUSE
WASHINGTON

January 25, 1941

To the Armed Forces:

As Commander-in-Chief, I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul.

Very sincerely yours,
(signed)
Franklin D. Roosevelt.

On August 10, 1941, President Franklin D. Roosevelt attended the Mid-Atlantic Conference, as recorded by Winston Churchill, British Prime Minister:

On Sunday morning, August 10, Mr. Roosevelt came aboard H. M. S. Prince of Wales and, with his Staff officers and several hundred representatives of all ranks of the United States Navy and Marines, attended Divine Service on the quarterdeck.

This service was felt by us all to be a deeply moving expression of the unity of faith of our two peoples, and none who took part in it will forget the spectacle presented that sunlit morning on the crowded quarterdeck - the symbolism of the Union Jack and the Stars and Stripes draped side by side on the pulpit; the American and British chaplains sharing in the reading of the prayers; the highest naval, military, and air officers of Britain and the United States grouped in one body behind the President and me; the close-packed ranks of British and American sailors, completely intermingled, sharing the same books and joining fervently together in the prayers and hymns familiar to both.

I chose the hymns myself - "For Those in Peril on the Sea" and "Onward Christian Soldiers." We ended with "Oh God, Our Help in Ages Past," which Macaulay reminds us the Ironsides had chanted as they bore John Hampden's body to the grave.

It was a great hour to live. Nearly half of those who sang were soon to die.

In that Mid-Atlantic Summit with Prime Minister Churchill, President Roosevelt led the crew in a singing a rousing chorus of the hymn, "Onward, Christian Soldiers," after having described the United States as:

The lasting concord between men and nations,
founded on the principles of Christianity.

On December 8, 1941, President Franklin D. Roosevelt addressed the nation following the surprise attack on Pearl Harbor by over 100 Japanese aircraft. Five American battleships and three destroyers were sunk, 400 planes were destroyed and over 4000 were killed or wounded. President Roosevelt stated:

December 7, 1941 - a date which will live in infamy - the United
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States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan... Our people, our territory and our interests are in grave danger. With confidence in our armed forces, with the unbounding determination of our people, we will gain the inevitable triumph. So help us God.

On January 6, 1942, President Franklin D. Roosevelt stated in his State of the Union Address:

Our enemies are guided by brutal cynicism, by unholy contempt for the human race. We are inspired by a faith which goes back through all the years to the first chapter of the Book of Genesis - "God created man in His own image."

We on our side are striving to be true to that Divine heritage. We are fighting, as our fathers have fought, to uphold the doctrine that all men are equal in the sight of God.

Those on the other side are striving to destroy this deep belief and to create a world in their own image, a world of tyranny and cruelty and serfdom.

On June 6, 1944, in his address to the nation on the occasion of the D-Day invasion of Normandy, France, President Franklin D. Roosevelt stated:

Almighty God: Our sons, pride of our nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion and our civilization, and to set free a suffering humanity.

Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness in their faith....

And for us at home - fathers, mothers, children, wives, sisters and brothers of brave men overseas, whose thoughts and prayers are ever with them - help us, Almighty God, to rededicate ourselves in renewed faith in Thee in this hour of great sacrifice.

With Thy blessings we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogance. Lead us to the saving of our country. Thy will be done, Almighty God. Amen.

On Saturday, January 20, 1945, in his Fourth Inaugural Address, delivered on the Portico of the White House, President Franklin D. Roosevelt stated:

As I stand here today, having taken the solemn oath of office in the presence of my fellow countrymen - in the presence of God - I know that it is America's purpose that we shall not fail....

The Almighty God has blessed our land in many ways. He has given our people stout hearts and strong arms with which to strike mighty blows for freedom and truth. He has given to our country a faith which has become the hope of all peoples in an anguished world.

So we pray to Him now for the vision to see our way clearly - to see the way that leads to a better life for ourselves and for all our fellow men - to the achievement of His will, to peace on earth.

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Gibran, Kahlil (January 6, 1883-April 10, 1931), was a Syrian-born American painter and poet, noted for his mystic perspective on life. In his 1923 work, *The Prophet*, Kahlil Gibran wrote *On Prayer*:

You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance.

United States Supreme Court (1884), in reference to the individual's God-given rights, stated:

These inherent rights have never been more happily expressed than in the Declaration of Independence, "we hold these truths to be self-evident" - that is so plain that their truth is recognized upon their mere statement - "that all men are endowed" - not by edicts of emperors or decrees of parliament, or acts of Congress, but "by their Creator with certain inalienable rights and that among these are life, liberty and the pursuit of happiness, and to secure these" - not grant them but secure them - "governments are instituted among men."

Truman, Harry S. (May 8, 1884-December 26, 1972), was the 33rd President of the United States, 1945-53; Vice-President under Franklin D. Roosevelt, January 20-April 12, 1945; assuming the Presidency upon Roosevelt's death; U. S. Senator, 1934-45; presiding judge for Jackson County Court, Missouri, 1926-34; salesman, manager of building and loan company, 1925-26; judge of the Eastern District; Jackson County Court, Missouri, 1922-24; married Elizabeth "Bess" Virginia Wallace, 1919; Captain during World War I, 1918, in command of Battery D, 129th Field Artillery, fighting at St. Mihiel, Meuse-Argonne, Sommedieu; First Lieutenant in National Guard, 1917; railroad timekeeper, reporter for the Kansas City Star, bank clerk, 1901-06.

On Thursday, April 12, 1945, Vice-President Harry S. Truman became the 33rd President upon the death of Franklin D. Roosevelt. He recalled:

I knew at once that something unusual had taken place. Mrs. Roosevelt seemed calm in her characteristic, graceful dignity. She stepped forward and placed her arm gently about my shoulder. "Harry," she said quietly, "the President is dead." For a moment I could not bring myself to speak. . . . "Is there anything I can do for you?" I asked at last. I shall never forget her deeply understanding reply. "Is there anything we can do for you?" she asked. "For you are the one in trouble now."

On April 13, 1945, in a statement to newsmen upon his return to the Capitol after becoming President, Harry S. Truman stated:

Boys, if you ever pray, pray for me now. I don't know whether you fellows ever had a load of hay fall on you, but when they told me yesterday what had happened, I felt like the moon, the stars, and all the planets had fallen on me. I've got the most terribly responsible job a man ever had.

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Upon in return from Franklin D. Roosevelt's funeral, President Harry S. Truman recalled:

Back in Washington that evening I felt that an epoch had come to an end. A great President, whose deeds and words had profoundly affected our times, was gone. Chance had chosen me to carry on his work, and in these two days I had already experienced some of the weight of its unbelievable burdens. As I went to bed that night, I prayed I would be equal to the task.

The day after Franklin D. Roosevelt's funeral, President Harry S. Truman concluded his First Address before a Joint Session of Congress:

At this moment I have in my heart a prayer. As I have assumed my heavy duties, I humbly pray to Almighty God in the words of King Solomon:

"Give therefore Thy servant an understanding heart to judge Thy people that I may discern between good and bad; for who is able to judge this Thy so great a people?" (I Kings 3: 9)

I ask only to be a good and faithful servant of my Lord and my people.

In his Memoirs - Volume Two: Years of Trial and Hope, published in 1956, Harry S. Truman stated:

When I was in the Senate, I had told my colleagues, Senator Wagner of New York and Senator Taft of Ohio, that I would go along on a resolution putting the Senate on record in favor of the speedy achievement of the Jewish homeland.

In a memorandum to Winston Churchill, dated July 24, 1945, President Harry S. Truman wrote:

The drastic restrictions imposed on the Jewish immigration by the British White Paper of May, 1939, continue to provoke passionate protest from Americans most interested in Palestine and in the Jewish problem.

They fervently urge the lifting of these restrictions which deny to Jews, who have been so cruelly uprooted by ruthless Nazi persecutions, entrance into the land which represents for so many of them their only hope of survival.

President Truman stated to the press:

The American view on Palestine is that we want to let as many of the Jews into Palestine as it is possible to let into that country.

In his Memoirs - Volume Two: Years of Trial and Hope, published in 1956, Harry S. Truman recorded a note he wrote to one of his assistants:

I surely wish God Almighty would give the Children of Israel an Isaiah, the Christians a St. Paul, and the Sons of Ishmael a peep at the Golden Rule.

At noon on March 6, 1946, President Harry S. Truman

addressed a Conference of the Federal Council of Churches of Christ given in Deshler-Wallick Hotel in Columbus, Ohio. In the speech, which was broadcast on national radio, he explained:

I like to consider this conference, to which you have so kindly invited me, as one which represents no one particular sect of creed, but rather as one which represents the spirit of the worship of God. We are a people who worship God in different ways. But we are all bound together in a single unity - the unity of the individual freedom in a democracy.

We have just come through a decade in which the forces of evil in various parts of the world have been lined up in a bitter fight to banish from the face of the earth both these ideals - religion and democracy. For these forces of evil have long realized that both religion and democracy are founded on one basic principle, the worth and dignity of the individual man and woman. Dictatorship, by whatever name, is founded on the doctrine that the individual amounts to nothing; that the State is the only thing that counts; and that men and women and children were put on earth solely for the purpose of serving the State.

In that long struggle between these two doctrines, the cause of decency and righteousness has been victorious. The right of every human being to live in dignity and freedom, the right to worship God in his own way, the right to fix his own relationship to his fellow men and to his Creator - these again have been saved for mankind.

The fight to preserve these rights was hard-won. The victory took a toll of human life and treasure so large that it should bring home to us forever, how precious, how invaluable, is our liberty which we had just begun to take for granted.

Now that we have preserved our freedom of conscience and religion, our right to live by a decent moral and spiritual code of our own choosing, let us make full use of that freedom. Let us make use of it to save a world which is beset by so many threats of new conflicts, new terror, and new destruction.

In our relations abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work. They create situations which call for hard decisions, for forthrightness, for courage and determination. But above everything else, they call for one thing, without which we are lost. They call for a moral and spiritual awakening in the life of the individual and in the councils of the world.

The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival.

If the civilized world as we know it today is to survive, the gigantic power which man has acquired through atomic energy must be matched by spiritual strength of greater magnitude. All mankind now stands in the doorway to destruction - or upon the threshold of the greatest age in history. And I prefer to face

that great age. Only a high moral standard can master this new power of the universe, and develop it for the common good.

When the sages and the scientists, the philosophers and the statesmen, have all exhausted their studies of atomic energy, one solution and only one solution will remain - the substitution of decency and reason and brotherhood for the rule of force in the government of man.

If men and nations would but live by the precepts of the ancient prophets and the teachings of the Sermon on the Mount, problems which now seem so difficult would soon disappear.

That is the great task for you teachers of religious faith. That is a supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant Church, the Catholic Church, and the Jewish Synagogue - bound together in the American unity of brotherhood - must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh, for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities! I might be facing that Isaiah or that Saint Paul right now. I hope it is true.

The need for this moral awakening applies to all men and women everywhere, but it applies particularly to the youth of today from whom the leadership of tomorrow will come.

The aftermath of a major war always includes an increase of juvenile delinquency. Sometimes it is the fault of the boys and girls. More often it is the result of everything that is abnormal in war - including the absence of fathers and mothers in the armed forces or in the business or in war industries.

We shall always be grateful to the women of America, who have preformed such an outstanding service to our country during the war. In some cases, however, this patriotic devotion to the national interest has resulted in unavoidable neglect of the children. Smaller children were taken care of through the help of the Government in child-care centers. But this could not be done in the case of older children. We are now paying the social penalties for failing to provide adequate supervision and guidance for many of our children during their formative years.

Whatever the cause, the need is now pressing and unyielding. The younger generation of today yearns for moral uplift. To the parents of the Nation - and to you of the Churches of God - has come the responsibility of helping them on to the right path. That is the greatest job you can do for America today.

And one of the ways we can all help not only the youth of the Nation but all men and women is by the provision of decent homes. . . . Nowhere can the influence of deep religious faith and ethical living be more adequately felt than in the homes of the Nation. The spiritual welfare of our people of tomorrow is going to depend on the kind of home life which our Nation has today.

That is why it is so important that all churches throughout America cooperate in the "National Share the Home" effort. If each congregation of the 250,000

churches and synagogues in this country would open their spare rooms to only four veterans, one million veterans and their families could receive temporary shelter until new houses are available.

Nothing could be more helpful in reaching the goal of a decent home for every American - and by that I mean Americans of all races and religions and of all income groups - than the active cooperation and inspiration of the churches of the Nation. By working in your local communities where the primary job and responsibility lie, you can help make this program the success which it must be. For home life reflects the Nation's life. It must conform to an ever-rising standard.

To raise that standard should be, and is, to constant aim of your Government and the underlying basis of its policies. It would make the effort so much easier if people and nations would apply some of the principles of social justice and ethical standards which have come down to us from Biblical times. All the questions which now beset us in strikes and wages and working conditions would be so much simpler if men and women were willing to apply the principles of the Golden Rule. Do as you would be done by. Consider the beam in your own eye and pay less attention to the mote in your brother's....

As among men, so among nations - nothing will do more to maintain the peace of the world than the rigorous application of the principles of our ancient religion.

We have tried to write into the Charter of the United Nations the essence of religion. The end of aggression, the maintenance of peace, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak nations - by these principles the United Nations have laid the framework of the Charter on the sound rock of religious principles....

Ours should be a continuous thanksgiving for the fact of victory and for the blessings which are still with us in this land. The brave men and valiant women who made this possible under God will inspire us to face our new problems with resolution. They are problems which call for the best in us. As long as we remain true to the spirit of these men and women, to the religious faith which carried them to victory, we shall not fail....

Let us determine to carry on in that same spirit - in a spirit of tolerance, and understanding for all men and for all nations - in the spirit of God and religious unity.

On March 23, 1946 in an address at a Jackson Day dinner, President Harry S. Truman stated:

As in Jackson's time, we Americans must continue to live courageously. We should emulate the valor and the determination of our forefathers - those brave men who conquered the physical frontiers of this vast continent. The modern economic, political and social frontiers, which still confront all of us, offer an even greater challenge to our moral stamina and our

intellectual integrity. This challenge also must be met. This victory must be won. I am confident that, with Divine guidance, no problem on earth exists that will not yield to the intelligence, courage and eternal faith of free men.

At 10:15 a.m., April 6, 1946, in the Blackstone Hotel in Chicago, President Truman held his 598th news conference. Speaking to The Keen Teen Club of Chicago, a group of youths sponsored by the Chicago Daily News, President Truman fielded questions:

Q. Mr. President, what part has religion played in your advancement from local official to the highest office in our land?

The President. Well, A system of morals is necessary for the welfare of any individual or any nation. The greatest system of morals in the history of the world is that set out in the Sermon on the Mount, which I would advise each of you to study with everything you have.

On May 11, 1946, in an address at Fordham University, President Harry S. Truman stated:

I fear we are too much concerned with material things to remember that our real strength lies in spiritual values. I doubt whether there is in this troubled world today, when nations are divided by jealousy and suspicion, a single problem that could not be solved if approached the spirit of the Sermon on the Mount.

On July 30, 1946, President Harry S. Truman stated:

Men may be educated for justice, liberty and peace. If peace is to endure, education must establish the moral unity of mankind.

On December 20, 1946, President Harry S. Truman addressed the Advisory Commission on Universal Military Training:

I don't like to think of it as a universal military training program. I want it to be a universal training program, giving our young people a background in the disciplinary approach of getting along with one another, informing them of their physical make-up, and what it means to take care of this temple which God gave us.

On Tuesday, December 24, 1946, in an address given at the Ceremony for the lighting of the national Christmas tree, President Harry S. Truman stated:

Again our thoughts and aspirations and the hopes of future years turn to a little town in the hills of Judea where on a winter's night two thousand years ago the prophesy of Isaiah was fulfilled. Shepherds keeping the watch by night over their flocks heard the glad tidings of great joy from the angels of the Lord singing, "Glory to God in the Highest and on Earth, peace, good will toward men." The message of Bethlehem best sums up our hopes tonight. If we as a nation, and

the other nations of the world, will accept it, the star of faith will guide us into the place of peace as it did the shepherds on that day of Christ's birth long ago....

In this great country of ours has been demonstrated the fundamental unity of Christianity and democracy. Under our heritage of freedom for everyone on equal terms, we also share the responsibilities of government. Our support of individual freedom - free speech, free schools, free press, and a free conscience - transcend all our differences....

Selfishness and greed, individual or national, cause most of our troubles. He Whose birth we celebrate tonight was the world's greatest teacher. He said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."...

It is well in this solemn hour that we bow to Washington, Jefferson, Jackson, and Lincoln as we face our destiny with its hopes and fears - its burdens and its responsibilities. Out of the past we shall gather wisdom and inspiration to chart our future course.

With our enemies vanquished we must gird ourselves for the work that lies ahead. Peace has its victories no less hard won than success at arms. We must not fail or falter. We must strive without ceasing to make real the prophesy of Isaiah: "They shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It this day, whether it be far or near, the kingdom of this world shall become indeed the Kingdom of God and He will reign forever and ever, Lord of Lords and King of Kings. With that message, I wish my countrymen a Merry Christmas and joyous days in the New Year.

On June 17, 1947, in his Commencement address at Princeton University, President Harry S. Truman stated:

As we gain understanding of man, comparable to our increasing understanding of matter, we shall develop, with God's grace, the ability of nations to work together and live together in lasting peace.

On August 28, 1947, in an exchange of messages with Pope Pius XII, President Harry S. Truman stated:

Our common goal is to arouse and invigorate the faith of men to attain eternal values in our own generation - no matter what obstacles exist or may arise in the path....

An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all our resources, both spiritual and material, remembering always that "except the Lord build the house, they labor in vain who build it."

In writing to Pope Pius XII, in 1947, President Truman said of America:

This is a Christian nation.

On September 26, 1947, in a radio address, President Harry S. Truman stated:

In our generous impulses we should follow the admonition set forth in St. Matthew's Gospel. Our Lord, bidding us to aid and comfort our stricken neighbor, whoever he may be, spoke words as true today as when He uttered them more than nineteen hundred years ago: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On December 6, 1947, in an address given at the dedication of Everglades National Park, President Harry S. Truman stated:

For conservation of the human spirit, we need places such as Everglades National Park where we may be more keenly aware of our Creator's infinitely beautiful, and infinitely bountiful handiwork. Here we may draw strength and peace of mind from our surroundings. Here we can truly understand what that great Israelite Psalmist meant when he sang: "He maketh me to lie down in green pastures, He leadeth me beside still water; He restoreth my soul."

On January 7, 1948, in his State of the Union message to Congress, President Harry S. Truman stated:

The basic source of our strength is spiritual. For we are a people with a faith. We believe in the dignity of man. We believe that he was created in the image of the Father of us all. We do not believe that men exist merely to strengthen the state or to be cogs in the economic machines. We do believe that governments are created to serve the people and that the economic systems exist to minister to their wants. We have a profound devotion to the welfare and rights of the individual as a human being.

On March 17, 1948, President Harry S. Truman addressed the Society of the Friendly Sons of St. Patrick in New York:

I can express my firm conviction that, at this moment in history, the faith and strength the United States are mighty forces for the prevention of war and the establishment of peace. Our faith and our strength must be made unmistakably clear to the world.

On July 7, 1948, in his State of the Union Message, President Harry S. Truman stated:

It is our faith in human dignity that underlies our purposes. It is this faith that keeps us a strong and vital people. This is the hour to rededicate ourselves to the faith in mankind that makes us strong. This is the hour to rededicate ourselves to the faith in God that gives us confidence as we face the challenge of the years ahead.

On October 25, 1948, in an address in Chicago Stadium, President Harry S. Truman stated:

The American people cannot afford to trust their future to men of little vision. The Bible warns us that

where there is no vision the people perish....

Racial and religious oppression - big business domination - inflation - these forces must be stopped and driven back while there is yet time.

On Monday, November 29, 1948, in a personal letter to Dr. Chaim Weizmann (November 27, 1874-November 9, 1952), the first President of the State of Israel, President Harry S. Truman wrote:

I remember well our conversations about the Negeb, to which you referred in your letter. I agree fully with your estimate of the importance of the area to Israel, and I deplore any attempt to take it away from Israel.

I had thought that my position would have been clear to all the world, particularly in the light of the specific wording of the Democratic Party platform.... I have interpreted my re-election as a mandate from the American people to carry out the Democratic platform - including, of course, the plank on Israel. I intend to do so....

Thank you so much for your warm congratulations and good wishes on my re-election.... In closing, I want to tell you how happy and impressed I have been at the remarkable progress made by the new State of Israel.

In his Memoirs - Volume Two: Years of Trial and Hope, President Truman recorded the events of his Inauguration:

At twelve twenty-three Associate Justice Reed swore Senator Barkley in as Vice-President, and six minutes later I took the oath from Chief Justice Vinson. The words were the same that I had repeated three years and nine months earlier when I had been called so unexpectedly to the White House, but then only a handful of people were with me in the Cabinet Room.

I raised my hand; once more I swore faithfully to defend the Constitution of the United States, repeating the short and simple oath, and kissed the Bible. Then I stepped to the rostrum to begin my inaugural address which is traditionally a part of the ceremony.

On Thursday, January 20, 1949, in his Inaugural Address, President Harry S. Truman stated:

In performing the duties of my office, I need the help and the prayers of every one of you....

The American people stand firm in the faith which has inspired this Nation from the beginning. We believe that all men have a right to equal justice under the law and equal opportunity to share in the common good. We believe that all men have the right to freedom of thought and expression. We believe that all men are created equal because they are created in the image of God. From this faith we will not be moved....

Communism is based on the belief that man is so weak and inadequate that he is unable to govern himself, and therefore requires the rule of strong masters.

Democracy is based on the conviction that man has the moral and intellectual capacity, as well as the

inalienable right, to govern himself with reason and justice.

Communism subjects the individual to arrest without lawful cause, punishment without trial, and forced labor as a chattel of the state. It decrees what information he shall receive, what art he shall produce, what leaders he shall follow, and what thoughts he shall think.

Democracy maintains that government is established for the benefit of the individual, and is charged with the responsibility of protecting the rights of the individual and his freedom in the exercise of his abilities....

These differences between communism and democracy do not concern the United States alone. People everywhere are coming to realize that what is involved is material well-being, human dignity, and the right to believe in and worship God....

We are aided by all who desire freedom of speech, freedom of religion, and freedom to live their own lives for useful ends. Our allies are the millions who hunger and thirst after righteousness (Mat. 5:6)....

Steadfast in our faith in the Almighty, we will advance toward a world, where man's freedom is secure. To that end we will devote our strength, our resources, and our firmness of resolve. With God's help the future of mankind will be assured in a world of justice, harmony, and peace.

On April 8, 1949, President Truman made public the first report of the President's Committee on Religion and Welfare in the Armed Forces, (Government Printing Office, March 24, 1949, 22 pp.). In regards to this report, the President stated:

President's Committee on Religion and Welfare in the Armed Forces has submitted its first report, entitled "Community Responsibility to Our Peacetime Servicemen and Women."

This report confirms my belief that there is an immediate and long-term need for an expansion of existing community activities and services in support of the spiritual and moral well-being of personal in the Armed Forces.

On October 5, 1949, in a letter to John L. Sullivan, accepting the Honorary Chairmanship of National Brotherhood Week, President Harry S. Truman stated:

America is dedicated to the conviction that all people are entitled by the gift of God to equal rights and freedoms even though they may differ in religious persuasion, in social and political views, or in racial origin. Our greatness is and will be measured by the degree of our recognition of this fundamental truth.

On October 30, 1949, in a radio address, President Harry S. Truman stated:

Religion is like freedom. We cannot take it for granted. Man - to be free - must work at it. And man - to be truly religious - must work at that, too. Unless men live by their faith, and practice that faith in their daily lives, religion cannot be a living force in

the world today....

Religious faith and religious work must be our reliance as we strive to fulfill our destiny in the world....

When the United States was established, its coins bore witness to the American faith in a benevolent deity. The motto then was "In God We Trust." That is still our motto and we, as a people, still place our firm trust in God.

On November 11, 1949: in an address to the national Conference of Christians and Jews in Washington, D.C., President Harry S. Truman stated:

The only sure bedrock of human brotherhood is the knowledge that God is the Father of mankind.

On December 21, 1949, in an address at Arlington National Cemetery, President Harry S. Truman stated:

This is an age where faith in one's self, faith in freedom, faith in the kinship of man and God, are more important to our survival than all the mighty armaments of war.

On February 9, 1950, President Truman issued an Executive Order appointing additional members to the Commission on Religion and Welfare in the Armed Forces; (committee was established by Executive Order 10013 on October 27, 1948, 3 CFR, 1943-48 Comp., p. 835). The Executive Order stated:

To encourage and promote the spiritual, moral, and recreational welfare and character guidance of persons in the Armed Forces and thereby to enhance the military preparedness and security of the Nation.

On February 15, 1950, at 10:05 a.m., President Harry S. Truman addressed the Attorney General's Conference on Law Enforcement Problems in the Department of Justice Auditorium, Washington, DC. In speaking to the organizations present, which included the Department of Justice, the National Association of Attorneys, the U.S. Conference of Lawyers, and the National Institute of Municipal Law Officers, President Truman admonished:

The fundamental basis of this nation's laws was given to Moses on the Mount. The fundamental basis of our Bill of Rights comes from the teachings we get from Exodus and St. Matthew, from Isaiah and St. Paul. I don't think we emphasize that enough these days.

If we don't have a proper fundamental moral background, we will finally end up with a totalitarian government which does not believe in rights for anybody except the State!

On April 16, 1950, in a personal memorandum, President Harry S. Truman recorded:

There is a lure in power. It can get into a man's blood just as gambling and lust for money have been known to do.

This is a Republic. The greatest in the history of the world. I want this country to continue as a Republic.

Cincinnatus and Washington pointed the way. When Rome forgot Cincinnatus, its downfall began. When we forget the examples of such men as Washington, Jefferson and Andrew Jackson, all of whom could have had a continuation in the office, then will we start down the road to dictatorship and ruin.

On May 11, 1950, at 5:07 pm, at Gonzaga University in Spokane, shortly after being given the University's Citation of Merit, President Truman gave an address which was carried over the airwaves:

The good society we are seeking is based on order and peaceful cooperation, among men who share common ideals of freedom and justice. All these things are not easy to attain. For society is made up of men, who are often weak, and selfish, and quarrelsome. And yet, men are the children of God. Men have within them the Divine spark that can lead them to the truth, and unselfishness, and courage to do the right.

Men can build a good society, if they follow the will of the Lord. Our great nation was founded on this faith. Our Constitution, and all our finest traditions, rest on a moral basis....

The greatest obstacle to peace is a modern tyranny led by a small group who have abandoned their faith in God. These tyrants have forsaken ethical and moral beliefs.

They believe that only force makes right. They are aggressively seeking to expand the area of their domination. Our effort to resist and overcome this tyranny is essentially a moral effort.

Those of us who believe in God, and who are fortunate enough to live under conditions where we can practice our faith, cannot be content to live for ourselves alone, in selfish isolation. We must work constantly to wipe out injustice and inequality, and to create a world order consistent with the faith that governs us....

It is the moral and religious beliefs of mankind which alone give our strength meaning and purpose. The struggle for peace is a struggle for moral and ethical principles....

In everything we do, at home and abroad, we must demonstrate our clear purpose, and our firm will, to build a world order in which men everywhere can walk upright and unafraid, and do the work of God.

Thank you.

On July 19, 1950, in a radio and television address, President Harry S. Truman stated:

We believe that freedom and peace are essential if men are to live as our Creator intended us to live. It is this faith that has guided us in the past, and it is this faith that will fortify us in the stern days ahead.

On December 5, 1950, in an address at the Mid-Century White House Conference on Children and Youth, President Harry S. Truman stated:

The basis of mental and moral strength for our
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children lies in spiritual things. It lies first of all in the home. And next, it lies in the religious and moral influences which are brought to bear on the children. If children have a good home - a home in which they are loved and understood - and if they have good teachers in the first few grades of school, I believe they are well started on the way toward being useful and honorable citizens....

I do not think I am being old fashioned when I say that children ought to have religious training when they are young, and that they will be happier for it and better for it the rest of their lives.

In 1950, President Harry S. Truman stated:

But all of us - at home, at war, wherever we may be - are within the reach of God's love and power. We all can pray. We all should pray. We should ask the fulfillment of God's will. We should ask for courage, wisdom, for the quietness of soul which comes alone to them who place their lives in His hands.

In a 1950 a Press Conference, President Harry S. Truman stated:

A man cannot have character unless he lives within a fundamental system of morals that creates character.

On January 8, 1951, in a State of the Union message, President Harry S. Truman stated:

Peace is precious to us. It is the way of life we strive for with all the strength and wisdom we possess. But more precious than peace and freedom and justice. We will fight, if fight we must, to keep our freedom and to prevent justice from being destroyed. These are the things that give meaning to our lives, and which we acknowledge to be greater than ourselves. This is our cause - peace, freedom, justice. We will pursue this cause with determination and humility, asking divine guidance that in all we do we may follow the will of God.

On February 3, 1951, in an address given in Philadelphia, President Harry S. Truman stated:

The unity of our country is an unity under God. It is a unity in freedom, for the service of God is perfect freedom.

On September 28, 1951, in an address given to the Washington Pilgrimage of American Churchmen, Washington, D.C., President Harry S. Truman stated:

If we are to respond to our religious heritage, we must be guided by the principle of charity - charity in the biblical sense of love for one's fellow man. This is the greatest virtue, without which other virtues are of little worth.

On June 17, 1952, President Harry S. Truman issued Proclamation 2978, declaring an annual National Day of Prayer,

after signing Congressional Resolution (Public Law 82-324; 66 Stat. 64):

Whereas from the earliest days of our history our people have been accustomed to turn to Almighty God for help and guidance; and

Whereas in times of national crisis when we are striving to strengthen the foundations of peace and security we stand in special need of Divine support; and

Whereas the Congress, by a joint resolution approved on April 17, 1952 (66 Stat. 64), has provided that the President "shall set aside and proclaim a suitable day each year, other than Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation"; and

Whereas I deem it fitting that this Day of Prayer coincide with the anniversary of the adoption of the Declaration of Independence, which published to the world this Nation's "firm reliance on the protection of Divine Providence":

Now, Therefore, I, Harry S. Truman, President of the United States of America, do hereby proclaim Friday, July 4, 1952, as a National Day of Prayer, on which all of us, in our churches, in our homes, and in our hearts, may beseech God to grant us wisdom to know the course which we should follow, and strength and patience to pursue that course steadfastly. May we also give thanks to Him for His constant watchfulness over us in every hour of national prosperity and national peril.

In Witness Whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Done at the City of Washington this 17th day of June in the year of our Lord nineteen hundred and fifty-two, and of the Independence of the United States of America the one hundred and seventy-sixth. Harry S. Truman.

On August 16, 1952, President Harry S. Truman concluded a personal note to General Dwight D. Eisenhower:

May God guide you and give you light. From a man who has always been your friend and who always intended to be!

President Truman commented:

Peace is the goal of my life. I'd rather have lasting peace in the world than be President. I wish for peace, I work for peace and I pray for peace continually.

In commenting on the Constitution in his Memoirs - Volume Two: Years of Trial and Hope, President Harry S. Truman stated:

The men who wrote the Constitution knew what they were doing when they provided for three separate branches of the government. They were mostly men trained in the law, and they were all well informed on the history of government from Babylon to Britain. They

were convinced that the government of the new nation should be one that would protect individual freedom and allow it to flourish.

They knew that arbitrary and even tyrannical government had come about where the powers of government were united in the hands of one man. The system they set up was designed to prevent a demagogue or "a man on horseback" from taking over the powers of government.

As a young man, I had read Montesquieu's Spirit of the Laws and the Federalist Papers, that collection of essays by Hamilton, Madison, and Jay that explains so much of what the Constitution was intended to mean. Later, during my evening studies of the law, I had read some of Blackstone and Coke and the Commentaries of Judge Story.

This reading and the study of history and of our government have been the foundation of my thinking about the Constitution. It is a document of remarkable qualities, and every American owes it to his country to absorb not only its words but also the great ideas for which it stands.

The greatest of these, in my opinion, is the idea of a fair trial. We inherited from the British this idea that no man shall be considered guilty until a fair, judicial process shall have found him so.

Next to this, the most important thought expressed in our Constitution is that the power of government shall always remain limited, through the separation of powers. This means that each of the three branches of the government - the legislative, the judicial, and the executive - must jealously guard its position.

This jealous concern is a good thing.

President Truman recorded his favorite prayer:

O Almighty and Everlasting God, Creator of Heaven, Earth and the Universe:

Help me to be, to think, to act what is right, because it is right; make me truthful, honest and honorable in all things; make me intellectually honest for the sake of right and honor and without thought of reward to me.

Give me the ability to be charitable, forgiving and patient with my fellow men - help me to understand their motives and their shortcomings - even as thou understandest mine! Amen, Amen, Amen.

Statue of Liberty Enlightening the World (July 4, 1884), a symbol of freedom throughout the world, was given by the nation of France to the United States as a symbol of friendship between the two nations. The largest of its kind, the statue weighs 450,000 pounds and stands 305 feet above the base of the pedestal. Sculpted by the French sculptor Frederic Auguste Bartholdi, it was conceived by Edouard de Laboulaye and constructed over a steel structure built by Gustave Eiffel.

Frederic Auguste Bartholdi wrote:

The statue was born for this place which inspired its conception. May God be pleased to bless my efforts and my work, and to crown it with success, the duration and the moral influence which it ought to have.

American Quotations.txt

On October 28, 1886, the inauguration ceremony of the Statue of Liberty Enlightening the World was begun with a prayer by Reverend Richard S. Storrs, D.D.:

Almighty God, our Heavenly Father, who art of infinite majesty and mercy, by whose counsel and might the courses of the worlds are wisely ordained and irresistibly established, yet who takest thought of the children of men, and to whom our homage in all our works is justly due: We bless and praise Thee....

It is in Thy favor, and through the operation of the Gospel of Thy grace, that cities stand in quiet prosperity; that peaceful commerce covers the seas....

We pray that the Liberty which it represents may continue to enlighten with beneficent instruction, and to bless with majestic and wide benediction, the nations which have part in this work of renown....

We pray for all the nations of the earth; that in equity and charity their sure foundations may be established; that in piety and wisdom they may find a true welfare, in obedience to Thee, glory and praise; and that, in all the enlargements of their power, they may be ever the joyful servants of Him to whose holy dominion and kingdom shall be no end.

Roosevelt, Anna Eleanor (October 11, 1884-November 7, 1962), was the wife of President Franklin D. Roosevelt. She appointed by President Harry S. Truman as U.S. Delegate to the United Nations General Assembly, 1945-51; and reappointed in 1961-62. In her autobiographical book, *This I Remember*, Mrs. Roosevelt wrote of Franklin Delano Roosevelt's faith:

I always felt that my husband's religion had something to do with his confidence in himself. As I have said, it was a very simple religion. He believed in God and in His guidance.

He felt that human beings were given tasks to perform and with those tasks the ability and strength to put them through. He could pray for help and guidance and have faith in his own judgment as a result.

The church services that he always insisted on holding on Inauguration Day, anniversaries and whenever a great crisis impended were the expressions of his religious faith.

I think this must not be lost sight of in judging his acceptance of responsibility and his belief in his ability to meet whatever crisis had to be met.

Mrs. Eleanor Roosevelt commented:

Our democracy in this country had its roots in religious belief.

Thomas, Norman Mattoon (November 20, 1884-December 19, 1968), was an author, reformer and U.S. socialist leader. On November 27, 1965, in an anti-war protest in Washington, D.C., he stated in a speech:

I'd rather see America save her soul than her

face.

United States Supreme Court (1885), in the case of *Murphy v. Ramsey & Others*, 144 U.S. 15, 45 (1885), gave its opinion:

Every person who has a husband or wife living...and marries another...is guilty of polygamy, and shall be punished.... Certainly no legislation can be supposed more wholesome and necessary in the founding of a free, self-governing commonwealth... than that which seeks to establish it on the basis of the idea of the family, as consisting in and springing from the union for life of one man and one woman in the holy estate of matrimony; [Marriage is] the sure foundation of all that is stable and noble in our civilization; the best guarantee of that reverent morality which is the source of all beneficent progress in social and political improvement.

Durant, Will (iam James) and Ariel (1885-1981) (1898-1981), were well-known American authors. Will first became famous with the publication of the *Story of Philosophy*, 1926. In 1932, he began publishing his eight volume work, *Story of Civilization*, which included *Our Oriental Heritage*; *The Life of Greece*; *Caesar and Christ*; *The Age of Faith*; and *Rousseau and the Revolution*, for which he won the Pulitzer Prize in 1968. Their other works include: *Philosophy and The Social Problem*; *Adventures in Genius*; and *On The Meaning of Life*.

In *The Lessons of History*, 1968, Will and Ariel Durant stated:

The greatest question of our time is not communism versus individualism, not even East versus West; it is whether man can live without God.

The Durants cited the 1866 writings of Joseph Ernest Renan (1823-1892), a French philologist, philosopher and historian, who stated:

What would we do without [Christianity]?... If rationalism wishes to govern the world without regard to the religious needs of the soul, the experience of the French Revolution is there to teach us the consequences of such a blunder.

From Renan and their own studies of history, Will and Ariel Durant's drew the conclusion that:

There is no significant example in history before our time, of a society successfully maintaining moral life without the aid of religion.

Barton, Bruce (1886-1967), was an influential American advertising executive, author and politician. He stated:

Voltaire spoke of the Bible as a short-lived book. He said that within a hundred years it would pass from common use. Not many people read Voltaire today, but his house has been packed with Bibles as a depot of a Bible society.

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The Bible rose to the place it now occupies because it deserved to rise to that place, and not because God sent anybody with a box of tricks to prove its divine authority.

Black, Hugo La Fayette (February 27, 1886-September 25, 1971), was an Associate U. S. Supreme Court Justice, 1937-71, appointed by President Franklin D. Roosevelt; and a U. S. Senator from Alabama, 1927-37. He wrote in a 1962 decision:

Indeed, as late as the time of the Revolutionary War, there were established churches in at least eight of the thirteen former colonies and established religions in at least four of the other five.

In *Everson v. Board of Education*, 1947, Justice Hugo La Fayette Black commented:

This court has previously recognized that the provisions of the First Amendment, in the drafting and adoption of which Madison and Jefferson played such leading roles, had the same objective and were intended to provide the same protection against governmental intrusions on religious liberty as the Virginia statute.

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church, neither can pass laws which aid one religion, aid all religions, or prefer one religion over another.

Ben-Gurion, David (October 16, 1886-December 1, 1973), was an Israeli statesman; organized the Jewish Legion of American, British and Palestinian Jews, which fought against the Turks in the Holy Land; became founder of the National Council of Palestinian Jews; became a member of the executive body of the Jewish Agency, 1933; became chairman of the Agency, 1935; pleaded the cause of an independent Jewish state before the United Nations, 1947; became prime minister and minister of defense of the provisional government of the new republic of Israel, May 15, 1948; was appointed prime minister in the first cabinet of the first elected government, January 1949; and was prime minister of Israel, 1955-63.

On October 5, 1956, in an interview with Edward R. Murrow, "Person to Person," CBS-TV, Prime Minister David Ben-Gurion stated:

In Israel, in order to be a realist you must believe in miracles.

Kilmer, Alfred Joyce (December 6, 1886-July 30, 1918), was an American poet and journalist, whose famous poem, *Trees*, was first published in the *Poetry* magazine, 1913. He was educated at Rutgers College and Columbia University, and worked for the *New York Times*. His works include: *Summer of Love*, 1911; *The Circus and Other Essays*, 1916; *Main Street and Other Poems*, 1917; and *Literature in the Making*, 1917. He was killed in World War I by a German machine-gun nest along the Ourcq River in France.

In 1913, in his most well-known poem, entitled "Trees," Joyce Kilmer wrote:

I think that I shall never see
A poem lovely as a tree...
Poems are made by fools like me,
But only God can make a tree.

Brooke, Rupert (August 3, 1887-April 23, 1915), was an English poet known for writing verse with vivid beauty. A graduate of Cambridge University, he traveled in Germany, America, the South Seas and the Aegean Sea, before dying in World War I. His works include: *Collected Poems*; *Lithuania-A Drama in One Act*; 1914 and *The Great Lover*.

In his poem *Peace*, Rupert Brooke wrote:

Now, God be thanked,
Who has matched us with His hour,
And caught our youth,
and wakened us from sleeping.

Hilton, Conrad Nicholson (December 25, 1887-January 3, 1979), was founder of the Hilton Hotel chain. After having served in World War I, he was involved in the banking business, and his father's mercantile concerns. In 1919, he purchased his first hotel in Cisco, Texas, which began his world-impacting career.

On May 7, 1952, Conrad Hilton gave an address, entitled, *A Battle for Peace*:

OUR FATHER IN HEAVEN:
WE PRAY that YOU save us from ourselves.
The world that YOU have made for us, to live in peace,
we have made into an armed camp.
We live in fear of war to come.
We are afraid of "the terror that flies by
night, and the arrow that flies by day,
the pestilence that walks in darkness
and the destruction that wastes at noon-day."
We have turned from YOU to go our selfish way.
We have broken YOUR commandments and denied YOUR
truth.
We have left YOUR altars to serve the false gods of
money and pleasure and power.
FORGIVE US AND HELP US
Now, darkness gathers around us and we are confused
in all our counsels. Losing faith in YOU,
we lose faith in ourselves.
Inspire us with wisdom, all of us of every color, race
and creed,
to use our wealth, our strength to help our brother,
instead of destroying him.
Help us to do YOUR will as it is done in heaven
and to be worthy of YOUR promise of peace on earth.
Fill us with new faith, new strength and new courage,
that we may win the Battle for Peace.
Be swift to save us, dear God,
before the darkness falls.

In a Prayer Breakfast at the Mayflower Hotel, following addresses by Representative Charles E. Bennett of Florida, Senator Frank Carlson of Kansas, Senator Alexander Wiley and

Vice-President Richard M. Nixon, Mr. Conrad N. Hilton spoke sincerely:

What I like about prayer is that it is a means of direct communication with God. You can speak to Him any time, night or day, and you can know with certainty that He is listening to you....

You can thank Him for the things He has done for you. You can tell Him you are baffled, bewildered, discouraged, or that you are the happiest person in the world....

It took a war to put prayer at the center of the lives of our fighting men. It took a war, and the frightening evil of Communism, to show the world that this whole business of prayer is not a sissy, a counterfeit thing that man can do or not as he wishes.

Prayer...is a part of man's personality, without which he limps....It is with this limp that man walks without God. That is how men grope in darkness unless they believe that God, in His kindness, is willing to lift the shadows if we ask Him in prayer; is willing to raise men to the vision of the children of God if men ask Him in prayer; is willing to help us live like children of God with the permanent peace, and happiness of the children of God - if we ask Him in prayer.

Lawrence, David (1888-1973), was an American journalist and editor. He stated:

The destiny of the world is in the hands of those statesmen who can interpret faithfully the commands of the Almighty.

Dulles, John Foster (February 25, 1888-May 24, 1959), was the U.S. Secretary of State, 1953-59, during the Eisenhower administration, where he helped negotiate the Peace Treaty with Japan after World War II, 1950-51. A graduate of Princeton University and George Washington University, he served as an international attorney with the law firm of Sullivan and Cromwell in New York, 1911-49. He was instrumental in the creation of the United Nations, to which he was the U.S. ambassador, 1945-49, and was an interim U.S. Senator, 1949.

On March 30, 1954, in an address to the Overseas Press Club in New York, Secretary of State John Foster Dulles stated:

There is only one defense - a defense compounded of eternal vigilance, sound policies, and high courage.

On May 7, 1954, in reply to a question from a Danish student, Secretary of State John Foster Dulles stated:

Neighborly love, in political actions, means loving others, based on the brotherhood that was created with God as the Father of all. It means that the political power of any government must be considered an opportunity, not to favor individuals but to do well for all.

On April 11, 1955, Secretary of State John Foster Dulles delivered a speech before the Fifth Annual All-Jesuit Alumni

Dinner, in which he stated:

Peace is a goal which men above always sought. It is a goal which we particularly think of at this Easter Season when we commemorate the resurrection of the Prince of Peace....

One cannot but shrink from buying peace at the price of extending over human beings the rule of those who believe that men are in fact nothing more than animated bits of matter and that, to insure harmony and conformity, they should be deprived of the capacity for moral and intellectual judgment.

Man, we read in the Holy Scriptures, was made a little lower than the angels. Should man now be made little, if any, higher than domesticated animals which serve the purpose of their human masters?

So men face the great dilemma of when and whether to use force to resist aggression which imposes conditions which violate the moral law and the concept that man has his origins and his destiny in God....

The government of the United States has, I like to believe, a rather unique tradition in this respect. Our nation was founded as an experiment in human liberty.

Our institutions reflect the belief of our founders that all men were endowed by their Creator with inalienable rights and had duties prescribed by moral law.

They believed that human institutions ought primarily to help men develop their God-given possibilities and that our nation, by its conduct and example, could help men everywhere to find the way to a better and more abundant life.

Our nation realized that vision. There developed here an area of spiritual and economic vigor the like of which the world had never seen.

On June 13, 1955, in delivering the baccalaureate address at Indiana University, Secretary of State John Foster Dulles stated:

Our people have always been endowed with a sense of mission in the world. They have believed that it was their duty to help men everywhere to get the opportunity to be and do what God designed.

On September 3, 1955, in a toast to Japanese Foreign Minister Mamoru Shigemitsu, Secretary of State John Foster Dulles stated:

War is an awful thing. God grant that we have seen the last of it. But war in this case made the people of our two countries know each other as never before.

On June 17, 1956, Secretary of State John Foster Dulles, who was a life elder in the Presbyterian Church, commented after attending the ordination of his son, Avery, as a Roman Catholic priest in the Society of Jesus, Fordham University, New York:

I feel very happy that my son has found a faith and the satisfaction of that faith. I have three children, all of whom, I'm happy to say, are very devout and religious. They have each in their own way found a communion with God and for that I'm very happy.

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Secretary of State John Foster Dulles remarked:

Our institutions of freedom will not survive unless they are constantly replenished by the faith that gave them birth.

Our greatest need is to regain confidence in our spiritual heritage.

Berlin, Irving (May 11, 1888-September 22, 1989), was a Russian-born American songwriter. The son of a rabbi, he was four-years old when he came with his family to New York. He served as a U.S. infantry sergeant during World War I. His works include: Remember; Always; Alexander's Ragtime Band; Easter Parade; and White Christmas. In 1945, President Harry S. Truman awarded him the Medal of Merit for "extraordinary service as creator and producer of the musical revue, This Is the Army."

In 1954, President Eisenhower signed a Congressional bill awarding Berlin a gold medal "in recognition of his services in composing many popular songs, including "God Bless America." Upon receiving the medal, February 19, 1955, Irving Berlin commented to President Eisenhower:

To me, "God Bless America" was not just a song but an expression of my feeling toward the country to which I owe what I have and what I am.

In 1917, he wrote the patriotic song God Bless America, though not introducing it until 1938. He gave all the royalties from the song, approximately \$100,000, to the Boy Scouts and the Girl Scouts of America.

God Bless America, Land that I Love,
Stand Beside Her, and Guide Her,
Through the Night, with the Light From Above,
From the Mountains, to the Prairies,
To the Oceans White with Foam,
God Bless America, My Home Sweet Home,
God Bless America, My Home Sweet Home!

United States Supreme Court (1889), stated in the case of Davis v. Beason, 133 U.S. 333, 341-343, 348 (1890), that the U.S. considers bigamy and polygamy as crimes. The State of Idaho also declared bigamy and polygamy illegal, and declared that anyone who commits it, teaches it or even encourages it, is forbidden from voting or holding office in that Territory.

A man named Samuel Davis was caught in the crime, fined and jailed. He argued that he was being imprisoned for his religious belief and that he should have the freedom to commit bigamy and polygamy under the First Amendment. The decision of the Court was delivered by Justice Stephen Field, who had been appointed by President Abraham Lincoln in 1863. It stated:

Bigamy and polygamy are crimes by the laws of all civilized and Christian countries. They are crimes by the laws of the United States, and they are crimes by the laws of Idaho. They tend to destroy the purity of the marriage relation, to disturb the peace of families, to degrade woman and debase man...

To extend exemption from punishment for such

crimes would be to shock the moral judgement of the community. To call their advocacy a tenet of religion is to offend the commonsense of mankind.

There have been sects which denied as a part of their religious tenets that there should be any marriage tie, and advocated promiscuous intercourse of the sexes as prompted by the passions of its members....

Should a sect of either of these kinds ever find its way into this country, swift punishment would follow the carrying into effect of its doctrines, and no heed would be given to the pretence that...their supporters could be protected in their exercise by the Constitution of the United States.

Probably never before in the history of this country has it been seriously contended that the whole punitive power of the government for acts, recognized by the general consent of the Christian world...must be suspended in order that the tenets of a religious sect...may be carried out without hindrance.

The constitutions of several States, in providing for religious freedom, have declared expressly that such freedom shall not be construed to excuse acts of licentiousness....

The constitution of New York of 1777 provided: The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed, within this State, to all mankind: Provided, That the liberty of conscience, hereby granted, shall not be so construed as to excuse acts of licentiousness.... The constitutions of California, Colorado, Connecticut, Florida, Georgia, Illinois, Maryland, Minnesota, Mississippi, Missouri, Nevada and South Carolina contain a similar declaration.

Toynbee, Arnold Joseph (April 14, 1889-October 2, 1975), was a British historian. He studied at Winchester College and Balliol College, Oxford University, becoming a fellow at Balliol in ancient history. During World War I, he worked for the British government, 1915; the Political Intelligence Department of the Foreign Office, 1919; and was a member of the Middle Eastern Section of the British delegation to the Paris Peace Conference. He was appointed Koras Professor of Byzantine and modern Greek languages, literature, and history at the University of London, 1919; research director on international history, 1925; and director of studies at the Royal Institute of International Affairs, 1925. During World War II, he served as director of foreign research and press service of the Royal Institute, 1939-1943; director of the research department of the Foreign Office, 1943-1946; and was a member of the British delegation to the Paris Peace Conference, 1946.

His works include: A Study of History (vols. 1-6), 1934-1939, 1946; The Western Question in Greece and Turkey, 1922; Greek Civilization and Character, 1924; A Journey to China, 1931; Civilization on Trial, 1948; and World and the West, 1953. He prepared and edited a series of international yearbooks, A Survey of International Affairs, 1924-1946.

On March 30, 1956, as recorded in Collier's, Arnold Joseph Toynbee stated:

The course of human history consists of a series

of encounters between individual human beings and God in which each man or woman or child, in turn, is challenged by God to make his free choice between doing God's will and refusing to do it.

When Man refuses, he is free to make his refusal and to take the consequences. When Man accepts, his reward for willing what is the will of God is that he finds himself taken by God into a partnership in the doing of God's creative work.

When Man is thus cooperating with God, Man's freedom is at its maximum, because Man is then realizing the potentialities for which God has created him. God has created Man to be God's free partner in the work of creation.

North Dakota, State of (November 2, 1889), was the 39th State admitted to the Union. The Constitution of the State of North Dakota, adopted 1889, stated:

Preamble. We, the people of North Dakota, grateful to Almighty God for the blessings of civil and religious liberty, do ordain and establish this Constitution.

South Dakota, State of (November 2, 1889), was the 40th State admitted to the Union. The Constitution of the State of South Dakota, adopted 1889, stated:

Preamble. We, the people of South Dakota, grateful to Almighty God for our civil and religious liberties... establish this Constitution.

Article VI, Section 3. The right to worship God according to the dictates of conscience shall never be infringed.

South Dakota, Motto of the State of (November 2, 1889), stated:

Under God The People Rule.

Montana, State of (November 8, 1889), was the 41st State admitted to the Union. The Constitution of the State of Montana, adopted 1889, stated:

Preamble. We, the people of Montana, grateful to Almighty God for the blessings of liberty... establish this Constitution.

Washington, State of (November 11, 1889), was the 42nd State admitted to the Union. The Constitution of the State of Washington, adopted 1889, stated:

Preamble. We, the people of the State of Washington, grateful to the Supreme Ruler of the Universe for our liberties, do ordain this Constitution.

United States Supreme Court (1890), in the case of *The Church of Jesus Christ of Latter Day Saints v. United States*, 136 U.S. 1 (1890), forbade the practice of polygamy in the United States, stating:

It is contrary to the spirit of Christianity and the civilization which Christianity has produced in the Western world.

Wisconsin State Court (1890), in the case of *Weiss v. District Board of School District No. 8 of Edgerton*, 76 Wis. 177, 44 N.W. 967 (Wis. 1890), stated:

The term "sectarian instruction," in the constitution, manifestly refers exclusively to instruction in religious doctrines, and the prohibition is only aimed at such instruction as is sectarian... Hence, to teach the existence of a Supreme Being, of infinite wisdom, power, and goodness, and that it is the highest duty of all men to adore, obey, and love Him, is not sectarian, because all religious sects so believe and teach. The instruction becomes sectarian when it goes further, and inculcates doctrine or dogma, concerning which the religious sects are in conflict.

Idaho, State of (July 3, 1890), was the 43rd State admitted to the Union. The Constitution of the State of Idaho, adopted 1889, stated:

Preamble. We, the people of the State of Idaho, grateful to Almighty God for our freedom, to secure its blessings and promote our common welfare do establish this Constitution.

Wyoming, State of (July 10, 1890), was the 44th State admitted to the Union. The Constitution of the State of Wyoming, adopted 1890, stated:

Preamble. We, the people of the State of Wyoming, grateful to God for our civil, political, and religious liberties... establish this Constitution.

Rickenbacker, Edward Vernon "Eddie" (October 8, 1890-July 23, 1973), was a celebrated American aviator in France during World War I. Having begun his career as an auto racer, he grew to international fame before the war. In 1917 he was sent to France as the personal chauffeur of General John J. Pershing.

Eddie Rickenbacker requested transfer to the air service. He became commanding officer of the 94th Aero Pursuit Squadron, which was responsible for destroying sixty-nine enemy aircraft, the highest number shot down by any American Squadron. Eddie Rickenbacker was awarded the Congressional Medal of Honor for personally shooting down twenty-six enemy aircraft. He wrote his World War I experiences in the book, *Fighting the Flying Circus*, 1919. In recounting one of the numerous times he barely escaped death, Eddie Rickenbacker wrote:

I want to make it clear that this escape and the

others were not the result of any superability or knowledge on my part. I wouldn't be alive today if I had to depend on that. I realized then, as I headed for France on one wing, that there had to be something else. I had seen others die, brighter and more able than I. I knew there was a power. I believe in calling upon it for aid and for guidance.

I am not such an egotist as to believe that God has spared me because I am I. I believe there is work for me to do and that I am spared to do it, just as you are.

After the war, he worked in the auto and aircraft industries, serving as president of Eastern Airlines, 1939-63. He was the president of the Indianapolis Motor Speedway Corporation, which holds the annual 500 mile auto race.

During World War II, he was asked to go on a special mission to inspect the Pacific air bases for Secretary of War Henry L. Stimson. On October 21, 1942, his plane was shot and had to make a forced landing in the Pacific. For twenty-four days, in almost hopeless conditions, Eddie Rickenbacker and seven others drifted aimlessly on the open sea.

Succumbing to exposure and dehydration, the crew would have died had not Eddie Rickenbacker, the oldest person on the raft, continued to encourage them that they would make it. The exciting story of their survival is written in his book, *Seven Came Through*, 1943. Eddie Rickenbacker stated:

I pray to God every night of my life to be given the strength and power to continue my efforts to inspire in others the interest, the obligation and the responsibilities that we owe to this land for the sake of future generations - for my boys and girls - so that we can always look back when the candle of life burns low and say "Thank God I have contributed my best to the land that contributed so much to me."

Eisenhower, Dwight David (October 14, 1890-March 25, 1969), the 34th President of the United States, 1953-61; Supreme Commander of Allied Forces in Europe, 1950-52; president of Columbia University, 1948-52; U. S. Army Chief of Staff, 1945-48; Supreme Commander of Allied Expeditionary Force, 1944, directing the D-Day invasion of Normandy; Commanding General of Allied Powers in European Theater, 1943, directing invasion of Sicily and Italy; Lieutenant General, Allied Commander in Chief of North Africa, 1942, directing invasion of North Africa; Assistant Chief of Staff to General Marshall, 1942; Brigadier General, 1941; Chief of Staff of Third Division, 1940; assigned to Philippines, 1935-39; attached to staff of General Douglas MacArthur, 1932; worked in office of Assistant Secretary of War, 1929; wrote guide to French battlefields, 1928; attended Command and General Staff School, 1925; assigned to Panama, 1922; commanded tank-training center, 1918; married Mamie Geneva Doud, 1916; commissioned 2nd Lieutenant, 1915; and graduated from West Point, 1915.

Dwight D. Eisenhower was a descendent of the Eisenhower family which fled seventeenth century religious persecution in Germany and Switzerland. They belonged to the Brethren in Christ, similar to the Quaker faith, and briefly stayed in Holland, before eventually settling in Pennsylvania in 1735. His grandfather, Reverend Jacob E. Eisenhower, moved the family to Virginia, before his father moved to Denison, Texas, and then finally to Abilene, Kansas.

American Quotations.txt

As a child, Eisenhower recalled how every evening, after their chores, he, along with his six brothers and father, would gather and sing hymns, accompanied by their mother Ida Eisenhower on the piano. They would then read the Bible as a part of their daily routine.

Open about his faith, fellow soldiers were impressed with his knowledge of Holy Land history when they visited Jerusalem, to which Eisenhower replied:

I practically had to memorize the Bible when I was a kid.

Dwight D. Eisenhower, who graduated from West Point in 1915, rose to the rank of lieutenant colonel in World War I. In 1935, he was named senior assistant to General Douglas MacArthur in the Philippines. In June of 1942 he was selected to lead the Allied invasion on North Africa and command all the United States troops in Europe. Famous for the D-Day invasion of Normandy, Ike was named chief of staff in 1945.

As recorded by Senator Frank Carlson of Kansas, Dwight D. Eisenhower commented at the dedication of a chapel at Kansas State College while he was still in the Army:

I don't believe our country will ever be the country that our forefathers had planned, and God has intended for us, unless we get back to fundamental spiritual principles.

On the night of July 10, 1943, General Eisenhower observed the armada of 3000 naval ships that he had ordered to battle, sailing from Malta to the shores of Sicily. He saluted his men, then bowed his head in prayer. To the officer next to him he commented:

There comes a time when you've used your brains, your training, your technical skill, and the die is cast and the events are in the hands of God, and there you have to leave them.

On June 6, 1944, in launching the greatest invasion in history, General Eisenhower issued his "D-day Orders of the Day":

Supreme Headquarters
Allied Expeditionary Force
Soldiers, Sailors and Airmen of the Allied

Expeditionary Force!

You are about to embark upon the Great Crusade, toward which we have striven these many months. The eyes of the world are upon you. The hopes and prayers of liberty-loving people everywhere march with you.

In company with our brave Allies and brothers-in-arms on other Fronts, you will bring about the destruction of the German war machine, the elimination of Nazi tyranny over the oppressed peoples of Europe, and security for ourselves in a free world.

Your task will not be an easy one. Your enemy is well trained, well equipped and battle-hardened. He will fight savagely.

But this is the year 1944! Much has happened since the Nazi triumphs of 1940-41. The United Nations have inflicted upon the Germans great defeats, in open battle, man-to-man. Our air offensive has seriously reduced their strength in the air and their capacity to

wage war on the ground.

Our Home Fronts have given us an overwhelming superiority in weapons and munitions of war, and placed at our disposal great reserves of trained fighting men. The tide has turned! The free men of the world are marching together to Victory!

I have full confidence in your courage, devotion to duty and skill in battle. We will accept nothing less than full Victory!

Good luck! And let us all beseech the blessing of Almighty God upon this great and noble undertaking.

On December 22, 1944, during the historic "Battle of the Bulge," General Eisenhower declared in his "Orders of the Day":

By rushing out from his fixed defenses the enemy may give us the chance to turn his great gamble into his worst defeat. So I call upon every man, of all the Allies, to rise now to new heights of courage, of resolution and of effort.

Let everyone hold before him a single thought - to destroy the enemy on the ground, in the air, everywhere - destroy him! United in this determination and with unshakable faith in the cause for which we fight, we will, with God's help, go forward to our greatest victory.

Dwight D. Eisenhower was elected President receiving over 33,000,000 votes, more than any previous Presidential candidate in United States history. On January 20, 1953, after having attended a pre-Inaugural worship service at Washington's National Presbyterian Church, President Dwight D. Eisenhower delivered his First Inaugural Address, the first ever such address to be televised:

My friends, before I begin the expression of those thoughts that I deem appropriate to this moment, would you permit me the privilege of uttering a little private prayer of my own. And I ask that you bow your heads.

Almighty God, as we stand here at this moment my future associates in the Executive Branch of government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng, and their fellow citizens everywhere. Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race, or calling. May cooperation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths; so that all may work for the good of our beloved country and Thy glory. Amen.

My fellow citizens... We are summoned by this honored and historic ceremony to witness more than the act of one citizen swearing his oath of service, in the presence of God. We are called as a people to give testimony in the sight of the world our faith that the future shall belong to the free...

In the swift rush of great events, we find ourselves groping to know the full sense and meaning of these times in which we live. In our quest of

understanding, we beseech God's guidance....

At such a time in history, we who are free must proclaim anew our faith. This faith in America is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws. This faith defines our full view of life. It establishes beyond debate, those gifts of the Creator that are man's inalienable rights, and that makes all men equal in His sight....

This faith rules our whole way of life. It decrees that we, the people, elect leaders not to rule but to serve.... It is because we, all of us, hold to these principles that the political changes accomplished this day do not imply turbulence, upheaval or disorder. Rather this change expresses a purpose of strengthening our dedication and devotion to the precepts of our founding documents, a conscious renewal of faith in our country and in the watchfulness of a Divine Providence.

The enemies of this faith know no god but force, no devotion but it use. They tutor men in treason. They feed upon the hunger of others. Whatever defies them, they torture, especially the truth. Here, then, is joined no argument between slightly differing philosophies. This conflict strikes directly at the faith of our fathers and the lives of our sons. No principle or treasure that we hold, from the spiritual knowledge of our free schools and churches to the creative magic of free labor and capital, nothing lies safely beyond the reach of this struggle. Freedom is pitted against slavery; lightness against the dark....

We feel this moral strength because we know that we are not helpless prisoners of history. We are free men. We shall remain free, never to be proven guilty of the one capital offense against freedom, a lack of staunch faith....

These basic precepts are not lofty abstractions, far removed from matters of daily living. They are laws of spiritual strength that generate and define our material strength. Patriotism means equipped forces and a prepared citizenry. Moral stamina means more energy and more productivity. Love of liberty means the guarding of every resource that makes freedom possible - from the sanctity of our families and the wealth of our soil to the genius our scientists....

This is the hope that beckons us onward in this century of trial. This is the work that awaits us all, to be done with bravery, with charity, and with prayer to Almighty God.

On July 9, 1953, in a message to the National Co-Chairmen of the Commission on Religious Organizations, National Conference of Christians and Jews, President Dwight D. Eisenhower stated:

The churches of America are citadels of our faith in individual freedom and human dignity. This faith is the living source of our spiritual strength. And this strength is our matchless armor in our world-wide struggle against the forces of Godless tyranny and oppression.

President Eisenhower was notably faithful in his church attendance. He became a communicant member of The National Presbyterian Church in Washington, D. C., only twelve days after

assuming office. On July 12, 1953, an editorial in the Jacksonville, Florida, Times-Union attested

There is something soul-stirring about Ike's church going, something that makes a person feel as if the President enters a sanctuary to gain strength, wisdom, and guidance from an All-seeing Power that resides above....

From the same source that Eisenhower finds divine guidance to steer a straight course over the uncharted waters that lie ahead, there is a new way of life for others who would follow the example of the White House and seek where it can be found, and ask where it can be given.

On Saturday, October 31, 1953, President Eisenhower recorded a program for the Committee on Religion in American Life. In the message, which was broadcast nationally over radio and television, President Eisenhower commended:

Each Year the Committee on Religion in American Life reminds us of the importance of faithful church attendance. It urges full support of religious institutions to the end that we may add strength and meaning to the religious virtues - charity, mercy, brother love, and faith in Almighty God.

These spiritual concepts are the inspiration of the American way. It was once said, "America is great because America is good - and if America ever ceases to be good, America will cease to be great."

By strengthening religious institutions, the Committee on Religion in American Life is helping to keep America good, thus it helps each of us to keep America great.

I earnestly hope that during November, and throughout this and every year, each American citizen will actively support the religious institution of his own choice.

In his State of the Union Message, January 7, 1954, President Eisenhower stated:

I am flatly opposed to the socialization of medicine. The great need for hospital and medical services can best be met by the initiative of private plans.

On March 25, 1954, in his message at the annual convention of the National Catholic Family Life Conference, New Orleans, President Eisenhower stated:

The destiny of the nation is as great in promise as its young people are great in character. In that light, we need constant and profound appreciation of the mother as a builder of a brighter and better future.

On June 14, 1954, President Eisenhower supported and signed into law the Congressional Act, Joint Resolution 243, which added the phrase "one Nation under God" to the Pledge of Allegiance. He stated:

From this day forward, the millions of our school

children will daily proclaim in every city and town, every village and rural school house, the dedication of our nation and our people to the Almighty.

In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war.

President Eisenhower then stood on the steps of the Capitol Building and recited the Pledge of Allegiance for the first time with the phrase, "one Nation under God":

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

(The Pledge of Allegiance was first written in 1892 by a Baptist minister from Boston named Francis Bellamy, who was ordained in the Baptist Church of Little Falls, New York. He was a member of the staff of The Youth's Companion, which first published the Pledge on September 8, 1892. Public-school children first recited it during the National School Celebration on the 400th anniversary of Columbus' discovery of America, October 12, 1892, at the dedication of the 1892 Chicago World's Fair. The words "under God" were taken from Abraham Lincoln's Gettysburg Address, "...that this Nation, under God, shall have a new birth...")

On November 6, 1954, in a remark to newsmen during the football season, President Eisenhower stated:

An atheist is a guy who watches a Notre Dame-SMU football game and doesn't care who wins.

On Tuesday, November 9, 1954, President Eisenhower remarked to the first National Conference on the Spiritual Foundation of American Democracy in a luncheon meeting at the Sheraton-Carlton Hotel in Washington, DC:

We are talking about the spiritual foundations of our form of government, and I meet with the spiritual leaders of the Nation...

Now Dr. Lowry said something about my having certain convictions as to a God in Heaven and an Almighty power. Well, I don't think anyone needs a great deal of credit for believing in what seems to me to be obvious...

Now it seems to me that this relationship between a spiritual faith, a religious faith, and our form of government is so closely defined and so obvious that we should really not need to identify a man as unusual because he recognizes it...

Milton asserted that all men are born equal, because each is born in the image of his God. Our whole theory of government finally expressed in our Declaration, you will recall, said - and remember the first part of the Preamble of the Declaration was to give the reasons to mankind why we had established such a government: "Man is endowed by his Creator." It did not assert that [only] Americans had certain rights,

"Man" is endowed by his Creator - or "All Men" I believe was the expression used. So this connection is very, very clear.

And no matter what Democracy tries to do in terms of maximum individual liberty for an individual, in the economic and in the intellectual and every other field, no matter what it tries to do in providing a system of justice, and a system of responsibility - of public servants to all the people - and identifying the people as the source of political power in that government, when you come back to it, there is just one thing: it is a concept, it is a subjective sort of thing, that a man is worthwhile because he was born in the image of his God....

So we are under tremendous attacks. But it is not that we have just to establish the fact. We have to establish the fervor, the strength of our convictions, because fundamentally, Democracy is nothing in the world but a spiritual conviction, a conviction that each of us is enormously valuable, because of a certain standing before our own God.

Now, any group that binds itself together to awaken all of us to these simple things, and to discover new ways and means by which they are brought home to us through our surroundings, through our relationships with other nations, our relationships with one another, and through our peering into the future, any organizations such as that is, in my mind, a dedicated, patriotic group that can well take the Bible in one hand and the a flag in the other, and march ahead.

Upon lighting the National Christmas Tree at the White House, 1954, President Eisenhower stated:

This year, even as two thousand years ago when the Prince of Peace was born into the world, the drums of war are still.... Mankind's unquenchable hope for peace burns brighter than for many years.

In 1954, President Dwight David Eisenhower, said:

The purpose of a devout and united people was set forth in the pages of The Bible... (1) to live in freedom, (2) to work in a prosperous land... and (3) to obey the commandments of God.... This Biblical story of the Promised Land inspired the founders of America. It continues to inspire us.

In 1955, President Dwight David Eisenhower stated:

Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first - the most basic - expression of Americanism. Thus the founding fathers of America saw it, and thus with God's help, it will continue to be.

On January 6, 1955, in his State of the Union Message to Congress, President Eisenhower stated:

A decade ago, in the death and desolation of European battlefields, I saw the courage and

resolution, I felt the inspiration of American youth. In these young men, I felt America's buoyant confidence and irresistible will-to-do. In them I saw, too, a devout America, humble before God. And so I know in my heart, and I believe all Americans know, that despite the anxieties of this divided world, our faith and the cause in which we all believe will surely prevail.

On January 24, 1955, in a message to Congress asking their support, which they granted, in protecting Formosa from Communist China, President Eisenhower stated:

A suitable Congressional Resolution... would make clear the unified and serious intentions of our government, our Congress and our people. Thus it will reduce the possibility that the Chinese Communists, misjudging our firm purpose and national unity, might be disposed to challenge the position of the United States, and precipitate a major crisis which even they would neither anticipate nor desire.

On February 8, 1955, in a message to Congress on the state of American education, President Eisenhower stated:

Unless education continues to be free - free in its response to local community needs, from any suggestion of political domination... it will cease to serve the purposes of free men.

The finest buildings, of themselves, are no assurance that the pupils who use them each day are better fitted to shoulder the responsibilities, to meet the opportunities, to enjoy the rewards that one day will be their lot as American citizens.

Good teaching and good teachers made even the one-room crossroads school of the nineteenth century a rich source of the knowledge and the enthusiasm and patriotism, joined with spiritual wisdom, that mark a vigorously dynamic people.

On March 2, 1955, in a tribute to Pope Pius XII, President Eisenhower stated at a new conference:

As to His Holiness, the Pope, [on] his seventy-ninth birthday, a man that I have had the honor of visiting personally, admiring him greatly, and particularly because of his unbroken record of opposition to all forms of fascism and communism, I am quite certain that America, all America, would wish this great spiritual leader a very happy day today, and many more of them.

On May 10, 1955, in an address to the Republican Women's National Conference, President Eisenhower stated:

I believe that women are better apostles than men. Men are engrossed in many kinds of activities. They earn the living. They are engaged in business all day, and they are very apt, at times, to lose that great rounded concept of that women almost always have before them: that he is a spiritual and intellectual and a physical being. He is not merely someone trying to get a higher wage. He wants a higher wage for a purpose, to

give greater opportunity in all three of these fields to his family.

Because women think of these things in their process of homemaking, think of them in terms of children and the family, I believe that their influence in spreading the basic doctrines of this kind is more profound than that of men.

On May 17, 1955, the Prime Minister of Australia, Robert Menzies, commented during a visit to Washington, D.C.:

The time will come when senators and representatives will be picked for their beauty, and God help the country then.

On June 7, 1955, in giving the commencement address at West Point, President Eisenhower stated:

All of us gratefully acknowledge, as our fathers did before us, our dependence on the guidance of a Divine Providence. But this dependence must not tempt us to evade our personal responsibility to use every one of our individual and collective talents for the better discharge of our lifetime missions.

Working and living in this spirit, you as soldiers will make yourselves and the Army a professional counterpart of the American way - jealously conserving principle; forceful in practice; courageous and calm in present crises; steadfast and patient in the long campaign for a secure and peaceful world; stout of faith in yourselves, your Alma Mater, your country and your God.

On June 11, 1955, in delivering the commencement address at Pennsylvania State University, President Eisenhower stated:

While we design bombs that can obliterate great military objectives - because we must - we are also designing generators, channels, and reservoirs of atomic energy so that man may profit from this gift which the Creator of all things has put into his hands. And build them we shall.

On June 21, 1955, in speaking at the Vermont Dairy Festival, Rutland, Vermont, President Eisenhower stated:

I know that Americans everywhere are the same, in their longing for peace, a peace that is characterized by justice, by consideration for others, by decency, above all by its insistence on respect for the individual human being as a child of his God.

On July 15, 1955, in a national address given just prior to his departure for the Big Four Conference in Geneva, President Eisenhower stated:

It is natural for a people steeped in a religious civilization when they come to moments of great importance - maybe even crises, such as now we face - to turn to the Divine Power....

I have not doubt that tonight throughout this country, and indeed throughout the free world, such prayers are ascending. This is a mighty force. And this

brings to me the thought that through prayer we could also achieve a very definite and practical result at this very moment.

On July 25, 1955, in a broadcast given upon his return from the Geneva Conference, President Eisenhower stated:

We must never be deluded into believing that one week of friendly fruitful negotiations can wholly eliminate a problem arising out of the wide gulf that separates so far East and West. A gulf as wide and deep as the difference between individual liberty and regimentation, as wide and deep as the gulf that lies between the concept of man made in the image of his God and the concept of man as a mere instrument of the state.

On August 17, 1955, President Eisenhower ordered the text of the code of conduct for war prisoners to be put into effect in the armed services:

1. I am an American fighting man. I serve in the forces which guard my country and our way of life. I am prepared to give my life in their defense.

2. I will never surrender of my own free will. If in command I will never surrender my men while they still have means to resist.

3. If I am captured I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.

4. If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I am senior, I will take command. If not I will obey the lawful orders of those appointed over me and will back them up in every way.

5. When questioned, should I become a prisoner of war, I am bound to give only name, rank, service number, and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.

6. I will never forget that I am an American fighting man, responsible for my actions, and dedicated to the principles which made my country free. I will trust in my God and in the United States of America.

On December 5, 1955, in a telephone address to the unification meeting of the American Federation of Labor and Congress of Industrial Organizations, New York, President Eisenhower stated:

Man is created in the Divine Image and has spiritual aspirations that transcend the material.

On February 1, 1956, in a joint statement with British Prime Minister Anthony Eden at the end of a three-day conference in Washington, D. C., President Eisenhower stated:

While resolutely pursuing these aims, which are the products of our faith in God and in the peoples of the earth, we shall eagerly grasp any genuine

opportunity to free mankind of the pall of fear and insecurity which now obscures what can and should be a glorious future.

On March 21, 1956, in a news conference, President Eisenhower stated:

Now, this is what I see in Billy Graham: A man who clearly understands that any advance in the world has got to be accompanied by a clear realization that man is, after all, a spiritual being. He teaches, he carries his religion to the far corners of the earth, trying to promote peace, trying to promote mediation instead of conflict, tolerance instead of prejudice. Now, he does that in this country, he does it abroad. Therefore, because of the very great crowds that he attracts to listen to him, I am very much interested in Billy Graham's activities, but for that reason only. I have never discussed with him any plan for mobilizing nations.

On May 25, 1956, in delivering the commencement address at Baylor University, Waco, Texas, President Eisenhower stated:

Communism is, in deepest sense, a gigantic failure. Even in the countries it dominates, hundreds of millions who dwell there still cling to their religious faith; still are moved by aspirations for justice and freedom that cannot be answered merely by more steel or by bigger bombers; still seek a reward that is beyond money or place or power; still dream of the day that they may walk fearlessly in the fullness of human freedom.

The destiny of man is freedom and justice under his Creator. Any ideology that denies this universal faith will ultimately perish or be recast. This is the first great truth that must underlie all our thinking, all our striving in this struggling world.

On July 22, 1956, in an address to the presidents of the American Republics, Panama City, Panama, President Eisenhower stated:

We here pay tribute to the faith of our fathers, which was translated into new institutions and new works. But we cannot go on forever merely on the momentum of their faith. We, too, must have our faith and see that it is translated into works.

On November 8, 1956, at the Election Night celebrations in Washington, D. C., President Eisenhower stated:

With whatever talents the good God has given me, with whatever strength there is within me, I will continue - and so will my associates - to do just one thing; to work for 168 million Americans here at home - and for peace in the world.

On Monday, January 21, 1957, in his Second Inaugural Address, President Dwight D. Eisenhower stated:

Before all else, we seek upon our common labor as a nation, the blessings of Almighty God. And the hopes

in our hearts fashion the deepest prayers of our whole people....

We look upon this shaken earth, and we declare our firm and fixed purpose - the building of a peace with justice in a world where moral law prevails.... And so the prayer of our people carries far beyond our own frontiers, to the wide world of our duty and our destiny.

The magazine, Episcopal Churchnews asked President Dwight D. Eisenhower to write a summary of his ideas on religion. He responded with a lesson in America's founding principles and with comments on his reaction to the invasion of Normandy in June of 1944:

It was part of the privilege into which I was born that my home was a religious home. My father and mother believed that "the fear of God is the beginning of wisdom."... The history of our country is inseparable from the history of such God-fearing families.

In this fact we accept the explanation of the miracle of America.... The founding fathers had to refer to the Creator in order to make their revolutionary experiment make sense; it was because "all men are endowed by their Creator with certain inalienable rights" that men could dare to be free.

They wrote their religious faith into our founding documents, stamped their trust in God on the face of our coins and currency, put it boldly at the base of our institutions, and when they drew up their bold Bill of Rights, where did they put freedom to worship? First, in the cornerstone position! That was no accident.

Our forefathers proved that only a people strong in Godliness is a people strong enough to overcome tyranny and make themselves and others free.... What is our battle against communism if it is not a fight between anti-God and a belief in the Almighty?

If there was nothing else in my life to prove the existence of an Almighty and Merciful God, the events of the next twenty-four hours did it. This is what I found out about religion: It gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the results to a higher power. Only by trust in oneself and trust in God can a man carrying responsibility find repose.

If each of us in his own mind would dwell upon the simple virtues - integrity, courage, self-confidence, and unshakable belief in his Bible - would not some of our problems tend to simplify themselves?

Dwight D. Eisenhower stated:

The spirit of man is more important than mere physical strength, and the spiritual fiber of a nation than its wealth.

The Bible is endorsed by the ages. Our civilization is built upon its words. In no other book is there such a collection of inspired wisdom, reality, and hope.

America is the greatest force that God ever
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allowed to exist on His footstool.

People who value their privileges above their principles soon lose both.

I should like to feel that, in every American family, some place is made for an expression of our gratitude to Almighty God, and for a frank acknowledgement of our faith that He can supply that additional strength which, for these trying times, is so sorely needed.

On January 17, 1961, in his Farewell Address, President Eisenhower stated:

Three days from now, after half a century in the service of our country, I shall lay down the responsibilities of office as, in traditional and solemn ceremony, the authority of the presidency is vested in my successor. This evening I come to you with a message of leavetaking and farewell, and to share a few final thoughts with you, my country.

Like every other citizen, I wish the new President and all who will labor with him Godspeed. I pray that the coming years will be blessed with peace and prosperity for all....

Throughout America's adventure in free government our basic purposes have been to keep the peace, to foster progress in human achievement, and to enhance liberty, dignity, and integrity among people and among nations. To strive for less would be unworthy of a free and religious people....

We face a hostile ideology - global in scope, atheistic in character, ruthless in purpose, and insidious in method. Unhappily, the danger it poses promises to be of indefinite duration....

A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction....

Another factor in maintaining balance involves the element of time. As we peer into society's future, we - you and I, and our government - must avoid the impulse to live only for today, plundering for our own ease and convenience the precious resources of tomorrow. We cannot mortgage the material assets of our grandchildren without risking the loss also of their political and spiritual heritage. We want democracy to survive for all generations to come, not to become the insolvent phantom of tomorrow....

You and I, my fellow citizens, need to be strong in our faith that all nations, under God, will reach the goal of peace with justice. May we be ever unswerving in devotion to principle, confident but humble with power, diligent in pursuit of the nation's great goals. To all the peoples of the world, I once more give expression to America's prayerful and continuing aspiration:

We pray that peoples of all faiths, all races, all nations, may have their great human needs satisfied; that those now denied opportunity shall come to enjoy it to the full; that all who yearn for freedom may experience its spiritual blessings.

American Quotations.txt

President Eisenhower's wife, Mamie Geneva Doud Eisenhower, later confided:

I have gone to the neighborhood Presbyterian church here in Denver all my life, and Ike always goes with me when he is here. Our two sons were christened in this church...Ike is a man who lives his religion every day of his life.

In commenting on their son John, who was serving in the Korean War at the time, Mrs. Eisenhower explained:

I have built a philosophy to sustain me during these trying times, knowing that John has a mission to fulfill and that God will see to it that nothing will happen to him until he fulfills this mission.

On November 23, 1963, the day after President John F. Kennedy had been assassinated, former President Dwight D. Eisenhower drove from Gettysburg to Washington D.C., to meet with President Lyndon B. Johnson and deliver a confidential memorandum:

Confidential Notes for the President...

I am bold enough to suggest that you call a Joint Session of the Congress to make a speech of not over ten or twelve minutes. I think it might cover the following points:

A. Point out first that you have come to this office unexpectedly and you accept the decision of the Almighty, who in His inscrutable wisdom has now place you in the position of highest responsibility of this nation.

Warren, Earl (March 19, 1891-July 9, 1974), was Chief Justice of the U.S. Supreme Court, appointed in 1953, after having been Governor of California for three terms, 1943-53. He held the unique honor as having been first man ever to win both the Democratic and Republican nominations for governor in 1946. He was the Republican nominee for Vice-President in 1948.

On February 5, 1954, in addressing the International Council for Christian Leadership, U.S. Supreme Court Chief Justice Earl Warren stated:

Before these perplexing, troublesome days pass it may be necessary to move mountains. It is good that we keep the faith together.

On February 14, 1954, in Time magazine, Chief Justice Earl Warren stated:

I believe no one can read the history of our country...without realizing that the Good Book and the spirit of the Saviour 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...

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 the 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.

Christie, Agatha, Dame (September 15, 1891-January 12, 1975), was an acclaimed British playwright and author of popular detective fiction. She was educated at home by her mother and served as a volunteer nurse during World War I. The Mysterious Affair at Styles, her first manuscript, was rejected over 6 times by publishers until it was finally published in 1920. She created the well-known fictional detectives, Miss Jane Marple and Hercule Poirot. One of the foremost writers in the 20th century, Agatha Christie's works include: The Murder of Roger Ackroyd, 1926; Murder on the Orient Express, 1934; Death on the Nile, 1937; and The Mousetrap, 1952, which, when performed as a play, set a world record for the longest run at one theater.

In An Autobiography, published in 1977, Agatha Christie wrote in Part III, Growing Up:

If you love, you will suffer, and if you do not love, you do not know the meaning of a Christian life.

Mindszenty, Josef Cardinal (1892-1975), was a Roman Catholic Cardinal, 1946; Archbishop of Esztergom, 1945; and ordained a priest, 1915. On November 12, 1956, commenting on his eight years of confinement by the Russian occupation troops in Hungary, Josef Cardinal Mindszenty stated:

I suffered torture bodily and in my soul. It's God's miracle that I am here and that I am as I am.

Niemoeller, Martin (1892-1984), was a German submarine captain in World War I; studied theology at Munster; was a pastor at Dahlheim; formed the Pastor's Emergency League to protest the Nazi government; was arrested in 1937; and spent 7 years in concentration camps. He helped to rebuild the Evangelical church in Europe after World War II and served as the president of the World Council of Churches, 1961-68.

As a citizen in Germany during the Nazi regime, Martin Niemoeller wrote:

In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up.

Vallejo, Cesar (1892-1938), in *Poemas Humanos*, 1939, *Whatever May Be the Cause*, wrote:

Whatever may be the cause I have to defend before God, beyond death I have a defender: God.

Willke, Wendell Lewis (February 18, 1892-October 8, 1944), was a business executive, lawyer, and U.S. Presidential Candidate. He had been a Democrat most of his life till he became a Republican in the middle 1930's. After having served in World War I, he became a lawyer, and later the president of Southern Electric Utilities Company, 1933-40, selling properties to the Tennessee Valley Authority for \$78,000,000.

He opposed the New Deal regulations and control on businesses, and favored restructuring the tax system to encourage business expansion. In 1940, winning 22,000,000 votes, he almost defeated Franklin D. Roosevelt's bid for a third term. He wrote *We The People*, and *One World*.

Wendell Willke stated:

Only if the religious forces have the courage and the intelligence to insist that America keeps its purpose clean and clear will religious values be enabled to play an active role in the building of the new world.

United States Supreme Court (February 29, 1892), in the case of *Church of the Holy Trinity v. United States*, 143 US 457-458, 465-471, 36 L ed 226, Justice David Josiah Brewer rendered the high Court's decision:

No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.

The commission to Christopher Columbus... [recited] that "it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered...."

The first colonial grant made to Sir Walter Raleigh in 1584... and the grant authorizing him to enact statutes for the government of the proposed colony provided that they "be not against the true Christian faith...."

The first charter of Virginia, granted by King James I in 1606... commenced the grant in these words: "...in propagating of Christian Religion to such People as yet live in Darkness...."

Language of similar import may be found in the subsequent charters of that colony... in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the *Mayflower*, 1620, recites: "Having undertaken for the Glory of God, and advancement of the Christian faith... a voyage to plant the first colony in the northern parts of Virginia...."

The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639,

commence with this declaration: "...And well knowing where a people are gathered together the word of God requires that to maintain the peace and union...there should be an orderly and decent government established according to God...to maintain and preserve the liberty and purity of the gospel of our Lord Jesus which we now profess...of the said gospel is now practiced amongst us."

In the charter of privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: "...no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of...their religious profession and worship...."

Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights...appealing to the Supreme Judge of the world for the rectitude of our intentions...And for the support of this Declaration, with firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

...We find everywhere a clear recognition of the same truth...because of a general recognition of this truth [that we are a Christian nation], the question has seldom been presented to the courts...

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people.

While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. The Commonwealth*, it was decided that, Christianity, general Christianity, is, and always has been, a part of the common law...not Christianity with an established church...but Christianity with liberty of conscience to all men.

And in *The People v. Ruggles*, Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said:

"The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice...We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions]."

And in the famous case of *Vidal v. Girard's Executors*, this Court...observed:

"It is also said, and truly, that the Christian religion is a part of the common law...."

If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom

of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, "In the name of God, amen"; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe.

These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. . . . we find everywhere a clear recognition of the same truth.

The happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality.

Religion, morality, and knowledge [are] necessary to good government, the preservation of liberty, and the happiness of mankind.

A commentary on the 1892 case *Church of the Holy Trinity v. United States*, summarized:

Our laws and our 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 our institutions are emphatically Christian.

Niebuhr, Reinhold (June 21, 1892-June 1, 1971), was an internationally known lecturer, writer and teacher. He graduated from Yale Divinity School; was professor at Union Theological Seminary New York City, 1930-60; dean of faculty, 1950-55; vice-president, 1955-60. He gained a reputation for being concerned with the needs of the poor, and in 1964 received the Presidential Medal of Freedom. His works include: *Faith and History*; *The Irony of American History*; *Christian Realism and Political Problems*; *The Self and the Dramas of History*; *Man's Nature and His Communities*; and *Faith and Politics*.

In 1934, Reinhold Niebuhr wrote *The Serenity Prayer*:

God, give us grace to accept with serenity the things that cannot be changed, courage to change the things which should be changed, and the wisdom to distinguish the one from the other.

In *Discerning the Signs of the Times*, 1949, Reinhold Niebuhr wrote:

Humor is a prelude to faith and
Laughter is the beginning of prayer.

Reinhold Niebuhr wrote:

Man's capacity for Justice makes democracy

possible, but man's inclination to injustice makes democracy necessary.

Bradley, Omar Nelson (February 12, 1893-April 8, 1981), was U.S. Military General. During World War II, he commanded the Second Army Corps in North Africa throughout the Tunisian and Sicilian campaigns. He was the senior commander on the U.S. Ground Forces, 1944-45, for the invasion of France. In August of 1944, he led the 12th Army Group in France and Germany, consisting of 1,000,000 men in four armies. He was Chief of Staff of the U.S. Army, 1948-49; made a five star general of the Army, 1950; and was the first chairman of the Joint Chiefs of Staff, 1949-53.

In his address on Armistice Day, November 11, 1948, General Bradley stated:

We have grasped the mystery of the atom and rejected the Sermon on the Mount....The world has achieved brilliance without conscience. Ours is a world of nuclear giants and ethical infants.

Pennsylvania State Court (1894), in the case of Hysong v. School District of Gallitzin Borough, 164 Pa. St. 629, 30 A. 482 (Pa. 1894), stated:

We cannot infer, from the mere fact that a school board composed of Catholics has selected a majority of Catholic teachers, that therefore it has unlawfully discriminated in favor of Catholics, because the selection of Catholic teachers is not a violation of law or, which is the same thing, is not an abuse of discretion.

Nor does the fact that these teachers contribute all their earnings beyond their support to the treasury of their order, to be used for religious purposes, have any bearing on the question. It is none of our business, nor that of these appellants, to inquire into this matter. American men and women, of sound mind and twenty-one years of age, can make such disposition of their surplus earnings as suits their own notions. We might as well, so far as any law warranted it, inquire of a lawyer before admitting him to the bar, what he intended to do with his surplus fees, and make his answer a test of admission. What he did with his money could no way affect his right to be sworn as an officer of this court.

But it is further argued that...they ought to enjoin from appearing in the school room in the habit of their order. It may be conceded that the dress and crucifix impart at once knowledge to the pupils of the religious belief...of the wearer. But is this, in any reasonable sense of the word, "sectarian" teaching, which the law prohibits?...The dress is but the announcement of a fact, that the wearer holds a particular religious belief. The religious belief of teachers and all others is generally well known to the neighborhood and to pupils, even if not made noticeable in the dress, for that belief is not secret, but is publicly professed. Are the courts to decide that the cut of a man's coat or the color of a woman's gown is

sectarian teaching, because they indicate sectarian religious belief? If so, then they can be called upon to go further. The religion of a teacher being known, a pure, unselfish life, exhibiting itself in tenderness to the young, and helpfulness for the suffering, necessarily tends to promote the religion of the man or woman who lives it. In sensibly, in both young and old, there is a disposition to reverence such a one, and at least, to some extent, consider the life as the fruit of the particular religion. Therefore, irreproachable conduct to that degree is sectarian teaching. But shall the education of the children of the Commonwealth be entrusted only to those men and women who are destitute of any religious belief?

United States Supreme Court (1895), in the case of *Pollock v. Farmers' Loan and Trust Co.*, 157, U.S. 429, 574, 596 (1895), declared income tax unconstitutional. The court consisted of Chief Justice Melville W. Fuller, Ill.; Justice David Josiah Brewer, Kan.; Justice Horace Gray, Mass.; Justice John M. Harlan, Ky.; Justice Henry B. Brown, Mich.; Justice Stephen J. Field, Ca.; Justice George Shiras, Jr., Pa.; Justice Howell E. Jackson, Tenn.; and Justice Edward D. White, La.

Chief Justice Melville W. Fuller rendered the opinion:

The original expectation was that the power of direct taxation would be exercised only in extraordinary exigencies, and down to August 15, 1894, this expectation has been realized.

Justice Stephen J. Field concurred:

The income tax law under consideration is marked by discriminating features which affect the whole law. It discriminates between those who receive an income of four thousand dollars and those who do not...

The legislation, in the discrimination it makes, is class legislation. Whenever a distinction is made in the burdens a law imposes or in the benefits it confers on any citizens by reason of their birth, or wealth, or religion, it is class legislation, and leads inevitably to oppression and abuses, and to general unrest and disturbance in society. It was hoped and believed that the great amendments to the Constitution which followed the late civil war had rendered such legislation impossible for all future time. But the objectional legislation reappears in the act under consideration. It is the same in essential character as that of the English income statute of 1691, which taxed Protestants at a certain rate, Catholics, as a class, at double the rate of Protestants, and Jews at another and separate rate.

Hoover, J. (John) Edgar (January 1, 1895-May 2, 1972), was the American director of the Federal Bureau of Investigation (FBI), 1924-1972. He graduated from George Washington University, 1916; earned a Masters Degree in Law, 1917; served as assistant to Attorney General A. Mitchell Palmer. He became famous for his dramatic campaigns to stop organized crime. J. Edgar Hoover explained:

The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him.

In writing the introduction to Edward L. R. Elson's book, America's Spiritual Recovery, 1954, J. Edgar Hoover expressed:

We can see all too clearly the devastating effects of the resultant Secularism on our Christian way of life. The period when it was smart to "debunk" our traditions undermined inspiring customs and high standards of conduct. A rising emphasis on materialism caused a decline of "God-centered" deeds and thoughts. The American home became a place of transient, furtive living and ceased to be a school of moral and spiritual education. . . .

When spiritual guidance is at a low ebb, moral principles are accordingly in a state of deterioration. Secularism advances in periods when men forget God. . . .

But there are hopeful signs for a better day. There was hope in the words of General Eisenhower when he bowed his head on Inaugural Day and asked in part, "Give us, we pray, the power to discern right from wrong and allow all our words and actions to be governed thereby and by the laws of this land." This humble prayer touched Americans from coast to coast. Here was hope manifested in a manner which inspired the hearts of countless millions. A President with such a deep religious sense and with such a sincere spiritual motivation, seeking to be guided by the right, sets an example for all the people.

On October 9, 1962, in an address to the National Convention of the American Legion, J. Edgar Hoover stated:

Where is faith in God which fortified us through our past trials? Have our national pride, our moral conscience, our sensitivity to filth and degradation, grown so weak that they no longer react to assaults upon our proud heritage of freedom? . . .

There is a dangerous flaw in our Nation's moral armor. Self-indulgence - the principle of pleasure. . . is undermining those attributes of personal responsibility and self-discipline which are essential to our national survival. It is creating citizens who reach maturity with a warped sense of values and an undeveloped conscience.

Sheen, Fulton John (May 8, 1895-December 9, 1979), was an American Catholic Bishop whose powerful communication style and pioneer use of the television helped shape the conscience of the nation during his lifetime. He was professor of philosophy at the Catholic University of America, 1927-50; bishop of Rochester, New York, 1966-69; and in 1952 won an Emmy for outstanding male personality on television. His works include: Peace of Soul, Lift Up Your Heart; Three to Get Married; Life is Worth Living; and The Life of Christ. Named as one of the ten most important Americans in 1953, Bishop Fulton J. Sheen described true Americanism as:

. . . the belief in the freedom of man as a divine derivative. For that reason if we wish to keep pure

Americanism we must keep our religion... Dictatorships, such as the Communists, regard man only as a stomach to be fed by the state, or as a tool to amass wealth for the state. Put men on that level and they need no religion, any more than animals need religion, or a monkey needs liturgy.

Democracy has to rely not on force but on freedom and liberty. But freedom and liberty are inseparable from responsibility, and responsibility is inseparable from conscience, and conscience is inseparable from religion.

In commenting on Communism, Bishop Fulton J. Sheen wrote:

One may hate Communism as an evil system, but still love the Communists as creatures made to the image and likeness of God and capable of Divine Redemption.

On December 24, 1954, Bishop Fulton Sheen's comment upon receiving a Look award for his television addresses was quoted in Faye Emerson's column of the New York World-Telegram & Sun:

I feel it is time that I also pay tribute to my four writers, Matthew, Mark, Luke, and John.

On December 14, 1955, in Look magazine, Bishop Fulton Sheen stated:

An atheist is a man who has no invisible means of support.

Manion, Clarence E. (1896-1983), was dean of the Notre Dame College of Law, 1941-52, and Professor of Constitutional Law at the University of Notre Dame, 1925-52. In 1946, Dean Manion was quoted regarding the Declaration of Independence in Verne Paul Kaub's book, Collectivism Challenges Christianity:

Look closely at these self-evident truths, these imperishable articles of American Faith upon which all our government is firmly based. First and foremost is the existence of God. Next comes the truth that all men are equal in the sight of God. Third is the fact of God's great gift of unalienable rights to every person on earth. Then follows the true and single purpose of all American Government, namely, to preserve and protect these God-made rights of God-made man.

Regarding the birth of Christ, Dean Clarence Manion commented:

The long march of measured time suddenly stopped. It then did an about-face and started to march in another direction and to a different drum straight through the ensuing centuries of Christ and Christendom....

B. C. (before Christ) and A. D. (Anno Domini, the year of our Lord) mark each one of the only reliable milestones along the path of world history. The end of the first time-chain, and the beginning of the second, came together on the night that Christ was born in Bethlehem. The first Christmas Day thus stands as the

Great Divide for the timing and recording of all people, things and events that have lived or taken place upon this earth...

It is the one place where an inquiring mind can go in either direction without stopping; the one place on the long, long trail of time where the magnetic needle of history stands vertical and points up.

Utah, State of (January 4, 1896), was the 45th State admitted to the Union. The Constitution of the State of Utah, adopted 1896, stated:

Preamble. Grateful to Almighty God for life and liberty, we... establish this Constitution.

Michigan State Court (1898), in the case of Pfeiffer v. Board of Education of City of Detroit, 118 Mich. 560, 77 N.W. 250 (Mich. 1898), stated:

It might be said that many of the students in our schools are not in position to avail themselves of the opportunity to study the dead languages. Is it therefore an unjust discrimination to provide for instruction in Latin and Greek for such pupils as are able to devote their time to those studies? Does it harm one who does not, for conscientious reasons, care to listen to readings from the Bible, that others are given the opportunity to do so? Is it not intolerant for one not required to attend to object to such readings? It may be said, of course, that the services of the teacher while engaged in these exercises are paid out of the fund in which all are entitled to share; but the same is true of a time which the teacher devoted to the languages, or instruction in higher mathematics. Does it follow that the civil rights or privileges of the students who do not accept teaching in those branches, or those who do, have been, on the one hand, diminished, or, on the other, enlarged? I do not think it should be so held.

Benson, George Stuart (1898-1991), was a university chancellor and educator. He wrote in "The American Dream," paragraph 3:

The American dream is the latent fire that lies buried, awaiting a spark, in the breast of every American... the dream of achieving, the dream of contributing, the dream of fulfillment. It is all this, and much, much more - all of it comes from a bedrock foundation of spiritual understanding, faith in God, a dedication to God's laws.

United States Congress (April 20, 1898), in a Joint Resolution, passed following a message from President McKinley, recognized the independence of Cuba and declared war with Spain:

Whereas the abhorrent conditions which have existed for more than three years in the Island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a

disgrace to Christian civilization, culminating, as they have, in the destruction of a United States battleship, with two hundred and sixty-six of its officers and crew, while on a friendly visit in the harbor of Havana, and can not longer be endured, as has been set forth by the President of the United States in his message to Congress of April eleventh, eighteen hundred and ninety-eight, upon which the action of Congress was invited: Therefore,

Resolved, by the Senate and House of Representatives of the United States assembled... that the people of the Island of Cuba are, and of right ought to be, free and independent.

Douglas, William Orville (October 16, 1898-January 19, 1980), was a Justice of the U. S. Supreme Court, 1939-75. He received his law degree from Columbia University, New York City, 1925; worked at a Wall Street law firm; was assistant professor of Columbia's law school, 1927; was professor at Yale's law school, 1928-39.

In the 1952 case of *Zorach v. Clauson*, 343 US 306 307 313, Justice Douglas asserted:

The First Amendment, however, does not say that in every respect there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other.

That is the common sense of the matter. Otherwise the state and religion would be aliens to each other - hostile, suspicious, and even unfriendly....

Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution.

Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamation making Thanksgiving Day a holiday; "so help me God" in our courtroom oaths - these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies, would be flouting the First Amendment.

A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: God save the United States and this Honorable Court.

We are a religious people and our institutions presuppose a Supreme Being....

When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions.

For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe....

We find no constitutional requirement makes it necessary for government to be hostile to religion and to throw its weight against the efforts to widen the scope of religious influence. The government must

remain neutral when it comes to competition between sects....

We cannot read into the Bill of Rights such a philosophy of hostility to religion.

We agree of course that the state may not establish a "religion of secularism" in the sense of affirmatively opposing or showing hostility to religion, thus preferring those who believe in no religion over those who do believe.

Lewis, "C. S." Clive Staples (November 29, 1898-November 22, 1963), was an author, historian and professor at Oxford and Cambridge Universities. He was educated by a private tutor as a child; studied at Malvern College in England; University College, Oxford, 1916; served in World War I, 1918; taught at Magdalen College, Oxford, 1925-54; and was professor of medieval and Renaissance English at Cambridge University, 1954-63. Though his death went almost unnoticed, having died on the same day that President John F. Kennedy was assassinated, his works have become some of the most widely read in English literature. His works include: *The Pilgrim's Regress*, 1933; *The Allegory of Love—a Study in Medieval Tradition*, 1936; *Out of the Silent Planet*, 1938; *The Problem of Pain*, 1940; *The Screwtape Letters*, 1942; *Perelandra*, 1943; *That Hideous Strength*, 1945; *Miracles*, 1947; *The Chronicles of Narnia*, 1950; and *Mere Christianity*, 1952; and his autobiography, *Surprised by Joy*, 1955, in which he wrote:

I know very well when, but hardly how, the final step was taken. I was driven to Whipsnade one sunny morning. When we set out I did not believe that Jesus Christ is the Son of God, and when we reached to zoo I did. Yet I had not exactly spent the journey in thought. Nor in great emotion. "Emotional" is perhaps the last word we can apply to some of the most important events. It was more like when a man, after long sleep, still lying motionless in bed, becomes aware that he is now awake. And it was, like that moment on top of the bus, ambiguous.

Freedom, or necessity? Or do they differ at their maximum? At that maximum a man is what he does; there is nothing of him left over or outside the act. As for what we commonly call Will, and what we commonly call Emotion, I fancy these usually talk too loud, protest too much, to be quite believed, and we have a secret suspicion that the great passion or the iron resolution is partly a put-up job.

They have spoiled Whipsnade since then. Wallaby Wood, with the birds singing overhead and the blue-bells underfoot and the Wallabies hopping all round one, was almost Eden come again.

Having once been an agnostic, C. S. Lewis expressed:

I am trying to prevent anyone from saying the really foolish thing that people often say about Him: "I am ready to accept Jesus as a great moral teacher, but I don't accept His claims to be God." That is one thing we must not say.

A man who was merely a man and said the sort of things that Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with

the man who says he is a poached egg - or else he would be the devil of hell.

You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse.

In *The Screwtape Letters*, 1942, C. S. Lewis wrote:

The safest road to Hell is the gradual one - the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.

In *Mere Christianity*, 1952, C. S. Lewis wrote:

The Eternal Being, who knows everything and who created the whole universe, became not only a man but (before that) a baby, and before that a fetus in a woman's body.

C. S. Lewis remarked:

God cannot give us happiness and peace apart from Himself, because it is not there. There is no such thing.

Christianity is a religion you could not have guessed. It has that queer twist about it that real things have.

Everyone says forgiveness is a lovely idea, until they have something to forgive.

Good people know about both good and evil; bad people do not know about either.

There are two kinds of people: those who say to God, "Thy will be done," and those to whom God says, "All right, then, have it your way."

Relying on God has to begin all over again every day as if nothing had yet been done.

If...I swallow the scientific cosmology as a whole, then not only can I not fit in Christianity, but I cannot even fit science. If minds are wholly dependent on brains, and brains on bio-chemistry, and bio-chemistry (in the long run) on the meaningless flux of atoms, I cannot understand how the thought of those minds should have any significance than the sound of the wind in the trees.

Summerfield, Arthur Ellsworth (1899-1972), was Postmaster General in President Eisenhower's cabinet, 1953-1961. He had been successful in the real-estate, oil distribution and auto-sales industries before becoming involved in the 1940 Presidential campaign. In 1943, he was elected finance director of the State Central Committee of the Republican Party; in 1944, he became a member of the Republican National Committee, and in 1952, became the chairman of the Republican National Committee.

On April 5, 1954, in announcing the first U.S. postage stamp to carry the inscription, "In God We Trust," Postmaster General Arthur Summerfield stated:

American Quotations.txt

In sixteen years we have seen the first of radar, jet planes, guided missiles, atomic bombs, and all the misery and slavery and tragedy the world's great war has wrought, but we still retain our faith in the partnership of God and liberty that has preserved our country.

Romulo, Carlos Peña (January 14, 1899-December 15, 1985), was a Philippine general, diplomat and journalist. He was renowned for his heroic activities during World War II. He was an aide-de-camp to U.S. General Douglas MacArthur on Corregidor Island and in Australia. He won the Pulitzer Prize in 1941, and in 1948 he served as president of the United Nations Conference on Freedom of Information in Geneva. He was president of the U.N. General Assembly, 1949-50; Philippine ambassador to the United States, 1952; chairman of the U.N. Security Council, 1957; and was the president of the University of the Philippines. General Carlos P. Romulo stated:

Never forget, Americans, that yours is a spiritual country. Yes, I know you're a practical people. Like others, I've marvelled at your factories, your skyscrapers, and your arsenals. But underlying everything else is the fact that America began as a God-loving, God-fearing, God-worshipping people.

Hemingway, Ernest (July 21, 1899-July 2, 1961), was an American author who exerted a profound influence on American writers. He served in an American volunteer ambulance unit in France and Italy during World War I. Following the war he was the European correspondent for the Toronto Star, and later the Paris correspondent for the Syndicated News Service. He reported on the Spanish Civil War, 1937-1938, and during World War II was a war correspondent on the Western Front, 1944-1945. His works include: Three Stories and Ten Poems (1923); In Our Time (1924); The Sun Also Rises (1926); The Torrents of Spring (1926); Men Without Women (1927); A Farewell to Arms (1929); Winner Takes Nothing (1933); Death in the Afternoon (1933); Greenhills of Africa (1935); The Fifth Column and the First Forty-Nine Stories (1938); For Whom the Bell Tolls (1940); and Across the River and into the Trees (1950).

When asked his opinion of the Nobel Prize for literature, as recorded in McCall's Magazine, May 1956, Ernest Hemingway stated:

I am very happy for any writer who deserves it to get the prize. I am sorry about any writer who deserves it and doesn't get it. This makes me very humble in accepting it. One shouldn't win the Nobel Prize, then rewrite the Bible and become a bore - I accept the Bible in its original version.

Clark, Tom Campbell (September 23, 1899-June 13, 1977), was an Associate Justice of the U.S. Supreme Court, 1949-67, having been appointed by President Truman. He was circuit judge of the U.S. Court of Appeals, 1967-77; and U.S. Attorney General, 1945-49, a position held later by his son, Ramsey Clark. Justice Tom Campbell Clark stated:

The Founding Fathers believed devoutly that there

was a God and that the unalienable rights of man were rooted - not in the state, nor the legislature, nor in any other human power - but in God alone.

Chambers, (Jay David) Whittaker (April 1, 1901-July 9, 1961), was an American journalist who had formerly been a Communist agent. He recanted and defected to the West. Whittaker Chambers stated:

Freedom is a need of the soul, and nothing else. It is in striving toward God that the soul strives continually after a condition of freedom. God alone is the inciter and guarantor of freedom. He is the only guarantor.

External freedom is only an aspect of interior freedom. Political freedom, as the Western world has known it, is only a political reading of the Bible. Religion and freedom are indivisible. Without freedom the soul dies. Without the soul there is no justification for freedom.

Humanism is not new. It is, in fact, man's second oldest faith. Its promise was whispered in the first days of the Creation under the Tree of the Knowledge of Good and Evil: "Ye shall be as gods."

(Jay David) Whittaker Chambers warned:

In proportion as Americans let go of faith in the absolute power of God, they accepted the belief in the all powerful state. This is true of peoples, of nations, for their idea of God determines the form of their civil, political, religious and social institutions.

In his book, Witness, (Jay David) Whittaker Chambers :

Communism is what happens when, in the name of mind, men free themselves from God. Economics is not the central problem of this century. It is a relative problem which can be solved in relative ways.

Faith is the central problem of this age. The crisis of the western world exists to the degree in which it is indifferent to God.

Religion and freedom are indivisible. Without freedom the soul dies. Without the soul there is no justification for freedom.

Malraux, Andre' (November 3, 1901-November 23, 1976), was a French novelist and essayist. He was involved in the civil strife in China in the 1920's, the Republican forces during the Spanish Civil War and the French Resistance during World War II, being captured twice by the Nazi's. He served as minister of information, 1945-46; and minister of cultural affairs, 1959-69, under President Charles de Gaulle.

His works include: The Temptation of the West, 1926; The Conquerors; The Human Condition; The Royal Way; Man's Fate, 1933; Man's Hope, 1937; Voices of Silence, 1951; and Museum without Walls, 1967.

In his volume of memoirs, entitled Anti-Memoirs, 1967, Andre' Malraux declared:

The genius of Christianity is to have proclaimed that the path to the deepest mystery is the path of love.

Nebraska State Court (1902), in the case of Freeman v. Scheve, 91 N.W. 846 (Neb. 1902), Holcomb concurring, stated:

The Bible itself is not a sectarian book, and it is an erroneous conception to so regard it. Altogether aside from its theological aspects, the Bible has an historical and literary value surpassed by no secular writings. Its moral teachings and precepts are of the purest and highest, and appeal to the noblest impulses of mankind, as no other literary production ever has. Can anyone successfully contend, in light of the contemporaneous history of the times, that the constitutional framers and the people who adopted that instrument intended to altogether exclude the Bible from the schools? If such had been the intention, would not the members of the convention have expressed themselves in such language as could not be misunderstood? A constitutional provision concerning religious freedom should, it is said, be construed in relation to the state of the law and custom as they existed at the time of its adoption, and the courts can take judicial notice of customs and usages in regard to the use of the Bible in the public schools. . . . This is accomplished by firmly excluding therefrom all forms of instruction calculated to establish and confirm in the minds of students those theological doctrines and beliefs which are peculiar to some only of the different religious sects. Further than this we are not warranted in going.

In 1903, the Nebraska State Court, Freeman v. Scheve, 93 N.W. 169 (Neb. 1903), on a motion for rehearing, stated:

[This] decision does not, however, go to extent of entirely excluding the Bible from the public schools. . . . Certainly the Iliad may be read in the schools without inculcating a belief in the Olympian divinities, and the Koran may be read without teaching the Moslem faith. Why may not the Bible also be read without indoctrinating children in the creed or dogma of any sect? Its contents are largely historical and moral. Its language is unequalled in purity and elegance. Its style has never been surpassed. Among the classics of our literature it stands as pre-eminent. . . . The law does not forbid the use of the Bible in either version in the public schools. It is not proscribed either by the constitution or the statutes. And the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological and ecclesiastical views and opinions.

Kopf, Carl Health (1902-1958), was an American clergyman. He once stated:

Whether God blesses America or not does not depend
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so much upon God as it does upon us Americans.

Lodge, Henry Cabot, Jr. (1902-1985), was the chief United States delegate to the United Nations, 1953-1960; a U.S. Senator from Massachusetts, 1937-1953, except for the years 1944-1946 when he resigned to serve in World War II; Republican Vice-Presidential nominee, 1960; ambassador to South Vietnam, 1963-1964, 1965-1967; ambassador to West Germany 1968-1969; Presidential emissary to the Vatican, 1970-1975.

Henry Cabot Lodge, Jr., was the grandson of Henry Cabot Lodge (1850-1924), the U.S. Senator from Massachusetts who vigorously opposed President Woodrow Wilson's plan for a League of Nations after World War I. He was also the great-great-grandson of George Cabot (1752-1823), the member of the Provincial Congress of Massachusetts, the Massachusetts Constitutional Convention, and a U.S. Senator.

On December 30, 1955, in a letter sent to each member state of the United Nations, Henry Cabot Lodge, Jr., stated:

I propose that God should be openly and audibly invoked at the United Nations in accordance with any one of the religious faiths which are represented here. I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help - and that with His help we cannot fail. To this end I propose that we ask for that help.

Lindbergh, Charles Augustus (February 4, 1902 - August 26, 1974), American aviator, of international fame for being the first person to fly solo across the Atlantic Ocean. The son of U.S. Congressman, Charles A. Lindbergh, Sr., Charles attended the University of Wisconsin for three semesters, 1918-1920; studied aviation at Lincoln, Nebraska; made his first solo flight at Americus, Georgia, April 1923; and for a short time earned his living by barnstorming, performing daring exhibitions of aviation and giving passengers short rides.

In March 1924, he became a flying cadet in the United States Air Service Reserve, having been trained at Brooks and Kelly Air Fields, near San Antonio, Texas. He was hired as a test pilot by a St. Louis firm and on April 15, 1926, began flying a mail route to Chicago. Early in 1927, Lindbergh entered the contest to fly the first non-stop flight between New York City and Paris, which had a \$25,000 prize, offered by hotel owner Raymond B. Orteig.

On May 10, 1927, Charles Lindbergh flew from San Diego to St. Louis, and then to New York, setting a coast-to-coast record. On May 20, 1927, 7:52am, he departed from Roosevelt Field, Long Island in his silver monoplane named The Spirit of St. Louis, and landed 33.5 hours later at Le Bourget Field, Paris. At the age of 25 he performed the greatest aviation feat in history. He was decorated by the president of France, the king of Belgium; the king of England; and was given the Distinguished Flying Cross and was made a colonel in the Air Corps Reserve by President Calvin Coolidge.

In 1929, he married Anne Spencer Morrow, the daughter of the U.S. Ambassador to Mexico. Together they blazed an air route from New York to China, 1931; studied the North Atlantic coast for commercial flying lanes and bases, 1933; and surveyed an air route from England to India, 1937. In 1932, the Lindbergh's child was kidnapped and killed, leading to them live in England for several years.

American Quotations.txt

After first opposing the U. S. involvement in World War II, Charles Lindbergh served as a civilian employee in the Pacific War zone, flying over 50 missions by the war's end. In 1954, he was named a brigadier general in the Air Force Reserve, and was awarded the Pulitzer Prize for his autobiographical work *The Spirit of St. Louis*. He published *War Time Journals of Charles A. Lindbergh, 1970*, and made many contributions in the areas of aviation, medical research and conservation.

On February 1, 1954, in an address at the Institute of Aeronautical Sciences, New York, Charles A. Lindbergh stated:

It was not the outer grandeur of the Roman but the inner simplicity of the Christian that lived through the ages.

Marshall, Peter (May 27, 1902-January 25, 1949), was the Chaplain of the U. S. Senate, 1947-49. He emigrated from Scotland, 1927; was ordained a Presbyterian minister, 1931; and became a U. S. citizen in 1938. His life story, based on the biography written by his wife, Catherine Marshall, was made into a major motion-picture by Twentieth-Century Fox, entitled *A Man Called Peter*, 1955. Catherine Marshall's novel, *Christy*, was also made into a CBS television series. U. S. Senate Chaplain Peter Marshall's son is the well-known author and speaker, Peter Marshall, whose best-selling works include: *The Light and the Glory*, 1977, and *From Sea to Shining Sea*, 1986.

On January 13, 1947, U. S. Senate Chaplain Peter Marshall admonished Americans:

The choice before us is plain: Christ or chaos, conviction or compromise, discipline or disintegration. I am rather tired of hearing about our rights and privileges as American citizens. The time is come - it is now - when we ought to hear about the duties and responsibilities of our citizenship. America's future depends upon her accepting and demonstrating God's government.

On May 22, 1947, during the Eightieth Congress, Senate Chaplain Peter Marshall offered the prayer:

God of our fathers, give unto us, thy servants, a true appreciation of our heritage, of great men and great deeds in the past, but let us not be intimidated by feelings of our own inadequacies for this troubled hour.

Remind us that the God they worshipped, and by whose help they laid the foundations of our Nation, is still able to help us uphold what they bequeathed and give it meaning...

On July 3, 1947, Peter Marshall opened the Eightieth Congress with the prayer:

God of our Fathers, whose Almighty hand hath made and preserved our Nation, grant that our people may understand what it is they celebrate tomorrow.

May they remember how bitterly our freedom was won, the down payment that was made for it, the installments that have been made since this Republic was born, and the price that must be paid for our liberty.

American Quotations.txt

May freedom be seen not as the right to do as we please but as the opportunity to please to do what is right.

May it be ever understood that our liberty is under God and can be found nowhere else.

May our faith be something that is not merely stamped upon our coins, but expressed in our lives.

Let us, as a nation, be not afraid of standing alone for the rights of men, since we were born that way, as the only nation on earth that came into being "for the glory of God and the advancement of the Christian faith."

We know that we shall be true to the Pilgrim dream when we are true to the God they worshiped.

To the extent that America honors Thee, wilt Thou bless America, and keep her true as Thou hast kept her free, and make her good as Thou hast made her rich. Amen.

In the U.S. Congress, June 11, 1948, Senate Chaplain Peter Marshall opened with the prayer:

Help us, our Father, to show other nations an America to imitate... the America that loves fair play, honest dealing, straight talk, real freedom and faith in God.

Cummings, William Thomas (1903-1944), was a chaplain in the U.S. Army at the beginning of World War II. He was eventually captured by the Japanese and died when his unmarked ship was sunk en route from the Philippines to Japan. In 1942, at Bataan, while serving with the American troops who were defending the Philippines, Father Cummings gave a stirring field sermon declaring:

There are no atheists in the foxholes.

Page, Robert Morris (1903-1970), was the physicist who invented pulsation radar used for the detection of aircraft. He served with the Naval Research Laboratory in Washington, D.C.; received the U.S. Navy Distinguished Civilian Service Award; the Presidential Certificate of Merit; the IRE Fellowship Harry Diamond Memorial Award; as well as the Stuart Ballantyne Medal of the Franklin Institute. Robert Morris Page held thirty-seven patents, mostly in radar. He wrote:

The authenticity of the writings of the prophets, though the men themselves are human, is established by such things as the prediction of highly significant events far in the future that could be accomplished only through a knowledge obtained from a realm which is not subject to the laws of time as we know them.

One of the great evidences is the long series of prophecies concerning Jesus the Messiah. These prophecies extend hundreds of years prior to the birth of Christ. They include a vast amount of detail concerning Christ himself, His nature and the things He would do when He came - things which to the natural world, or the scientific world, remain to this day completely inexplicable.

Muggeridge, Malcolm Thomas (March 24, 1903-November 14, 1990), was a well-known British author, columnist, philosopher and lecturer, known for his piercing wit. Educated at Selwyn College and at Cambridge, he worked as a journalist in Manchester, Moscow, Calcutta, London and Washington, and later became the editor of Punch, England's best-known humor magazine. In his 1975 work, entitled Jesus, Malcolm Muggeridge wrote:

As Man alone, Jesus could not have saved us; as God alone, he would not; Incarnate, he could and did.

In 1980, in The Human Life Review, Malcolm Muggeridge first published his article, "The Human Holocaust," stating:

The Barnard experience stayed in my mind, and as I thought about it, I realized that it amounted to a sort of parable illustrating a basic dilemma of our time, as between the sanctity of life as conceived through the Christian centuries, and the quality of life as conceived in a materialist society. Those doctors in the BBC studio rejoicing in the new possibilities in surgery that Dr. Barnard seemed to have opened up, saw human beings as bodies merely, and so capable of constant improvement, until at last perfection was achieved.

No more sick or misshapen bodies, no more disturbed or twisted minds, no more hereditary idiots or mongoloid children. Babies not up to scratch would be destroyed, before or after birth, as would also the old beyond repair. With the developing skills of modern medicine, the human race could be pruned and carefully tended until only the perfect blooms - the beauty queens, the mensa I.Q.'s, the athletes - remained. Then at last, with rigid population control to prevent the good work being ruined by excessive numbers, affliction would be ended, and maybe death itself abolished, and men become, not just like gods, but in their perfect mortality, very God.

Against this vision of life without tears in fleshly paradise, stands the Christian vision of mankind as a family whose loving father is God. Here, the symbol is not the perfected body, the pruned vine, the weeded garden, but a stricken body nailed to a cross, signifying affliction, not as the enemy of life, but as its greatest enhancement and teacher. In an army preparing for battle the unfit are indeed discarded, but in a Christian family the handicapped are particularly cherished, and give special joy to those who cherish them.

Which vision are we for? On the one hand, as the pattern of our collective existence, the broiler house or factory-farm, in which the concern is solely for the physical well-being of the livestock and the financial well-being of the enterprise; on the other, mankind as a family, all of whose members, whatever physical or mental qualities or deficiencies they may have, are equally deserving of consideration in the eyes of their Creator, and whose existence has validity, not just in itself, nor just in relation to history, but in relation to a destiny reaching beyond time and into eternity. Or, in simple terms, on the one hand, the quality of life; on the other, the sanctity of life.

The sanctity of life is, of course, a religious or transcendental concept, and has no meaning otherwise; if there is no God, life cannot have sanctity. By the same token, the quality of life is an earthly or worldly concept, and can only be expressed legalistically, and in materialistic terms; the soul does not come into it. Thus a child conceived in conditions of penury, or with a poor heredity, or against its mother's wishes, or otherwise potentially handicapped, may be considered as lacking the requisite quality of life prospects, and so should not be born. Equally, if follows, at the other end of our life span, that geriatrics unable any longer to appreciate what this world has to offer in the way of aesthetic carnal and egotistic satisfaction, in other words, by virtue of their years losing out on quality of life, should be subjected to euthanasia and mercy-killing, and discreetly murdered.

On this basis, for instance, Beethoven would scarcely have been allowed to be born; his heredity and family circumstances were atrocious, a case history of syphilis, deafness and insanity. Today, his mother's pregnancy would be terminated. Dr. Johnson, when he was born, was scrofulous, and already showed signs of the nervous disorders which plagued him all his life. He, too, under present conditions, would probably not have been allowed to survive. Indeed, a good number of the more notable contributors to the sanctity of life, like Dr. Johnson, would have failed to make the grade on the quality of life, the supreme example being the founder of the Christian religion. Imagine a young girl, unmarried and pregnant, who insists that the Holy Ghost is responsible for her pregnancy, and that its outcome, according to a vision she has been vouchsafed, would be the birth of a long-awaited Messiah. Not much quality of life potential there, I fancy, and it wouldn't take the pregnancy and family-planning pundits long to decide that our Saviour, while still at the fetus stage, should be thrown away with the hospital waste....

The origins of the holocaust lay, not in the Nazi terrorism and anti-semitism, but in the pre-Nazi Weimar Germany's acceptance of euthanasia and mercy-killing as humane and estimable. And by one of those sick jokes which haunt our human story, just when the penitential holocaust was being shown on American, and then on German and other Western European TV screens, a humane holocaust was getting under way, this time in the countries that had defeated Hitler's Third Reich, and, at the Nuremberg War Crimes Tribunal, condemned as a war crime the very propositions and practices with which the Nazi holocaust had originated, and on which the humane one was likewise based.

No one could have put the matter more cogently and authoritatively than has Dr. Leo Alexander, who worked with the Chief American Counsel at the Nuremberg Tribunal:

"Whatever proportion these crimes finally assumed, it became evident to all who investigated them they had started from small beginnings. The beginnings at first were merely a subtle shift in emphasis in the basic attitudes of the physicians. It started with the acceptance of the attitude, basic in the euthanasia

movement, that there is such a thing as life not worthy to be lived. This attitude in its early stages concerned itself merely with the severely and chronically sick. Gradually, the sphere of those to be included in this category was enlarged to encompass the socially unproductive, the ideologically unwanted, the racially unwanted, and finally all non-Germans. But it is important to realize that the infinitely small wedged-in lever from which the entire trend of mind received its impetus was the attitude towards the non-rehabilitable sick."

Surely some future Gibbon surveying our times will note sardonically that it took no more than three decades to transform a war crime into an act of compassion, thereby enabling the victors in the war against Nazi-ism to adopt the very practices for which the Nazis had been solemnly condemned at Nuremberg. Then they could mount their own humane holocaust, which in its range and in the number of its victims may soon far surpass the Nazi one. Nor need we marvel that, whereas the Nazi holocaust received lavish TV and film coverage, the humane one just goes rolling along, largely unnoticed by the media.

It all began in the early twenties, in the decadent years in the post-1914-18 war Germany which have been so glorified by writers like Christopher Isherwood, but which, as I remember them at first hand, were full of sinister portent for the future. All the most horrible and disgusting aspects of the last decades of the twentieth century - the pornography, the sadism, the violence, the moral and spiritual vacuum - were already in evidence there.

In this sick environment, the notion of mercy-killing was put forward in 1920 in a book entitled *The Release of the Destruction of Life Devoid of Value* by Alfred Hoche, a reputable psychiatrist, and Karl Binding, a jurist. The authors advocated killing off "absolutely worthless human beings," pointing out that the money spent of spent on keeping them alive thus saved could be better used to better purpose - for instance, on helping a young married couple to set up house. Frederick Wertham, in his scholarly and deeply disturbing book, *A Sign For Cain*, says that the Hoche-Binding book influenced, or at least crystalized, the thinking of a whole generation.

From these beginnings, a program of mercy-killing developed which was initiated, directed and supported by doctors and psychiatrists, some of them of considerable eminence - all this when the Nazi movement was still at an embryonic stage, and Hitler had barely been heard of. Initially, the holocaust was aimed, not against Jews or Slavs, but against handicapped Aryan Germans, and was justified, not by racial theories, but by Hegelian utilitarianism, whereby what is useful is *per se* good, without any consideration being given to Judeo-Christian values, or, indeed to any concept whatsoever of Good and Evil. Subsequently, of course, the numbers of the killed rose to astronomical figures, and the medical basis for their slaughter grew ever flimsier; but it should never be forgotten that it was the euthanasia program first organized under the Weimar Republic by the medical profession, which led to and merged into the genocide program of 1941-45. "Technical

experience gained first with killing psychiatric patients," Wertham writes, "was utilized later for the destruction of millions. The psychiatric murders came first."

Can this sort of thing happen in countries like Canada and England and the United States? In my opinion, yes; in fact, it is already happening. Abortion on demand has come to be part of our way of life; in the world as a whole there are estimated to have been last year something in the neighborhood of fifty million abortions - an appalling figure, which, however, with media help, did not loom very large, or throw any kind of shadow over 1979 as the Year of the Child....

Euthanasia, it is true, has not yet been legalized except in some American states, but notoriously it is being practiced on an ever-increasing scale. Already among old people there is reluctance to go into government institutions for fear of being done away with. As for governments - hard pressed financially as they all now are...will they not look ever more longingly at the possibility of making substantial savings by the simple expedient of mercy-killing off the inmates of institutions for the incurably sick, the senile old, the mentally deranged and other such? With abortions and family-planning ensuring a zero population growth rate, and euthanasia disposing of useless mouths among the debilitated old, besides mopping up intervening freaks, the pursuit of happiness should be assured of at any rate financial viability.

In Christian terms, of course, all this is quite indefensible. Our Lord healed the sick, raised Lazarus from the dead, gave back sanity to the deranged, but never did He practice or envisage killing as part of the mercy that held possession of His heart. His true followers cannot but follow His guidance here. For instance, Mother Teresa, who, in Calcutta, goes to great trouble to have brought into her Home for Dying Derelicts, castaways left to die in the streets. They may survive for no more than a quarter of an hour, but in that quarter of an hour, instead of feeling themselves rejected and abandoned, they meet with Christian love and care. From a purely humanitarian point of view, the effort involved in this ministry of love could be put to some more useful purpose, and the derelicts left to die in the streets, or even helped to die there by being given requisite injection. Such calculations do not come into Mother Teresa's way of looking at things; her love and compassion reach out to the afflicted without any other consideration than their immediate need, just as our Lord does when He tells us to feed the hungry, shelter the homeless, clothe the naked. She gives all she has to give at once, and then finds she has more to give. As between Mother Teresa's holocaust of love and the humane holocaust, I am for hers.

There is an episode in my own life which, though it happened long ago, provides, as I consider, a powerful elucidation of the whole issue of euthanasia - a study, as it were, in mercy-living in contradistinction to mercy-killing. Some forty years ago, shortly before the outbreak of the 1939-45 war, the person whom I have most loved in this world, my

wife Kitty, was desperately ill, and, as I was informed by the doctor attending her, had only an outside chance of surviving. The medical details are unimportant; probably today, with the great advances that have taken place in curative medicine, her state would not be so serious. But as the situation presented itself then, she was hovering between life and death, though, needless to say, there was no voice, as there might well be nowadays, to suggest that it might be better to let her go.

The doctor explained that an emergency operation was essential, and, in honesty, felt bound to tell me that it would be something of a gamble. Her blood, it appeared, was so thin as a result of a long spell of jaundice that before he operated a blood-transfusion was desperately needed - this was before the days of plasma. As he said this, an incredible happiness amounting to ecstasy surged up inside me. If I could be the donor! My blood-count was taken, and found to be suitable; the necessary gear was brought in, very primitive by contemporary standards - just a glass tube one end of which was inserted in her arm and the other end in mine, with a pump in the middle drawing out my blood and sending it into her. I could watch the flow, shouting out absurdly to the doctor: "Don't stint yourself, take all you want!" and noting delightedly the immediate effect in bringing back life into her face that before had seemed grey and lifeless. It was the turning point; from that moment she began to mend. At no point in our long relationship has there been a more ecstatic moment than when I thus saw my life-blood pouring into hers to revivify it. We were one, blood to blood, as no other kind of union could make us.

To give life - this was what love was for; to give it in all circumstances and eventualities, whether God creating the universe, or a male and female creating another human being; whereas to destroy life, be it in a fertilized ovum one second after conception, or in some octogenarian or sufferer from a fatal illness, was the denial of life and so the antithesis of love. In life-denying terms, as we have seen, compassion easily becomes a holocaust; garden suburbs and gulags derive from the same quest for quality of life, and the surgeon's knife can equally be used to sustain and extinguish life.

Dostoevski makes the same point: "Love toward men, but love without belief in God, very naturally leads to the greatest coercion over men, and turns their lives completely into hell on earth." We should never forget that if ever there was a killing without mercy, a death without dignity, it was on Golgotha. Yet from that killing, what a pouring out of mercy through the subsequent centuries! From that death, what a stupendous enhancement of human dignity!

Arkansas Supreme Court (cited in 1905) by Supreme Court Justice David Josiah Brewer in his lecture, entitled "The United States a Christian Nation," rendered its opinion in the case of *Shover v. The State*, 10 English, 263, stating:

This system of religion (Christianity) is recognized as constituting a part and parcel of the

common law.

New York Supreme Court (cited in 1905) by Supreme Court Justice David Josiah Brewer in his lecture, entitled "The United States a Christian Nation," rendered its opinion in the case of *Lindenmuller v. The People*, 33 Barbour, 561, stating:

Christianity...is in fact, and ever has been, the religion of the people. This fact is everywhere prominent in all our civil and political history, and has been, from the first, recognized and acted upon by the people, as well as by constitutional conventions, by legislatures and by courts of justice.

Denver Post (January 20, 1905), reported the revealing article:

Remarkable Outburst of Gospel Sentiment... Noonday Meetings Draw Congregations Unprecedented in Numbers.

For two hours at midday all Denver was held in a spell.... The marts of trade were deserted between noon and two o'clock this afternoon, and all worldly affairs were forgotten, and the entire city was given over to meditation of higher things. The Spirit of the Almighty pervaded every nook.

Going to and coming from the great meetings, the thousands of men and women radiated this Spirit which filled them, and the clear Colorado sunshine was made brighter by the reflected glow of the light of God shining from happy faces.

Seldom has such a remarkable sight been witnessed - an entire great city, in the middle of a busy weekday, bowing before the throne of heaven and asking and receiving the blessings of the King of the Universe.

Malik, Charles Habib (1906-1967), was the Ambassador to the United Nations from Lebanon. He was a member of the U.N. Security Council, 1953-54, and President of the 13th Session of the United Nations General Assembly in 1959. The Honorable Charles Habib Malik, in his Farewell speech upon his retirement, stated in 1958:

The good (in the United States) would never have come into being without the blessing and power of Jesus Christ... Whoever tries to conceive the American word without taking full account of the suffering and love and salvation of Christ is only dreaming.

I know how embarrassing this matter is to politicians, bureaucrats, businessmen and cynics; but, whatever these honored men think, the irrefutable truth is that the soul of America is at its best and highest, Christian.

In an address before the Washington Federation of Churches, Dr. Charles Malik expressed:

The United States is new to the world scene. It suddenly finds itself able too wield unprecedented power. It is natural, therefore, for some people who do

not fully know you to be afraid of you: they feel you are not sufficiently seasoned in the exercise of power.

They do not know that there are in the classical American character wonderful reserves of humanity, humility and humor, and that in the fundamental accent upon the dignity of the individual and his worth you have a real salvation from the possible abuse of power....

The world rightly expects the revelation of what America ultimately really believes in. Nothing is more needful today than the adequate articulation of this message.... It requires the greatest possible sense of responsibility to truth, to God and to history....

Then the weight of America will be informed and sustained, not only with politics and power, but with truth, with vision, and with holiness.

Dr. Charles Malik stated:

If I were asked to choose between the dialectical materialism of the Soviet and the practiced commercialism of the West, I'm not sure I would choose the Western brand.... We have lost the sense of the eternal battle raging between Christ and the devil."

Brennan, William Joseph, Jr. (b. April 25, 1906), was a U.S. Supreme Court Justice, 1956-90, appointed by President Dwight Eisenhower. He served on the New Jersey Superior Court, 1949-50; the appellate division, 1950-52; and Supreme Court of New Jersey, 1952-56. In the 1963 case of *Abington School District v. Schempp*, 374 U.S. 225 (1963), Justice Brennan concurred with the majority opinion, stating:

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion....

Any attempt to impose rigid limits upon the mention of God or references to the Bible in the classroom would be fraught with dangers.

Burger, Warren Earl (September 17, 1907-June 25, 1995), was Chief Justice of the U.S. Supreme Court, 1969-86. He had served on the faculty of William Mitchell College of Law, St. Paul, 1931-48; assistant U.S. Attorney General, 1953-56; and judge of the U.S. Court of Appeals, District of Columbia, 1956-69. He delivered the court's opinion in the case of *Marsh v. Chambers*, 675 F. 2d 228, 233 (8th Cir. 1982); review allowed, 463 U.S. 783 (1982), regarding chaplains opening Legislative sessions with prayer:

The men who wrote the First Amendment religion clause did not view paid legislative chaplains and opening prayers as a violation of that amendment... the practice of opening sessions with prayer has continued without interruption ever since that early session of Congress.

It can hardly be thought that in the same week the
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members of the first Congress voted to appoint and pay a chaplain for each House and also voted to approved the draft of the First Amendment... (that) they intended to forbid what they had just declared acceptable.

[Prayer and Chaplains] are deeply embedded in the history and tradition of this country.

The legislature by majority vote invites a clergyman to give a prayer, neither the inviting nor the giving nor the hearing of the prayer is making a law. On this basis alone... the sayings of prayers, per se, in the legislative halls at the opening session is not prohibited by the First and Fourteenth Amendments.

The case of *Bogen v. Doty*... involved a county board's practice of opening each of its public meetings with a prayer offered by a local member of the clergy... This Court upheld that practice, finding that it advanced a clearly secular purpose of establishing a solemn atmosphere and serious tone for the board meetings... Establishing solemnity is the primary effect of all invocations at gatherings of persons with differing views on religion.

In a 1985 opinion of *Lynch v. Donnelly*, 465 U.S. 668, 673 (1985), Chief Justice Warren Burger upheld that the city of Pawtucket, R.I., did not violate the Constitution by displaying a Nativity scene. Noting that presidential orders and proclamations from Congress have designated Christmas as a national holiday in religious terms since 1789, he wrote:

The city of Pawtucket, R.I., annually erects a Christmas display in a park... The creche display is sponsored by the city to celebrate the Holiday recognized by Congress and national tradition and to depict the origins of that Holiday; these are legitimate secular purposes... The creche... is no more an advancement or endorsement of religion than the congressional and executive recognition of the origins of Christmas...

It would be ironic if... the creche in the display, as part of a celebration of an event acknowledged in the Western World for 20 centuries, and in this country by the people, the Executive Branch, Congress, and the courts for 2 centuries, would so 'taint' the exhibition as to render it violative of the Establishment Clause. To forbid the use of this one passive symbol... would be an overreaction contrary to this Nation's history.

There is an unbroken history of official acknowledgement by all three branches of government of the role of religion in American life... The Constitution does not require a complete separation of church and state. It affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility towards any...

Anything less would require the "callous indifference" we have said was never intended by the Establishment Clause. Indeed, we have observed, such hostility would bring us into a "war with our national tradition as embodied in the First Amendment's guaranty

of the free exercise of religion."

On May 23, 1971, in the Los Angeles Herald-Examiner, Chief Justice Warren Burger stated;

I am developing a deep conviction as to the necessity for civility if we are to keep the jungle from closing in on us and taking over all that the hand and brain of man has created in thousands of years... Without civility no private discussion, no public debate, no legislative process, no political campaign, no trial of any case, can serve its purpose or achieve its objective. When men shout and shriek or call names, we witness the end of rational thought process if not the beginning of blows and combat. I hardly dare take the risk of adding that this may also be relevant to the news media.

Oklahoma, State of (November 16, 1907), was the 46th State admitted to the Union. The Constitution of the State of Oklahoma, adopted 1907, stated:

Preamble. Invoking the guidance of Almighty God, in order to secure and perpetuate the blessings of liberty... establish this Constitution.

Forgy, Howell M. (1908-1983), was the chaplain on a cruiser during the time of the Japanese attack on Pearl Harbor. He encouraged the men as they were handling the ammunition on December 7, 1941:

Praise the Lord and pass the ammunition.

Johnson, Lyndon Baines (August 27, 1908-January 22, 1973), was the 36th President of the United States, 1963-69; Vice-President under John F. Kennedy, 1961-63, assuming the Presidency upon Kennedy's assassination; initiated the Great Society program of social legislation, passed the Civil Rights Act, escalated U.S. involvement in the Vietnam War, 1964; U.S. Senator, 1949-61, becoming Senate Majority Leader in 1954; Lieutenant Commander, Commander in U.S. Naval Reserve, active duty 1941-45; sent to Pacific as President Franklin D. Roosevelt's Representative, 1942, awarded Silver Star Medal; U.S. Representative, 1937-49; Texas Director of the National Youth Administration, a New Deal program of F.D.R., 1935; married Claudia Alta "Lady Bird" Taylor, 1934; secretary for U.S. Representative Richard Kleberg, 1932; attended Georgetown University Law School; taught school in Houston, Texas, 1930; and graduated from Southwest Texas State Teachers College, 1927.

On Friday, November 22, 1963, at approximately 2:40 p.m. Central Standard Time, just a few hours after John F. Kennedy was shot, Judge Sarah Hughes administered the oath of office to Lyndon Baines Johnson in the stateroom aboard the Air Force One, parked at the Love Field Airport in Dallas, Texas, with his hand upon a Catholic Missal, as a Bible could not be located:

I do solemnly swear that I will faithfully execute the Office of President of the United States and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States, so help

me God.

On Friday, November 22, 1963, at 6 p.m. Eastern Standard Time, as he disembarked the Air Force One at Andrews Air Force Base outside Washington D.C., President Lyndon B. Johnson stated to the press:

This is a sad time for all people. We have suffered a loss that cannot be weighed. For me, it is a deep personal tragedy. I know that the world shares the sorrow that Mrs. Kennedy and her family bear. I will do my best. That is all I can do. I ask for your help - and God's.

On November 23, 1963, former President Dwight D. Eisenhower had driven from Gettysburg to Washington D.C., to meet with President Lyndon B. Johnson and deliver a confidential memorandum:

Confidential Notes for the President....

I am bold enough to suggest that you call a Joint Session of the Congress to make a speech of not over ten or twelve minutes. I think it might cover the following points:

A. Point out first that you have come to this office unexpectedly and you accept the decision of the Almighty, who in His inscrutable wisdom has now placed you in the position of highest responsibility of this nation...

On Wednesday, November 27, 1963, in his first formal address before a joint session of Congress, with members of the Supreme Court and of the Cabinet in attendance, President Lyndon Johnson stated:

John Kennedy's death commands what his life conveyed - that America must move forward. The time has come for Americans of all races and creeds and political beliefs to understand and to respect one another.... Let us here highly resolve that John Fitzgerald Kennedy did not live - or die - in vain. And on this Thanksgiving Eve, as we gather together to ask the Lord's blessings and give Him our thanks, let us unite in those familiar and cherished words:

America, America,
God shed His grace on thee,
And crown they good
With brotherhood
From sea to shining sea.

On May 14, 1964, prior to his 1964 Presidential Campaign, President Lyndon B. Johnson received a note from his wife, Lady Bird Johnson, encouraging him to run for the office:

If you win, let's do the best we can for 3 years and 3 or 4 months - and then, the Lord letting us live that long, announce in February or March of 1968 that you are not a candidate for re-election.

On August 25, 1964, at about 3 o'clock in the afternoon, President Lyndon B. Johnson wrote his thoughts concerning campaigning for President, while in the Oval Office:

In the time given me, I did my best. On that fateful day last year I accepted the responsibilities of the Presidency, asking God's guidance and the help of all of the people. For nine months I've carried on as effectively as I could.

On Wednesday, January 20, 1965, in his Inaugural Address, President Lyndon B. Johnson stated:

My fellow countrymen, on this occasion, the oath I have taken before you and God is not mine alone, but ours together. We are one nation and one people. Our fate as a nation and our future as a people rest not upon one citizen, but upon all citizens....

Our destiny in the midst of change will rest on the unchanged character of our people, and on their faith.... We have discovered that every child who learns, every man who finds work, every sick body that is made whole - like a candle added to an altar - brightens the hope of all the faithful....

Let us join reason to faith and action to experience, to transform our unity of interest into a unity of purpose....

We have no promise from God that our greatness will endure. We have been allowed by Him to seek greatness with the sweat of our hands and the strength of our spirit....

In each generation - with toil and tears - we have had to earn our heritage again. If we fail now, we shall have forgotten in abundance what we learned in hardship: that democracy rests on faith, that freedom asks more than it gives, and that the judgement of God is harshest on those who are most favored....

If we succeed, it will not be because of what we have, but it will be because of what we believe. For we are a nation of believers....

Our enemies have always made the same mistake. In my lifetime - in depression and in war - they have awaited our defeat. Each time, from the secret places of the American heart, came forth the faith they could not see or that they could not even imagine. It brought us victory. And it will again....

For myself, I ask only, in the words of an ancient leader: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this, Thy people, that is so great?" (I Kings 3: 7-9)

In commenting on his desire for the Water Quality Act, which passed in Congress in 1965, President Lyndon B. Johnson stated:

I wanted, as I once expressed it, to leave to future generations "a glimpse of the world as God really made it, not as it looked when we got through with it."

In explaining his support for the Model Cities Act, passed by Congress in September of 1966, President Lyndon B. Johnson stated:

Every family in America deserves a decent home, whether a farmhouse or a city apartment, rented or owned, modest or splendid. What matters is that the

home be a place for a family to live in health and grow in dignity. I have been criticized for such statements by people who think I raised hopes that can never be fulfilled, but I believe in the wisdom of the Bible - "Where there is no vision, the people perish." (Pr. 29: 18)

On November 2, 1966, after touring many Asian and Pacific nations, President Lyndon B. Johnson arrived in Dulles Airport where he recalled, to those waiting, a prayer offered ten days earlier while they attended Sunday service in the Cathedral Church of St. James, Townsville, northern Australia:

O God, Who has bound us together in the bundle of life, give us grace to understand how our lives depend upon the courage, the industry, the honesty, and the integrity of our fellow men; that we may be mindful of their needs and grateful for their faithfulness, and faithful in our responsibilities to them.

On Sunday, March 31, 1968, after attending church at St. Dominic's in Washington D.C., President Lyndon B. Johnson noted his feeling concerning his daughter Lynda's husband, Chuck Robb, and his daughter Luci's husband, Pat Nugent:

They were so very young, and they had such promising and happy lives ahead of them, if they were lucky. Pat already had his orders for Vietnam. In a matter of days, by his own insistence, he would be with Chuck Robb in action in Vietnam. The good Lord had blessed us with two brave sons-in-law, and no man could have been prouder of them than I. Now, for a year or more, their wives would wait and pray, as other wives across America would, for their husbands to return to them and their babies.

At 9:01 p.m., Sunday, March 31, 1968, President broadcast an address from the Oval Office:

Tonight I have ordered our aircraft and our naval vessels to make no attacks on North Vietnam, except in the area north of the demilitarized zone, where the continuing enemy build-up directly threatens allied forward positions and where the movements of their troops and supplies are clearly related to that threat....

Fifty-two months and ten days ago in a moment of tragedy and trauma, the duties of this office fell upon me. I asked then for "your help and God's" that we might continue America on its course, binding up our wounds, healing our history, moving forward in new unity to clear the American agenda and to keep the American commitment for all our people. United, we have kept that commitment, and united, we have enlarged that commitment....

With America's sons in the field far away, with America's future under challenge right here at home, with our hopes and the world's hopes for peace in the balance every day, I do not believe that I should devote an hour or a day of my time to any personal partisan causes or to any duties other than the awesome duties of this office - the Presidency of your country.

Accordingly, I shall not seek, and I will not

accept, the nomination of my party for another term as your President. But let men everywhere know, however, that a strong, a confident, and a vigilant America stands ready tonight to seek an honorable peace - and stands ready tonight to defend an honored cause - whatever the price, whatever the burden, whatever the sacrifice that duty may require.

Thank you for listening. Good night and God bless all of you.

Recalling January 20, 1969, after Richard M. Nixon had been inaugurated as the 37th President of the United States, Lyndon B. Johnson noted:

I heard Richard Nixon conclude his oath of office with the words "so help me God." To me, they were welcome words.

President Lyndon B. Johnson encouraged:

Come now, let us reason together.

Wurmbbrand, Rev. Heinrich Richard (March 24, 1909-February 19, 2001), was released in 1964 after having spent 14 years in prison in Romania for his faith. A Lutheran minister, he became internationally known as a speaker and the founder of The Voice of the Martyrs. He wrote: Tortured For Christ; Underground Saints; Christ in the Communist Prison, 1968; Stronger Than Prison Walls, 1969; and My Answer to the Moscow Atheists, 1975.

Born in Bucharest, Romania, his parents died when he was young, and he spent many years adrift in society during World War I. He was educated at school in Bucharest, where he met and married Sabina Oster on October 26, 1936.

While on a vacation later in 1936, both Richard and Sabina were converted and baptized in the Christian faith, joining the church of the Anglican Mission in Bucharest. Richard became a minister and pastored the Norwegian Lutheran Mission in Bucharest. He and his wife were arrested several times by the Nazi government, and he began his underground ministry evangelizing Russian soldiers who were prisoners of war.

After August of 1944, he continued this ministry with the Russian occupation forces. He and Sabina were active in working with the underground, unregistered church in Romania during World War II and throughout the Communist regime.

Richard was kidnapped by Romanian authorities in February 1948 following the Congress of Cults, and imprisoned in the underground Central Interior Ministry Building prison area in the center of Bucharest. While there he was subjected to brainwashing attempts, physical and mental torture, and threats to his family.

In 1950, his wife Sabina was imprisoned as well, forced to serve as a laborer on the Danube Canal project. She was released in 1953. Following her release, the Romanian authorities informed her that Richard had died in prison. Richard was discovered alive in prison by a doctor masquerading as a Communist Party member. He was released in 1956 and served as church pastor in Orsova.

During this time he once again worked with the underground church. He was rearrested in 1959 and was sentenced to 25 years for preaching Scriptures that were contrary to the Communist doctrine. Due to increased political pressure from Western countries, he was released in 1964.

In December 1965, the Norwegian Mission to the Jews and the Hebrew Christian Alliance paid \$10,000 in ransom to the Communist

government in order for the Wurmbrand family to leave Romania. This was more than five times the standard payment price for political prisoners. Although reluctant to leave Romania, other Romanian underground church leaders convinced him to leave and become a "Voice" for the underground church to the world.

Richard, Sabina, and their son Michael left Romania. The following May, Richard testified before the U.S. Senate Internal Security Subcommittee about his experiences in prison.

In 1966 he continued to keep his promise to the Romanian underground church to become their voice when he embarked on an international speaking tour. In October 1967 he published the first issue of "The Voice of the Martyrs" newsletter, and began to establish the international offices which would assist him in efforts to inform Christians everywhere about persecuted Christians.

By the mid-1980s his work was established in 80 restricted nations with offices in 30 countries. In 1990 Richard and Sabina returned to Romania after 25 years of exile. He retired from the day-to-day work of The Voice of the Martyrs in 1992, but remained as a member of the Board of Directors and consultant until his death. His wife Sabina died August 11, 2000.

During his ministry, Rev. Wurmbrand wrote 18 books in English, others in Romanian, which have been translated into 38 languages. His most well-known book, "Tortured for Christ," is about his prison experiences. He received numerous honors and citations for his work during his lifetime.

His contribution to the work of Christianity will continue through his legacy of missions established around the world and the vision he provided for their leadership, as documented on the Internet site: www.persecution.com. He is survived by his son Michael Wurmbrand, and 3 grandchildren.

Rev. Richard Wurmbrand gave the world's view of America in 1967:

Every freedom-loving man has two fatherlands; his own and America. Today, America is the hope of every enslaved man, because it is the last bastion of freedom in the world. Only America has the power and spiritual resources to stand as a barrier between militant Communism and the people of the world.

It is the last "dike" holding back the rampaging floodwaters of militant Communism. If it crumples, there is no other dike, no other dam; no other line of defense to fall back upon.

America is the last hope of millions of enslaved peoples. They look to it as their second fatherland. In it lies their hopes and prayers.

I have seen fellow-prisoners in Communist prisons beaten, tortured, with 50 pounds of chains on their legs - praying for America... that the dike will not crumple; that it will remain free.

Land, Edwin Herbert (May 7, 1909-March 1, 1991), was the U.S. inventor and manufacturer of the Polaroid Land Camera, which developed pictures inside the camera through a process of light polarization. He was an advisor to the U.S. guided missile system during World War II; introduced the first black and white instant Polaroid Camera, 1947; and introduced the first color instant Polaroid camera, 1963.

In 1977, when presented with a statement that the only thing that mattered was the bottom line on a balance sheet, Edwin Herbert Land replied:

The bottom line is in heaven.

Mother Teresa of Calcutta (August 27, 1910-September 5, 1997), whose given name was Agnes Gonxha Bojaxhiu, founded the Order of the Missionaries of Charity to minister to the destitute and dying in Calcutta, India, and around the globe. Born in Albania, she was awarded the Nobel Prize in 1979 for her work among the poor and outcast. She confessed:

Many people mistake our work for our vocation. Our vocation is the love of Jesus.

God hasn't called me to be successful. He's called me to be faithful.

We can do no great things, only small things with great love.

If you want to pray better, you must pray more.

I see Jesus in every human being. I say to myself, this is hungry Jesus, I must feed him. This is sick Jesus. This one has leprosy or gangrene; I must wash him and tend to him. I serve because I love Jesus.

On February 3, 1994, Mother Teresa spoke at the National Prayer Breakfast in Washington, D.C., before an audience of 3,000, including President and Mrs. Bill Clinton and Vice-President Al Gore. The frail 83-year-old Mother Teresa spoke simply, yet with a powerful directness to America, saying:

Jesus died on the Cross because that is what it took for Him to do good to us - to save us from our selfishness in sin. He gave up everything to do the Father's will - to show us that we too must be willing to give up everything to do God's will....

But I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself, and if we accept that a mother can kill even her own child, how can we tell other people not to kill one another?

How do we persuade a woman not to have an abortion? As always, we must persuade her with love and we remind ourselves that love means to be willing to give until it hurts. Jesus gave even His life to love us. So the mother who is thinking of abortion, should be helped to love, that is, to give until it hurts her plans or her free time, to respect the life of her child.

The father of that child, whoever he is, must also give until it hurts. By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And, by abortion, the father is told that he does not have to take any responsibility for the child he has brought into the world. The father is likely to put other women into the same trouble. So abortion just leads to more abortion.

Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want. That is why the greatest destroyer of love

and peace is abortion.

Many people are very, very concerned with the children of India, with the children of Africa where quite a few die of hunger, and so on. Many people are also concerned about all the violence in this great country of the United States. These concerns are very good. But often these same people are not concerned with the millions who are being killed by the deliberate decision of their own mothers....

We have sent word to the clinics, to the hospitals and police stations: "Please don't destroy the child; we will take the child." So we always have someone tell the mothers in trouble: "Come, we will take care of you, we will get a home for your child." And we have a tremendous demand from couples who cannot have a child....

Jesus said, "Anyone who receives a child in my name, receives me." By adopting a child, these couples receive Jesus but by aborting a child, a couple refuses to receive Jesus.

Please don't kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted and to give that child to a married couple who will love the child and be loved by the child. From our children's home in Calcutta alone, we have saved over 3,000 children from abortion....

If we remember that God loves us, and that we can love others as He loves us, then America can become a sign of peace for the world. From here, a sign of care for the weakest of the weak - the unborn child - must go out to the world. If you become a burning light of justice and peace in the world, then really you will be true to what the founders of this country stood for. God bless you!

Reagan, Ronald Wilson (b. February 6, 1911), was the 40th President of the United States, 1981-89; the oldest President elected; survived assassination attempt, March 30, 1981; Governor of California, 1966-74; switched from being a liberal Democrat to the Republican Party, 1962; actor, making over 50 movies in his career; president of the Screen Actor's Guild, 1959-60; married Nancy Davis, 1952, children Patti and Ron; president of the Screen Actor's Guild, 1947-52; Captain in the U.S. Army Air Corp during World War II; first marriage to Jane Wyman, children Maureen and Michael; announcer for radio station in Davenport, Iowa, and WHO Radio, Des Moines, Iowa; and graduated from Eureka College, Illinois, 1932.

On March 30, 1961, at the annual meeting of the Phoenix Chamber of Commerce, Ronald Reagan stated:

All other revolutions simply exchanged one set of rulers for another. Here for the first time the Founding Fathers - that little band of men so advanced beyond their time that the world has never seen their like since - evolved a government based on the idea that you and I have the God-given right and ability within ourselves to determine our own destiny.

On October 27, 1964, in a nationally televised address on behalf of Senator Barry Goldwater, Ronald Reagan stated:

During the hectic split-second timing of a
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campaign... this is the man who said to his 19-year-old son, "There's no foundation like the rock of honesty and fairness, and when you begin to build your life upon that rock, with the cement of the faith in God that you have, then you have a real start." This is not a man who could carelessly send other people's sons to war....

When Nikita Khrushchev has told his people he knows what our answer will be. He has told them that we are retreating under the pressure of the Cold War, and someday when the time comes to deliver the ultimatum, our surrender will be voluntary because by that time we will have been weakened from within spiritually, morally, and economically....

You and I know and do not believe that life is so dear and peace so sweet as to be purchased at the price of chains and slavery. If nothing in life is worth dying for, when did this begin - just in the face of this enemy? Or should Moses have told the children of Israel to live in slavery under the pharaohs? Should Christ have refused the cross? Should the patriots at Concord Bridge have thrown down their guns and refused to fire the shot heard 'round the world? The martyrs of history were not fools, and our honored dead who gave their lives to stop the advance of the Nazis didn't die in vain.

Where, then, is the road to peace? Well, it's a simple answer after all. You and I have the courage to say to our enemies, "There is a price we not pay." There is a point beyond which they must not advance....

In January of 1967, the same week of his Inauguration as Governor of California, Ronald Reagan stated at a Prayer Breakfast:

Belief in the dependence on God is essential to our state and nation. This will be an integral part of our state as long as I have anything to do with it.

In 1972, at the Governor's Prayer Breakfast, Governor Reagan stated:

I think our nation and the world need a spiritual revival as it has never been needed before... a simple answer... a profound and complete solution to all the trouble we face.

In 1973, Governor Ronald Reagan stated:

The classical Liberal, during the Revolutionary time, was a man who wanted less power for the king and more power for the people. He wanted people to have more say in the running of their lives and he wanted protection for the God-given rights of the people. He did not believe those rights were dispensations granted by the king to the people, he believed that he was born with them. Well, that today is the Conservative.

On December 7, 1973, at the Convention of the Southern GOP, Atlanta, Georgia, Governor Ronald Reagan stated:

There is a hunger in this country today - a hunger

for spiritual guidance.

In 1973, as Governor of California, Ronald Reagan stated:

With freedom goes responsibility. Sir Winston Churchill once said you can have 10,000 regulations and still not have respect for the law. We might start with the Ten Commandments. If we lived by the Golden Rule, there would be no need for other laws.

In introducing evangelist Billy Graham to a rally in southern California, Governor Ronald Reagan commented:

There is no need in our land today greater than the need to rediscover our spiritual heritage.

Why is a representative of government here? To welcome with humble pride a man whose mission in life has been to remind us that in all our seeking, in all our confusion, the answer to each problem is to be found in the simple words of Jesus of Nazareth, who urged us to love one another.

In a speech as Governor of California, Ronald Reagan stated:

I believe this nation hungers for a spiritual revival; hungers to once again see honor placed above political expediency; to see government once again the protector of our liberties, not the distributor of gifts and privileges.

Government should uphold, not undermine those institutions which are custodians of the very values upon which civilization is founded - religion, education, and above all, the family.

In 1974, as Governor of California, Ronald Reagan stated:

If a bureaucrat had been writing the Ten Commandments, a simple rock slab would not have been near enough room. Those simple rules would have read: "Thou Shalt Not, unless you feel strongly to the contrary, or for the following stated exceptions, see paragraphs 1-10 subsection #A."

The teaching of respect for the law cannot be left to education alone. It is a responsibility we all must assume, in our daily lives, in every school, in our churches, throughout our social structure.

On June 1, 1976, in a television interview with Reverend Adrian Rogers, then president of the Southern Baptist Convention and George Otis, director of High Adventure Ministries, Ronald Reagan spoke:

I can't remember a time in my life when I didn't call upon God, and hopefully thank Him as often as I called upon Him. And, yes, in my own experience there came a time when there developed a new relationship with God and it grew out of a need. So, yes, I have had an experience that could be described as "born again."

When asked by a reporter, "Governor, whom are you patterning your life after?" Ronald Reagan answered:

American Quotations.txt

Oh, that's very easy: The Man from Galilee.

The March 6, 1980, issue of The Los Angeles Times quoted Ronald Reagan as he spoke on the question of Gay Rights:

A fellow asked me if I believe that they should have the same civil rights, and I said I think they do, and should have, but that my criticism of the gay rights movement - it is asking for a recognition and acceptance of an alternative life style which I do not believe society can condone, nor can I.

You could find that in the Bible. It says that in the eyes of the Lord, this is an abomination.

During the 1980 presidential debates Ronald Reagan spoke:

I feel a great hunger in America for a spiritual revival, for a belief that a law must be based on a higher law, for a return to traditions and values that we once had.

In 1980, Ronald Reagan admonished:

The time has come to turn to God and reassert our trust in Him for the healing of America... Our country is in need of and ready for a spiritual renewal.

On Tuesday, January 20, 1981, Ronald Reagan chose as the Scripture for his Presidential Inauguration:

If my people, who are called by my name, will humble themselves and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and heal their land. (II Chronicles 7:14)

On Tuesday, January 20, 1981, in his Inaugural Address, President Reagan stated:

Your dreams, your hopes, your goals are going to be the dreams, the hopes, and the goals of this administration, so help me God....

I am told that tens of thousands of prayer meetings are being held on this day, and for that I am deeply grateful. We are a nation under God, and I believe God intended for us to be free. It would be fitting and good, I think, if on each Inauguration Day in future years it should be declared a day of prayer....

The crisis we are facing today... does require, however, our best effort, and our willingness to believe in ourselves, and to believe in our capacity to perform great deeds; to believe that together, with God's help, we can and will resolve the problems which now confront us. And after all, why shouldn't we believe that? We are Americans. God bless you, and thank you.

On February 5, 1981, at the annual National Prayer Breakfast, President Ronald Reagan stated:

An unknown author wrote of a dream and in the
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dream was walking down the beach beside the Lord. As they walked, above him in the sky was reflected each stage and experience of his life. Reaching the end of the beach, and of his life, he turned back, looked down the beach, and saw the two sets of footprints in the sand.... He looked again and realized that every once in a while there was one set of footprints. And each time there was only one set of footprints, it was when the experience reflected in the sky was one of despair, of desolation, of great trial or grief in his life....

He turned to the Lord and said, "You said that if I would walk with you, you would always be beside me and take my hand. Why did you desert me? Why are you not there in my times of greatest need?" And the Lord said, "My child, I did not leave you. Where you see only one set of footprints, it was there that I carried you."...

Abraham Lincoln once said, "I would be the most foolish person on this footstool earth if I believed for one moment that I could perform the duties assigned to me without the help of one who is wiser than all." I know that in the days to come and the years ahead there are going to be many times when there will only be one set of footprints in my life. If I did not believe that, I could not face the days ahead.

On March 19, 1981, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

Our Nation's motto - "In God We Trust" - was not chosen lightly. It reflects a basic recognition that there is a divine authority in the universe to which this nation owes homage.

Throughout our history, Americans have put their faith in God, and no one can doubt that we have been blessed for it. The earliest settlers of this land came in search of religious freedom. Landing on a desolate shoreline, they established a spiritual foundation that has served us ever since.

It was the hard work of our people, the freedom they enjoyed and their faith in God that built this country and made it the envy of the world. In all of our great cities and towns evidence of the faith of our people is found: Houses of worship of every denomination are among the oldest structures.

While never willing to bow to a tyrant, our forefathers were always willing to get to their knees before God. When catastrophe threatened, they turned to God for deliverance. When the harvest was bountiful, the first thought was thanksgiving to God.

Prayer is today as powerful a force in our nation as it has ever been. We as a nation should never forget this source of strength. And while recognizing that the freedom to choose a Godly path is the essence of liberty, as a nation we cannot but hope that more of our citizens would, through prayer, come into a closer relationship with their Maker.

Recognizing our great heritage, the Congress, by Joint Resolution approved April 17, 1952, has called upon the president to set aside a suitable day each year as a National Day of Prayer.

Now, therefore, I, Ronald Reagan, President of the United States of America, do hereby proclaim Thursday,

May 7, 1981, National Day of Prayer. On that day I ask all who believe to join me in giving thanks to Almighty God for the blessings He has bestowed on this land and the protection He affords us as a people. Let us as a nation join together before God, fully aware of the trials that lie ahead and the need, yes, the necessity, for divine guidance. With unshakable faith in God and the liberty which is heritage, we as a free nation will surely survive and prosper.

On March 20, 1981, at the annual Conservative Political Action Conference Dinner, President Ronald Reagan stated:

This is the task before us: To reassert our commitment as a nation to a law higher than our own, to renew our spiritual strength.

On May 17, 1981, at the Commencement Exercise of the University of Notre Dame, President Ronald Reagan stated:

It is time for the world to know our intellectual and spiritual values are rooted in the source of all strength, a belief in a Supreme Being, and a law higher than our own.

On May 20, 1981, in a Proclamation of Father's Day, President Ronald Reagan stated:

"Train up a child in the way he should go: and when he is old, he will not depart from it," Solomon tells us. Clearly, the future is in the care of our parents. Such is the responsibility, promise, and hope of fatherhood. Such is the gift that our fathers give us.

On September 28, 1981, at the meeting of the International Association of the Chiefs of Police, President Ronald Reagan stated:

Only our deep moral values and our strong social institutions can hold back the jungle and restrain the darker impulses of human nature.

On January 19, 1982, in a news conference, President Ronald Reagan stated:

I have been one who believes that abortion is the taking of a human life....

The fact that they could not resolve the issue of when life begins was a finding in and of itself. If we don't know, then shouldn't we morally opt on the side of life? If you came upon an immobile body and you yourself could not determine whether it was dead or alive, I think that you would decide to consider it alive until somebody could prove it was dead. You wouldn't get a shovel and start covering it up. And I think we should do the same thing with regard to abortion.

On February 4, 1982, at the annual National Prayer Breakfast, President Ronald Reagan stated:

Last year, you all helped me begin celebrating the

31st anniversary of my 39th birthday. And I must say that all of those pile up, and increase of numbers, don't bother me at all, because I recall that Moses was 80 when God commissioned him for public service, and he lived to be 120. And Abraham was 100 and his wife, Sarah, 90 when they did something truly amazing - and he lived to be 175. Just imagine if he had put \$2,000 a year into his IRA account....

I recall talking to one senator who came into my office. We both deeply believed what it was we were espousing, but we were on opposite sides. And when we finished talking, as he rose he said, "I'm going out of here and do some praying." And I said, "Well, if you get a busy signal, it's me there ahead of you."...

Well, God is with us. We need only believe. The psalmist says, "Weeping may endure for a night, but joy cometh in the morning." Speaking for Nancy and myself, we thank you for all your prayers on our behalf. And it is true that you can sense and feel that power....

I've always believed that we were, each of us, put here for a reason, that there is a plan, somehow a divine plan for all of us. I know now that whatever days are left to me belong to Him....

I also believe this blessed land was set apart in a very special way, a country created by men and women who came here not in search of gold, but in search of God. They would be free people, living under the law with faith in their Maker and their future.

Sometimes it seems we've strayed from that noble beginning, from our conviction that standards of right and wrong do exist and must be lived up to. God, the source of our knowledge, has been expelled from the classroom. He gives us His greatest blessing - life - and yet many would condone the taking of innocent life. We expect Him to protect us in a crisis, but turn away from Him too often to our day-to-day living. I wonder if He isn't waiting for us to wake up....

We have God's promise that what we give will be given back many times over, so let us go forth from here and rekindle the fire of our faith. Let our wisdom be vindicated by our deeds. We are told in II Timothy that when our work is done, we can say, "We have fought the good fight. We have finished the race. We have kept the faith."...

On February 9, 1982, at the annual convention of the National Religious Broadcasters, President Ronald Reagan stated:

I've always believed that we were put here for a reason, that there is a path somehow, a divine plan for all of us and for each one of us. And I've also always believed that America was set apart in a special way, that it was put here between the oceans to be found by a certain kind of people, based on a quality that these people had in that they came from every corner of the world. And a country then was created by men and women who came not for gold but mainly in search of God. They would be free people, living under the law, with faith in their Maker and in their future.

It's been written that the most sublime figure in American history was George Washington on his knees in the snow at Valley Forge. He personified a people who knew that it was not enough to depend on their own

courage and goodness, that they must seek help from God - their Father and Preserver. Where did we begin to lose sight of that noble beginning, of our convictions that standards of right and wrong do exist and must be lived up to? Do we really think that we can have it both ways, that God will protect us in a time of crisis even as we turn away from Him in our day-to-day life?...

Education doesn't begin with Washington officials or stated officials or local officials. It begins with the family, where it is the right and the responsibility of every parent. And that responsibility, I think, includes teaching children respect for skin color that is different from their own; religious beliefs that are different from their own; religious beliefs that are different from their own. It includes conveying the message to the young as well as to the old that racial discrimination and religious bigotry have no place in the free society....

The Book of St. John tells us, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." We have God's promise that what we give will be given back many times over. And we also have His promise that we could take to heart with regard to our country - "That if my people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land."...

To preserve our blessed land, we must look to God... Rebuilding America begins with restoring family strength and preserving family values.

On February 12, 1982, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

Through the storms of Revolution, Civil War, and the great World Wars, as well as during the times of disillusionment and disarray, the nation has turned to God in prayer for deliverance. We thank Him for answering our call, for, surely, He has. As a nation, we have been richly blessed with His love and generosity.

On February 26, 1982, at the annual Conservative Political Action Conference Dinner, President Ronald Reagan stated:

We must with calmness and resolve help the vast majority of our fellow Americans understand that the more than one and one-half million abortions performed in America in 1980 amount to a great moral evil, and assault on the sacredness of human life....

Let us go forward, determined to serve selflessly a vision of man with God, government for people, and humanity at peace.

On March 8, 1982, at the annual Washington Policy Meeting of the National Association of Manufacturers, President Ronald Reagan stated:

The Lord's Prayer contains 57 words. Lincoln's Gettysburg Address has 266 words. The Ten Commandments

American Quotations.txt
are presented in just 297 words, and the Declaration of Independence has only 300 words. And...an Agriculture Department order setting the price of cabbage has 26,911 words.

On March 15, 1982, to the Alabama State Legislature, President Ronald Reagan stated:

To those who cite the First Amendment as reason for excluding God from more and more of our institutions and every-day life, may I just say: The First Amendment of the Constitution was not written to protect the people of this country from religious values; it was written to protect religious values from government tyranny.

On March 23, 1982, to the National Conference of Christians and Jews, New York, President Ronald Reagan stated:

A strong, credible America is also an indispensable incentive for a peaceful resolution of differences between Israel and her neighbors. America has never flinched from its commitment to the State of Israel - a commitment which remains unshakable.

On April 13, 1982, at a luncheon for National Religious Leaders regarding Private Sector Initiatives, in the White House, President Ronald Reagan stated:

We just celebrated the happiest and holiest holiday of the Christian faith, and we're in the sixth of the eight days of Passover, a reminder of our nation's Judeo-Christian tradition....

For some time now, I've been convinced that there is a great hunger on the part of our people for a spiritual revival in this land.

On April 26, 1982, to the U.S. Chamber of Commerce, President Ronald Reagan stated:

True wealth comes from the heart, from the treasure of ideas and spirit, from the investments of millions of brave people with hope for the future, trust in their fellow men, and faith in God.

On May 1, 1982, at the Knoxville International Energy Exposition, World's Fair, Tennessee, President Ronald Reagan stated:

No government in the history of civilization has ever voluntarily reduced itself in size. But with God's help, this one's going to.

On May 6, 1982, in a ceremony at the White House in observance of the National Day of Prayer, President Ronald Reagan stated:

All of us are here with a common purpose: to observe a National Day of Prayer, a tradition that was begun by the Continental Congress....

Prayer has sustained our people in crisis, strengthened us in times of challenge, and guided us through our daily lives since the first settlers came

to this continent. Our forefathers came not for gold, but mainly in search of God and the freedom to worship in their own way.

We've been a free people living under the law, with faith in our Maker and in our future. I've said before that the most sublime picture in American history is of George Washington on his knees in the snow of Valley Forge. That image personifies a people who know that it's not enough to depend on our own courage and goodness; we must also seek help from God, our Father and Preserver. . . .

The French philosopher Alexis de Tocqueville, visiting America a hundred and fifty years ago, marveled at Americans because they understood that a free people must also be a religious people. "Despotism," he wrote, "may be able to do without faith, but freedom cannot."

Today, prayer is still a powerful force in America, and our faith in God is a mighty source of strength. Our Pledge of Allegiance states that we are "one nation under God," and our currency bears the motto, "In God We Trust."

The morality and values such faith implies are deeply embedded in our national character. Our country embraces those principles by design, and we abandon them at our peril. Yet in recent years, well-meaning Americans in the name of freedom have taken freedom away.

For the sake of religious tolerance, they've forbidden religious practice in the classrooms. The law of this land has effectively removed prayer from our classrooms.

How can we hope to retain our freedom through the generations if we fail to teach our young that our liberty springs from an abiding faith in our Creator?

Thomas Jefferson once said, "Almighty God created the mind free." But current interpretation of our Constitution holds that the minds of our children cannot be free to pray to God in public schools. No one will ever convince me that a moment of voluntary prayer will harm a child or threaten a school or state. But I think it can strengthen our faith in a Creator who alone has the power to bless America.

One of my favorite passages in the Bible is the promise God gives us in II Chronicles: "If my people, which are called by my name, shall humble themselves and pray, and search for me, and turn from their wicked ways, then will I hear from heaven and forgive their sins and heal their land." That promise is the hope of America and of all our people.

Because of my faith in that promise, I'm particularly pleased to be able to tell you today that this administration will soon submit to the United States Congress a proposal to amend our Constitution to allow our children to pray in school. No one must ever be forced or coerced or pressured to take part in any religious exercise, but neither should the government forbid religious practice. The amendment we'll propose will restore the right to pray.

I thank you all for coming here today and for the good work that you do for our people, our country, and our God every day of the year. . . .

Let us take up the challenge to reawaken America's

religious and moral heart, recognizing that a deep and abiding faith in God is the rock upon which this great nation was founded.

On May 10, 1982, in an Administrative Briefing with Editors from the Midwest, President Ronald Reagan stated:

The First Amendment is to protect not government from religion, but religion from government tyranny... The polls show that it is overwhelming, the percentage of people who want prayer restored... We refer to ours as a country under God. It says "In God We Trust" on our coins. They open the Congress sessions with a chaplain. I've never been sure whether he prays for the Congress or for the nation.

On May 17, 1982, in a proposed Constitutional Amendment of Prayer in Schools, President Ronald Reagan stated:

I have attached for your consideration a proposed constitutional amendment to restore the simple freedom of our citizens to offer prayer in our public schools and institutions. The public expression through prayer of our faith in God is a fundamental part of our American heritage and a privilege which should not be excluded by law from any American school, public or private.

One hundred fifty years ago, Alexis de Tocqueville found that all Americans believed that religious faith was indispensable to the maintenance of their republican institutions. Today, I join with the people of this nation in acknowledging this basic truth, that our liberty springs from and depends upon an abiding faith in God. This has been clear from the time of George Washington, who stated in his Farewell Address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports... And let us with caution indulge the suppositions that morality can be maintained without religion... Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Nearly every president since Washington has proclaimed a day of public prayer thanksgiving to acknowledge the many favors of Almighty God. We have acknowledged God's guidance on our coinage, in our national anthem, and in the Pledge of Allegiance. As the Supreme Court has stated: "We are a religious people whose institutions presuppose a Supreme Being."

The founders of our nation and the framers of the First Amendment did not intend to forbid public prayer. On the contrary, prayer has been part of our public assemblies since Benjamin Franklin's eloquent request that prayer be observed by the Constitution Convention:

"I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth - that God governs in the affairs of men... 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 ourselves shall become a reproach and a bye-word down to future ages... I therefore beg leave to move - that

henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business. . . ."

Just as Benjamin Franklin believed it was beneficial for the Constitutional Convention to begin each day's work with a prayer, I believe that it would be beneficial for our children to have an opportunity to begin each school day in the same manner. Since the law has been construed to prohibit this, I believe that the law should be changed. It is time for the people, through their Congress and the state legislatures, to act, using the means afforded them by the Constitution.

The amendment I propose will remove the bar to school prayer established by the Supreme Court and allow prayer back in our schools. However, the amendment also expressly affirms the right of anyone to refrain from prayer. The amendment will allow communities to determine for themselves whether prayer should be permitted in their public schools and to allow individuals to decide for themselves whether they wish to participate in prayer.

I am confident that such an amendment will be quickly adopted, for a vast majority of our people believe there is a need for prayer in our public schools and institutions. I look forward to working with Congress to achieve the passage of this amendment.

In July of 1982, at the National Right to Life Convention, President Ronald Reagan stated:

It is you who have attempted to protect the helpless and speak for the unborn; you have carried the burden and fought the good fight. For this, God will bless you; and for this, millions of Americans, myself included, thank you.

On September 8, 1982, in support of adding Senator Jesse Helms' anti-abortion amendment to the debt ceiling bill, President Ronald Reagan stated:

The amendment is a responsible statutory approach to one of the most sensitive problems our society faces. . . . an amendment which:

1. Affirms the humanity of the unborn child in our society.
2. Bans permanently federal funding and support for the taking of the life of an unborn child except to save the life of the mother.
3. Provides opportunity for the Supreme Court to reconsider its usurpation of the role of legislature and state courts in this area.

On September 9, 1982, at the Alfred M. Landon Lecture Series on Public Issues, President Ronald Reagan stated:

I know now what I'm about to say will be very controversial, but I also believe that God's greatest gift is human life and that we have a sacred duty to protect the innocent human life of an unborn child. . . .

I think the American people are hungry for a

spiritual revival. More and more of us are beginning to sense that we can't have it both ways. We can't expect God to protect us in a crisis and just leave Him over there on the shelf in our day-to-day living. I wonder if sometimes He isn't waiting for us to wake up, He isn't maybe running out of patience.

On September 18, 1982, in a Radio Address to the Nation of Prayer, President Ronald Reagan stated:

At every crucial turning point in our history Americans have faced and overcome great odds, strengthened by spiritual faith. The Plymouth settlers triumphed over hunger, disease, and a cruel Northern wilderness because, in the words of William Bradford, "They knew they were Pilgrims, so they committed themselves to the will of God and resolved to proceed."

George Washington knelt in prayer at Valley Forge and in the darkest days of our struggle for independence said that "the fate of unborn millions will now depend, under God, on the courage and conduct of this army."

Thomas Jefferson, perhaps the wisest of our founding fathers, had no doubt about the source from which our cause was derived. "The God who gave us life," he declared, "gave us liberty."

And nearly a century later, in the midst of a tragic and at times seemingly hopeless Civil War, Abraham Lincoln vowed that "this nation, under God, shall have a new birth of freedom."

It's said that prayer can move mountains. Well, it's certainly moved the hearts and minds of Americans in their times of trial and helped them to achieve a society that, for all its imperfections, is still the envy of the world and the last, best hope of mankind

And just as prayer has helped us as a nation, it helps us as individuals. In nearly all our lives, there are moments when our prayers and the prayers of our friends and loved ones help to see us through and keep [us] on the right path. In fact, prayer is one of the few things in the world that hurts no one and sustains the spirit of millions.

The founding fathers felt this so strongly that they enshrined the principle of freedom of religion in the First Amendment of the Constitution. The purpose of that amendment was to protect religion from the interference of government and to guarantee, in its own words, "the free exercise of religion."

Yet today we're told that to protect that First Amendment, we must suppress prayer and expel God from our children's classrooms. In one case, a court has ruled against the right of children to say grace in their own school cafeteria before they had lunch. A group of children who sought, on their initiative and with their parents' approval, to begin the school day with a one-minute prayer meditation have been forbidden to do so. And some students who wanted to join in prayer or religious study on school property, even outside of regular class hours, have been banned from doing so.

A few people have been objected to prayers being said in Congress. That's just plain wrong. The Constitution was never meant to prevent people from

praying; its declared purpose was to protect their freedom to pray.

The time has come for this Congress to give a majority of American families what they want for their children - the firm assurance that children can hold voluntary prayers in their schools just as the Congress, itself, begins each of its daily sessions with an opening prayer.

With this in mind, last May I proposed to the Congress a measure that declares once and for all that nothing in the Constitution prohibits prayer in public schools or institutions. It also states that no person shall be required by government to participate in prayer who does not want to. So, everyone's rights - believers and nonbelievers alike - are protected by our voluntary prayer measure.

I'm sorry to say that so far the Congress has failed to vote on the issue of school prayer.

On September 24, 1982, in meeting the Editors and Publishers of Trade Magazines, President Ronald Reagan stated:

I believe this country is hungry for a spiritual revival. I also believe that what Teddy Roosevelt said once is true - "The presidency is a bully pulpit." And we're not going to give up on those social issues that have to do with the morals of this country and the great standards that made this country great.

On September 25, 1982, at a candle-lighting ceremony for prayer in schools, President Ronald Reagan stated:

Unfortunately, in the last two decades we've experienced an onslaught of such twisted logic that if Alice were visiting America, she might think she'd never left Wonderland.

We're told that it somehow violates the rights of others to permit students in school who desire to pray to do so. Clearly this infringes on the freedom of those who choose to pray, the freedom taken for granted since the time of our Founding Fathers...

Now, no one is suggesting that others should be forced into any religious activity, but to prevent those who believe in God from expressing their faith is an outrage. And the relentless drive to eliminate God from our schools can and should be stopped... We can and must not cut ourselves off from this indispensable source of strength and guidance...

I think it'd be a tragedy for us to deny our children what the rest of us, in and out of government, find so valuable. If the President of the United States can pray with others in the Oval Office - and I have on a number of occasions - then let's make certain that our children have the same right as they go about preparing for their future and for the future of this country.

On Monday, October 4, 1982, as authorized and requested by a Joint Resolution of the 97th Congress of the United States of America, held at the City of Washington, President Ronald Reagan designated 1983 as the national "Year of the Bible." The Resolution, Public Law 97-280, declared:

WHEREAS the Bible, the Word of God, has made a
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the English system of law inherited by our own nation, as well as the ideals set forth in the Declaration of Independence and the Constitution.

For centuries, the Bible's emphasis on compassion and love for our neighbor has inspired institutional and governmental expressions of benevolent outreach such as private charity, the establishment of schools and hospitals, and the abolition of slavery.

Many of our greatest national leaders - among them Presidents Washington, Jackson, Lincoln, and Wilson - have recognized the influence of the Bible on our country's development. The plainspoken Andrew Jackson referred to the Bible as no less than "the rock on which our Republic rests." Today our beloved America and, indeed, the world, is facing a decade of enormous challenge. As a people we may well be tested as we have seldom, if ever, been tested before. We will need resources of spirit even more than resources of technology, education, and armaments.

There could be no more fitting moment than now to reflect with gratitude, humility, and urgency upon the wisdom revealed to us in the writing that Abraham Lincoln called, "the best gift God has ever given to man... But for it we could not know right from wrong."

The Congress of the United States, in recognition of the unique contribution of the Bible in shaping the history and character of this nation and so many of its citizens, has by Senate Joint Resolution 165 authorized and requested the President to designate the year 1983 as the "Year of the Bible."

Now, therefore, I, Ronald Reagan, President of the United States of America, in recognition of the contributions and influence of the Bible on our Republic and our people, do hereby proclaim 1983 the Year of the Bible in the United States. I encourage all citizens, each in his or her own way, to reexamine and rediscover its priceless and timeless message.

On November 16, 1982, to the U.S. League of Savings Associations, President Ronald Reagan stated:

Above all, let us remember the mountain of strength that offers the greatest hope and inspiration for all. I believe with all my heart that standing up for America means standing up for the God who has blessed our land. We need God's help to guide our nation through stormy seas. But we can't expect Him to protect America in a crisis if we just leave Him over on the shelf in our day-to-day living. There's a lovely old hymn which says: "When morning lights the eastern skies, O Lord Thy mercy show. On Thee alone our hope relies, let us Thy kindness know."

In 1983, in an article entitled "Abortion and the Conscience of the Nation," published in *The Human Life Review*, President Ronald Reagan stated:

Make no mistake, abortion-on-demand is not a right granted by the Constitution. No serious scholar, including one disposed to agree with the Court's result, has argued that the framers of the Constitution intended to create such a right.

Shortly after the *Roe v. Wade* decision, Professor

John Hart Ely, now Dean of Stanford Law School, wrote that the opinion "is not constitutional law and gives almost no sense of an obligation to try to be." Nowhere do the plain words of the Constitution even hint at a "right" so sweeping as to permit abortion up to the time the child is ready to be born. Yet that is what the Court ruled.

As an act of "raw judicial power" (to use Justice White's biting phrase), the decision by the seven-man majority in *Roe v. Wade* has so far been made to stick. But the Court's decision has by no means settled the debate. Instead, *Roe v. Wade* has become a continuing prod to the conscience of the nation.

Abortion concerns not just the unborn child, it concerns every one of us. The English poet, John Donne, wrote: "...and man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

We cannot diminish the value of one category of human life - the unborn - without diminishing the value of all human life. We saw the tragic proof of this truism last year when the Indiana courts allowed the starvation death of "Baby Doe" in Bloomington because the child had Down's Syndrome.

Many of our fellow citizens grieve over the loss of life that has followed *Roe v. Wade*. Margaret Heckler, soon after being nominated to the head of the largest department of our government, Health and Human Services, told an audience that she believed abortion to be the greatest moral crisis facing our country today. And the revered Mother Teresa, who works in the streets of Calcutta ministering to dying people in her world-famous mission of mercy, has said that "the greatest misery of our time is the generalized abortion of children."

Over the first two years of my administration I have closely followed and assisted efforts in Congress to reverse the tide of abortion - efforts of congressmen, senators and citizens responding to an urgent moral crisis. Regrettably, I have also seen the massive efforts of those who, under the banner of "freedom of choice," have so far blocked every effort to reverse nationwide abortion-on-demand.

Despite the formidable obstacles before us, we must not lose heart. This is not the first time our country has been divided by a Supreme Court decision that denied the value of human lives. The *Dred Scott* decision of 1857 was not overturned in a day, or a year, or even a decade. At first, only a minority of Americans recognized and deplored the moral crisis brought about by denying the full humanity of our black brothers and sisters; but that minority persisted in their vision and finally prevailed. They did it by appealing to the hearts and minds of their countrymen, to the truth of human dignity under God. From their example, we know that respect for the sacred value of human life is too deeply engrained in the hearts of our people to remain forever suppressed. But the great majority of the American people have not yet made their voices heard, and we cannot expect them to - any more than the public voice arose against slavery - until the issue is clearly framed and presented.

What, then, is the real issue? I have often said

that when we talk about abortion, we are talking about two lives - the life of the mother and the life of the unborn child. Why else do we call a pregnant woman a mother? I have also said that anyone who doesn't feel sure whether we are talking about a second human life should clearly give life the benefit of the doubt. If you don't know whether a body is alive or dead, you would never bury it. I think this consideration itself should be enough for all of us to insist on protecting the unborn.

The case against abortion does not rest here, however, for medical practice confirms at every step the correctness of these moral sensibilities. Modern medicine treats the unborn child as a patient. Medical pioneers have made great breakthroughs in treating the unborn - for genetic problems, vitamin deficiencies, irregular heart rhythms, and other medical conditions. Who can forget George Will's moving account of the little boy who underwent brain surgery six times during the nine weeks before he was born? Who is the patient if not that tiny unborn human being who can feel pain when he or she is approached by doctors who come to kill rather than to cure?

The real question today is not when human life begins, but, what is the value of human life? The abortionist who reassembles the arms and legs of a tiny baby to make sure all its parts have been torn from its mother's body can hardly doubt whether it is a human being. The real question for him and for all of us is whether that tiny human life has a God-given right to be protected by the law - the same right we have.

What more dramatic confirmation could we have of the real issue than the Baby Doe case in Bloomington, Indiana? The death of that tiny infant tore at the hearts of all Americans because the child was undeniably a live human being - one lying helpless before the eyes of the doctors and the eyes of the nation. The real issue for the courts was not whether Baby Doe was a human being. The real issue was whether to protect the life of a human being who had Down's Syndrome, who would probably be mentally handicapped, but who needed a routine surgical procedure to unblock his esophagus and allow him to eat. A doctor testified to the presiding judge that, even with his physical problem corrected, Baby Doe would have a "non-existent" possibility for "a minimally adequate quality of life" - in other words, that retardation was the equivalent of a crime deserving the death penalty. The judge let Baby Doe starve and die, and the Indiana Supreme Court sanctioned his decision.

Federal law does not allow federally-assisted hospitals to decide that Down's Syndrome infants are not worth treating, much less to decide to starve them to death. Accordingly, I have directed the Department of Justice and Health and Human Services to apply civil rights regulations to protect handicapped newborns. All hospitals receiving federal funds must post notices which will clearly state that failure to feed handicapped babies is prohibited by federal law.

The basic issue is whether to value and protect the lives of the handicapped, whether to recognize the sanctity of human life. This is the same basic issue

that underlies the question of abortion.

The 1981 Senate hearings on the beginning of human life brought out the basic issue more clearly than ever before. The many medical and scientific witnesses who testified disagreed on many things, but not on the scientific evidence that the unborn child is alive, is a distinct individual, or is a member of the human species. They did disagree over the value question, whether to give value to a human life at its early and most vulnerable stages of existence.

Regrettably, we live at a time when some persons do not value all human life. They want to pick and choose which individuals have value. Some have said that only those individuals with a "consciousness of self" are human beings. One such writer has followed this deadly logic and concluded that "shocking as it may seem, a newly born infant is not a human being."

A Nobel Prize winning scientist has suggested that if a handicapped child "were not declared fully human until three days after birth, then all parents could be allowed the choice." In other words, "quality control" to see if newly born human beings are up to snuff.

Obviously, some influential people want to deny that every human life has intrinsic, sacred worth. They insist that a member of the human race must have certain qualities before they accord him or her status as a "human being."

Events have borne out the editorial in a California medical journal which explained three years before Roe v. Wade that the social acceptance of abortion is a "defiance of the long-held Western ethic of intrinsic and equal value for every human life regardless of its stage, condition, or status."

Every legislator, every doctor, and every citizen needs to recognize that the real issue is whether to affirm and protect the sanctity of all human life, or to embrace a social ethic where some human lives are valued and others are not. As a nation, we must choose between the sanctity of life ethic and the "quality of life" ethic.

I have no trouble identifying the answer our nation has always given to this basic question, and the answer that I hope and pray it will give in the future. America was founded by men and women who shares a vision of the value of each and every individual. They stated this vision clearly from the very start in the Declaration of Independence, using words that every school boy and school girl can recite:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

We fought a terrible war to guarantee that one category of mankind - black people in America - could not be denied the inalienable rights with which their Creator endowed them. The great champion of the sanctity of all human life in that day, Abraham Lincoln, gave us his assessment of the Declaration's purpose. Speaking of the framers of that noble document, he said:

"This was their majestic interpretation of the economy of the Universe. This was their lofty, and wise, and noble understanding of the justice of the

Creator to His creatures. Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on. . . . They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children, and the countless myriads who should inhabit the earth in other ages."

He warned also of the danger we would face in we ever closed our eyes to the value of life in any category of human beings:

"I should like to know if taking this old Declaration of Independence, which declares that all men are equal upon principle and making exceptions to it where will it stop. If one man says it does not mean Negro, why not another say it does not mean some other man?"

When Congressman John A. Bingham of Ohio drafted the Fourteenth Amendment to guarantee the rights of life, liberty, and property to all human beings, he explained that all are "entitled to the protection of American law, because its divine spirit of equality declares that all men are created equal." He said the rights guaranteed by the amendment would therefore apply to "any human being." Justice William Brennan, in another case decided only the year before *Roe v. Wade*, referred to our society as one that "strongly affirms the sanctity of life."

Another William Brennan - not the Justice - has reminded us of the terrible consequences that can follow when a nation rejects the sanctity of life ethic:

"The cultural environment for a human holocaust is present whenever any society can be misled into defining individuals as less than human and therefore devoid of value and respect.

As a nation today, we have not rejected the sanctity of human. The American people have not had an opportunity to express their view on the sanctity of human life in the unborn. I am convinced that Americans do not want to play God with the value of human life. It is not for us to decide who is worthy to live and who is not. Even the Supreme Court's opinion in *Roe v. Wade* did not explicitly reject the traditional American idea of intrinsic worth and value in all human life; it simply dodged this issue.

The Congress has before it several measures that would enable our people to reaffirm the sanctity of human life, even the smallest and the youngest and the most defenseless. The Human Life Bill expressly recognizes the unborn as human beings and accordingly protects them as persons under our Constitution. This bill, first introduced by Senator Jesse Helms, provided the vehicle for the Senate hearings in 1981 which contributed so much to our understanding of the real issue of abortion.

The Respect Human Life Act, just introduced in the ninety-eighth Congress, states in its first section that the policy of the United States is "to protect innocent life, both before and after birth." This bill, sponsored by Congressman Henry Hyde and Senator Roger Jepsen, prohibits the federal government from

performing abortions or assisting those who do so, except to save the life of the mother. It also addresses the pressing issue of infanticide which, as we have seen, flows inevitably from permissive abortion as another step in the denial of the inviolability of innocent human life.

I have endorsed each of these measures, as well as the more difficult route of constitutional amendment, and I will give these initiatives my full support. Each of them, in different ways, attempts to reverse the tragic policy of abortion-on-demand imposed by the Supreme Court ten years ago. Each of them is a decisive way to affirm the sanctity of human life.

We must all educate ourselves to the reality of the horrors taking place. Doctors today know that unborn children can feel a touch within the womb and that they respond to pain. But how many Americans are aware that abortion techniques are allowed today, in all fifty states, that burn the skin of a baby with a salt solution, in a agonizing death that can last for hours?

Another example: two years ago, Philadelphia Inquirer ran a Sunday special supplement on "The Dreaded Complication." The "dreaded complication" referred to in the article - the complication feared by doctors who perform abortions - is the survival of the child despite all the painful attacks during the abortion procedure. Some unborn children do survive the late-term abortions the Supreme has made legal. Is there any question that these victims of abortion deserve our attention and protection? Is there any question that those who don't survive were living human beings before they were killed?

Late-term abortions, especially when the baby survives, but is then killed by starvation, neglect, or suffocation, show once again the link between abortion and infanticide. The time to stop both is now. As my administration acts to stop infanticide, we will be fully aware of the real issue that underlies the death of babies before and soon after birth.

Our society has, fortunately, become sensitive to the rights and special needs of the handicapped, but I am shocked that physical or mental handicaps of newborns are still used to justify their extinction. This administration has a Surgeon General, Dr. C. Everett Koop, who has done perhaps more than any other American for handicapped children, by pioneering surgical techniques to help them, by speaking out on the value of their lives, and by working with them in the context of loving families. You will not find his former patients advocating the so-called "quality-of-life" ethic.

I know that when the true issue of infanticide is placed before the American people, with all the facts openly aired, we will have no trouble deciding that a mentally or physically handicapped baby has the same intrinsic worth and right to life as the rest of us. As the New Jersey Supreme Court said two decades ago, in a decision upholding the sanctity of human life, "a child need not be perfect to have a worthwhile life."

Whether we are talking about pain suffered by unborn children, or about late-term abortions, or about infanticide, we inevitably focus on the humanity of the

unborn child. Each of these issues is a potential rallying point for the sanctity of life ethic. Once we as a nation rally around any one of these issues to affirm the sanctity of life, we will see the importance of affirming this principle across the board.

Malcolm Muggeridge, the English writer, goes right to the heart of the matter: "Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other." The sanctity of innocent human life is a principle that Congress should proclaim at every opportunity.

It is impossible that the Supreme Court itself may overturn its abortion rulings. We need only recall that in *Brown v. Board of Education* the court reversed its own earlier "separate-but-equal" decision. I believe if the Supreme Court took another look at *Roe v. Wade*, and considered the real issue between the sanctity of life ethic and the quality of life ethic, it would change its mind once again.

As we continue to work to overturn *Roe v. Wade*, we must also continue to lay the groundwork for a society in which abortion is not the accepted answer to unwanted pregnancy. Pro-life people have already taken heroic steps, often at great personal sacrifice, to provide for unwed mothers. I recently spoke about a young pregnant woman named Victoria, who said, "In this society we save whales, we save timberwolves and bald eagles and Coke bottles. Yet, everyone wanted me to throw away my baby." She has been by Sav-a-Life, a group in Dallas, which provides a way for unwed mothers to preserve the human life within them when they might otherwise be tempted to resort to abortion. I think also of House of His Creation in Coatesville, Pennsylvania, where a loving couple has taken in almost two hundred young women in the past ten years. They have seen, as a fact of life, that the girls are not better off having abortions than saving their babies. I am also reminded of the remarkable Rossow family of Ellington, Connecticut, who have opened their hearts and their homes to nine handicapped adopted and foster children.

The Adolescent Family Life Program, adopted by Congress at the request of Senator Jeremiah Denton, has opened new opportunities for unwed mothers to give their children life. We should not rest until our entire society echoes the tone of John Powell in the dedication of his book, *Abortion: The Silent Holocaust*, a dedication to every woman carrying an unwanted child: "Please believe that you are not alone. There are many of us that truly love you, who want to stand at your side, and help in any way we can." And we can echo the always-practical woman of faith, Mother Teresa, when she says, "If you don't want the little child, that unborn child, give him to me." We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reasons to tolerate abortion.

I have often said we need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life. I believe it will not be possible to accomplish our work of saving lives, "without being a soul of prayer." The

famous British member of Parliament William Wilberforce prayed with his small group of influential friends, the "Clapham Sect," for decades to see an end to slavery in the British empire. Wilberforce led that struggle in Parliament, unflinchingly, because he believed in the sanctity of human life. He saw the fulfillment of his impossible dream when Parliament outlawed slavery just before his death.

Let his faith and perseverance be our guide. We will never recognize the true value of our own lives until we affirm the value in the life of others, a value of which Malcolm Muggeridge says: "...however low it flickers or fiercely burns, it is still a Divine flame which no man dare presume to put out, be his motives ever so humane and enlightened."

Abraham Lincoln recognized that we could not survive as a free land when some men could decide that others were not fit to be free and should therefore be slaves. Likewise, we cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide.

My administration is dedicated to the preservation of America as a free land, and there is no cause more important for preserving that freedom than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning.

On January 21, 1983, from the White House, Washington, D.C., President Ronald Reagan stated:

Nancy and I are very pleased to extend our warmest greetings and best wishes to all those gathered from across the land for this historic "March for Life." This nation was founded by men and women who shared a strong moral vision of the great value of each and every individual. America has come to symbolize that belief for the rest of the world.

But the tragic United States Supreme Court decision which legalized "abortion on demand" in 1973 severely tests our moral commitments. You are assembled here to commemorate the tenth anniversary of the Roe v. Wade decision and to march and pray for its reversal. We join with you in that hope and plea. The abortion decision was a tragedy, and we have the responsibility to do all we can to protect the unborn children.

On January 22, 1983, in a Radio Address to the Nation, President Ronald Reagan stated:

I, too, have always believed that God's greatest gift is human life and that we have a duty to protect the life of an unborn child.

On Thursday, January 27, 1983, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

Prayer is the mainspring of the American spirit, a fundamental tenet of our people since before the Republic was founded. A year before the Declaration of Independence, in 1775, the Continental Congress proclaimed the first National Day of Prayer as the initial positive action they asked of every colonist.

Two hundred years ago in 1783, the Treaty of Paris

officially ended the long, weary Revolutionary War during which a National Day of Prayer had been proclaimed every spring for eight years. When peace came, the National Day of Prayer was forgotten. For almost half a century, as the nation grew in power and wealth, we put aside this deepest expression of American belief - our national dependence on the providence of God.

It took the tragedy of the Civil War to restore a National Day of Prayer. As Abraham Lincoln said, "Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

Revised as an annual observance by Congress in 1952, the National Day of Prayer has become a great unifying force for our citizens who come from all the great religions of the world. Prayer unites people. This common expression of reverence heals and brings us together as a nation, and we pray it may one day bring renewed respect for God to all peoples of the world.

From General Washington's struggle at Valley Forge to the present, this nation has fervently sought and received divine guidance as it pursued the course of history. This occasion provides our nation with an opportunity to further recognize the source of our blessings, and to seek His help for the challenges we face today and in the future.

On January 31, 1983, at the annual convention of the National Religious Broadcasters, President Ronald Reagan stated:

Let us come together, Christians and Jews, let us pray together, march, lobby, and mobilize every force we have, so that we can end the tragic taking of unborn children's lives. Who among us can imagine the excruciating pain the unborn must feel as their lives are snuffed away?...

I read in the Washington Post about a young woman named Victoria. She's with child, and she said, "In this society we save whales, we save timber wolves and bald eagles and Coke bottles. Yet everyone wanted me to throw away my baby." Well, Victoria's story has a happy ending. Her baby will be born. Victoria has received assistance from a Christian couple, and from Sav-A-Life, a new Dallas group run by Jim McKee.... They're living the meaning of the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" and "Thou shalt love thy neighbor as thyself."

When American reach out for values of faith, family, and caring for the needy, they're saying, "We want the Word of God. We want to face the future with the Bible."

We're blessed to have its words of strength, comfort, and truth. I'm accused of being simplistic at times with some of the problems that confront us. But I've often wondered: Within the covers of that single Book are all the answers to all the problems that face us today, if we'd only look there. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." It's my firm belief that the enduring values, as I say, presented in its pages have a great meaning for each of us and for our nation. The

Bible can touch our hearts, order our minds, refresh our souls.

Now, I realize it's fashionable in some circles to believe that no one in government should...encourage others to read the Bible....We're told that will violate the constitutional separation of church and state established by the founding fathers in the First Amendment.

Well, it might interest those critics to know that none other than the father of our country, George Washington, kissed the Bible at his inauguration. And he also said words to the effect that there could be no real morality in a society without religion.

John Adams called it "the best book in the world." and Ben Franklin said, "...the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men...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 ourselves shall become a reproach, a bye-word down to future ages."...

All of us, as Protestants, Catholics, and Jews, have a special responsibility to remember our fellow believers who are being persecuted in other lands. We're all children of Abraham. We're children of the same God....

This year, for the first time in history, the Voice of America broadcast a religious service worldwide - Christmas Eve at the National Presbyterian Church in Washington, D. C.

Now, these broadcasts are not popular with government of totalitarian power. But make not mistake, we have a duty to broadcast. Aleksandr Herzen, the Russian writer, warned, "To shrink from saying a word in defense of the oppressed is as bad as any crime." Well, I pledge to you that America will stand us, speak out, and defend the values we share. To those who would crush religious freedom, our message is plain: You may jail your believers. You may close their churches, confiscate their Bibles, and harass their rabbis and priests, but you will never destroy the love of God and freedom that burns in their hearts. They will triumph over you.

Malcolm Muggeridge, the brilliant English commentator, has written, "The most important happening in the world today is the resurgence of Christianity in the Soviet Union, demonstrating that the whole effort sustained over sixty years to brainwash the Russian people into accepting materialism has been a fiasco."

Think of it: the most awesome military machine in history, but it is not match for that one single man, hero, strong yet tender, Prince of Peace. His name alone, Jesus, can lift our hearts, soothe our sorrows, heal our wounds, and drive away our fears....

With His message and with your conviction and commitment, we can still move mountains.

Before I say goodbye, I wanted to leave with you these words from an old Netherlands folk song, because they made me think of our meeting here today:

"We gather together to ask the Lord's blessing;
We all do extol Thee, Thou Leader triumphant,
And pray that Thou still our Defender wilt be.

American Quotations.txt

Let Thy congregation escape tribulation:
Thy name be ever praised! O Lord, make us free!"
To which I would only add a line from another

song:

"America, America, God shed His grace on thee."

On February 2, 1983, in meeting with Jewish Leaders,
President Ronald Reagan stated:

America knows God's blessings. Our cup truly
runneth over. We seek only to share the blessings of
liberty, peace, and prosperity.

On February 3, 1983, at the annual National Prayer
Breakfast, President Ronald Reagan stated:

I'm so thankful that there will always be one day
in the year when people all over our land can sit down
as neighbors and friends and remind ourselves of what
our real task is. This task was spelled out in the Old
and New Testament. Jesus was asked, "Master, which is
the great commandment in the law?" And he replied,
"Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind. This is
the first and great commandment. The second is like
unto it, thou shalt love thy neighbor as thyself. On
these two commandments hang all the law and the
prophets."

Can we resolve to reach, learn, and try to heed
the greatest message ever written - God's Word and the
Holy Bible? Inside its pages lie all the answers to all
the problems that man has ever known.

Now, I am assuming a new position; but I should
warn our friends in the loyal opposition, this new job
won't require me to leave the White House. With the
greatest enthusiasm, I have agreed to serve as the
honorary chairman for the Year of the Bible.

We think how many people in the world are
imprisoned or tortured - harassed for even possessing a
Bible or trying to read one....In its lessons and the
great wealth of its words, we find comfort, strength,
wisdom, and hope....We might remember something Abraham
Lincoln said over a hundred years ago: "We have
forgotten the gracious hand that preserved us in peace,
and multiplied and enriched and strengthened us; and we
have vainly imagined, in the deceitfulness of our
hearts, that all these blessings were produced by some
superior wisdom and virtue of our own...we have become
to proud to pray to the God that made us."

We face great challenges in this country, but
we've faced great challenges before and conquered them.
What carried us through was a willingness to seek power
and protection from One much greater than ourselves, to
turn back to Him and to trust in His mercy. Without His
help, America will not go forward.

I have a very special old Bible. And alongside a
verse in the Second Book of Chronicles there are some
words, handwritten, very faded by now. And believe me,
the person who wrote these words was an authority. Her
name was Nelle Wilson Reagan. She was my mother. And
she wrote about that verse, "A most wonderful verse for
the healing of nations."

Now, the verse that she'd marked read: "If my

people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven...and will heal their land."

I know at times all of us - I do - feel that perhaps in our prayers we ask for too much. And then there other times when we feel that something isn't important enough to bother God with it. Maybe we should let Him decide those things.

The war correspondent Marguerite Higgins, who received the Pulitzer Prize for International Reporting because of her coverage of the Korean War, among her writings had an account of the Fifth Company of Marines who were part of an 18,000-man force that was in combat with a hundred thousand of the enemy. And she described an incident that took place early, just after dawn on a very cold morning. It was forty-two degrees below zero. And the weary marines, half frozen, stood by their dirty, mud-covered trucks, eating their breakfast from tin cans.

One huge marine was eating cold beans with a trench knife. His clothes were frozen stiff as a board; his face was covered with a heavy beard and crusted with mud. And one of the little group of war correspondents who were on hand went up to him and said, "If I were God and could grant you anything you wished, what would you most like?" And the marine stood there for a moment, looking down at that cold tin of beans, and then he raised his head and said, "Give me tomorrow."

On February 18, 1983, while speaking at the annual Conservative Political Action Conference, President Reagan expressed:

Our Founding Fathers prohibited a Federal establishment of religion, but there is no evidence that they intended to set up a wall of separation between the state and religious belief itself.

The evidence of this is all around us. In the Declaration of Independence, alone, there are no fewer than four mentions of a Supreme Being. "In God We Trust" is engraved on our coinage. The Supreme Court opens its proceedings with a religious invocation. And the Congress opens each day with prayer from its chaplains.

The school children of the United States are entitled to the same privileges as Supreme Court Justices and Congressmen.

Join with me in persuading the Congress to accede to the overwhelming desire of American people for a constitutional amendment permitting prayer in our schools.

On March 8, 1983, at the National Association of Evangelicals in Orlando, Florida, President Reagan stated:

There are a great many God-fearing, dedicated, noble men and women in public life...And, yes, your help [is needed] to keep us ever mindful of the ideas and the principles that brought us into the public arena in the first place. The basis of those ideals and principles is a commitment to freedom and personal

liberty that itself is grounded in the much deeper realization that freedom prospers only where the blessings of God are avidly sought and humbly accepted....

I want you to know that this administration is motivated by a political philosophy that sees the greatness of America in you, her people, and in your families, churches, neighborhoods, communities - the institutions that foster and nourish values [such as] concern for others and respect for the rule of law under God....

Drugs and devices are prescribed without getting parental consent or giving notification after they've done so. Girls termed "sexually active" - and that has replaced the word "promiscuous" - are given this help in order to prevent illegitimate birth or abortion. Well, we have ordered clinics receiving federal funds to notify the parents such help has been given. One of the nation's leading newspapers has created the term "squeal rule" in editorializing against us for doing this, and we're being criticized for violating the privacy of young people. A judge recently granted an injunction against an enforcement of our rule. I've watched TV panel shows discuss this issue, seen columnists' pontification on our error, but no one seems to mention morality as playing a part in the subject of sex.

Is the Judeo-Christian tradition wrong? Are we to believe that something so sacred can be looked upon as a pure physical thing with no potential for emotional and psychological harm? And isn't it the parents' right to give counsel and advice to keep their children from making mistakes that may affect their entire lives?

Many of us in government would like to know what parents think about this intrusion into their families by government. We're going to fight in the courts. The right of parents and the rights of family take precedence over those of Washington-based bureaucrats and social engineers.

But the fight against parental notification is really only one example of many attempts to water down traditional values and even abrogate the original terms of American democracy.

There's a great spiritual awakening in America, a renewal of the traditional values that have been the bedrock of America's goodness and greatness.

One recent survey by a Washington-based research council concluded that Americans were far more religious than the people of other nations. Ninety-five percent of those surveyed expressed a belief in God. A huge majority believed the Ten Commandments had real meaning in their lives. Another study has found that an overwhelming majority of Americans disapprove of adultery, teenage sex, pornography, abortion, and hard drugs. And this same study showed a deep reverence for the importance of family ties and religious belief.

There is sin and evil in the world, and we're enjoined by Scripture and the Lord Jesus to oppose it with all our might....

The real crisis we face today is a spiritual one; at root, it is a test of moral will and faith.

Whittaker Chambers...wrote the crisis of the Western world exists to the degree in which the West is

indifferent to God, the degree to which it collaborates in communism's attempt to make man stand alone without God....

The source of our strength in the quest for human freedom is not material, but spiritual. And because it knows no limitation, it must terrify and ultimately triumph over those who would enslave their fellow man.

For in the words of Isaiah: "He giveth power to the faint; and to them that have no might He increases strength....But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary."...

Freedom prospers when religion is vibrant and the rule of law under God is acknowledged. When our founding fathers passed the First Amendment, they sought to protect churches from government interference. They never intended to construct a wall of hostility between government and the concept of religious belief itself.

The evidence of this permeates our history and our government. The Declaration of Independence mentions the Supreme Being no less than four times. "In God We Trust" is engraved on our coinage. The Supreme Court opens its proceedings with a religious invocation. And members of Congress open their sessions with a prayer. I just happen to believe that the school children of the United States are entitled to the same privileges as Supreme Court Justices and Congressmen.

On March 8, 1983, in a message to Congress regarding the proposed Constitutional Amendment on Prayer in Schools, President Ronald Reagan stated:

One hundred and fifty years ago, Alexis de Tocqueville found that all Americans believed that religious faith was indispensable to the maintenance of their republican institutions. Today, I join with the people of this Nation in acknowledging this basic truth, that our liberty springs from and depends upon an abiding faith in God.

On April 2, 1983, in a Radio Address to the Nation, President Ronald Reagan stated:

This week Jewish families and friends have been celebrating Passover, a tradition rich in symbolism and meaning. Its observance reminds all of us that the struggle for freedom and the battle against oppression waged by the Jews since ancient times is one shared by people everywhere. And Christians have been commemorating the last momentous days leading to the crucifixion of Jesus 1,950 years ago. Tomorrow, as morning spreads around the planet, we'll celebrate the triumph of life over death, the resurrection of Jesus. Both observances tell of sacrifice and pain but also of hope and triumph....

Men and women around the world who love God and freedom - bear a message of world hope and brotherhood like the rites of Passover and Easter that we celebrate this weekend....

We want peace....We want no wars....We want to travel without fear....And then they ask, "Do you think that we can have these things one day?" Well, I do. I

really do. Nearly 2,000 years after the coming of the Prince of Peace, such simple wishes may still seem far from fulfillment. But we can achieve them. We must never stop trying.

On April 6, 1983, in a Proclamation for Mother's Day, President Ronald Reagan stated:

To our mothers, we owe our highest esteem, for it is from their gift of life that the flow of events begins that shapes our destiny. A mother's love, nurturing, and beliefs are among the strongest influences molding the development and character of our youngsters. As Henry Ward Beecher wrote, "What a mother sings to the cradle goes all the way down to the coffin."

On April 23, 1983, in a Radio Address to the Nation on the Death of Federal Diplomatic and Military Personnel in Beirut, Lebanon, President Ronald Reagan stated:

"Greater love hath no man." The courage and dedication of these men and women reflect the best tradition of our Foreign Service, our Armed Forces, and the other departments....

On May 6, 1983, at the annual banquet of the National Rifle Association, Phoenix, Arizona, President Ronald Reagan stated:

Standing up for America also means standing up for the God who has blessed this land. If we could just keep remembering that Moses brought down from the mountain the Ten Commandments, not ten suggestions - and if those of us who live for the Lord could remember that He wants us to love our Lord and our neighbor, then there's no limit to the problems we could solve or the mountains we could together as a mighty force for good.

On May 7, 1983, in a Radio address to the Nation, President Ronald Reagan stated:

We also first learn at home, and, again, often from our mothers, about the God who will guide us through life....

The progress we're making with the economy, just like the national renewal we're seeing spring up all around us, is the product of our reliance again on good old-fashioned common sense, renewed belief in ourselves, and faith in God.

Now and then I find guidance and direction in the worn brown Bible I used to take the oath of office. It's been the Reagan family Bible, and, like many of yours, has its flyleaf filled with important events; its margins are scrawled with insights and passages underlined for emphasis. My mother, Nelle, made all those marks in that book. She used it to instruct her two young sons, and I look to it still.

A passage in Proverbs describes the ideal woman, saying: "Strength and dignity are her clothing, and she smiles at the future. She opens her mouth in wisdom, and the teaching of her kindness is on her tongue. Give her the product of her hands, and let her work praise her

in the gates."

On May 20, 1983, at the Cuban Independence Day Celebration, Miami, Florida, President Ronald Reagan stated:

This is a story of a commissar who visited one of their collective farms, and he stopped the first farmer that he met, and he asked about life on the farm. And the man said, "It's wonderful. I've never heard anyone complain about anything since I've been here." And the commissar then said, "Well, what about the crops?" "Oh," he said, "the crops are wonderful." "What about the potatoes?" "Oh, sir," he said, "the potatoes, there are so many that if we put them in one pile they would touch the foot of God." And the commissar said, "Just a minute. In the Soviet Union there is no God." And the farmer said, "Well, there are no potatoes either."

On June 16, 1983, at a dinner honoring Senator Jesse Helms of North Carolina, President Ronald Reagan stated:

We're a nation under God, a living and loving God. But Thomas Jefferson warned us, "I tremble for my country when I reflect that God is just." We cannot expect Him to protect us in crisis if we turn away from Him in our everyday living.

But you know, He told us what to do in II Chronicles. Let us reach out to Him. He said, "If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from Heaven and will forgive their sin and will heal their land."

On June 22, 1983, at the National Conference of the National Federation of Independence, President Ronald Reagan stated:

The principles of wealth creation transcend time, people, and place. Governments which deliberately subvert them by denouncing God, smothering faith, destroying freedom, and confiscating wealth have impoverished their people.

Communism works only in heaven, where they don't need it, and in hell, where they've already got it.

On July 19, 1983, at the annual observance of Captives Nations Week, President Ronald Reagan stated:

Two visions of the world remain locked in dispute. The first believes all men are created equal by a loving God who has blessed us with freedom. Abraham Lincoln spoke for us: "No man," he said, "is good enough to govern another without the other's consent."

The second vision believes that religion is opium for the masses. It believes that eternal principles like truth, liberty, and democracy have no meaning beyond the whim of the state. And Lenin spoke for them: "It is true, that liberty is precious," he said, "so precious that must be rationed."

We'll take Lincoln's version over Lenin's - and so will citizens of the world if they're given free choice....

You are the conscience of the free world, and I appeal to you to make your voices heard. Tell

[totalitarian governments]: "You may jail your people. You may seize their goods. You may ban their unions. You may bully their rabbis and dissidents. You may forbid the name of Jesus to pass through their lips. But you will never destroy the love of God and freedom that burns in their hearts. They will triumph over you...."

The Prophet Isaiah admonished the world, "Bind up the brokenhearted, to proclaim liberty to the captives." Some twenty-five centuries later, philosophers would declare that "the cause of freedom is the cause of God."

On July 28, 1983, at a White House reception for the National Council of Negro Women, President Ronald Reagan stated:

I've lived a long time, but I can't remember a time in my life when I didn't believe that prejudice and bigotry were the worst of sins. My mother was the kindest person I've ever known and truly believed that we are all brothers and sisters - children of God.

On August 1, 1983, at the annual meeting of the American Bar Association, Atlanta, Georgia, President Ronald Reagan stated:

It's not good enough to have equal access to our law; we must also have equal access to the higher law - the law of God. George Washington warned that morality could not prevail in exclusion of religious principles. And Jefferson asked, "Can the liberties of a nation be thought secure, when we've removed their only firm basis, a conviction in the minds of people that these liberties are the gifts of God?"

We must preserve the noble promise of the American dream for every man, woman, and child in this land. And make no mistake, we can preserve it, and we will. That promise was not created by America. It was given to America as a gift from a loving God - a gift proudly recognized by the language of liberty in the world's greatest charters of freedom: our Declaration of Independence, the Constitution, and the Bill of Rights....

The explicit promise in the Declaration that we're endowed by our Creator with certain inalienable rights was meant for all of us. It wasn't meant to be limited or perverted by special privilege or by double standards....

Trusting in God and helping one another, we can and will preserve the dream of America, the last best hope of man on earth.

On September 26, 1983, upon signing the Challenge Grant Amendments, President Ronald Reagan stated:

A fellow fell off a cliff, and as he was falling grabbed a limb sticking out the side of the cliff and looked down 300 feet to the canyon floor below and then looked up and said, "Lord, if there's anyone up there, give me faith. Tell me what to do." And a voice from the heavens said, "If you have faith, let go." He looked down at the canyon and then took another look up and said, "Is there anyone else up there?"

On October 13, 1983, in a question and answer session with women leaders of Christian religious organizations, President Ronald Reagan:

Many groups come to visit, but I believe yours is the first leadership group of Christian women to be welcomed to the White House in a long, long time, and I'm glad to be the one that's doing the greeting. I won't speculate why this hasn't been done before. I only know that as long as I'm president, your group and others who stand up for our Judeo-Christian values will be welcomed here, because you belong here....

No greater truth shines through than the one you live by every day: that preserving America must begin with faith in the God who has blessed our land. And we don't have the answers; He does. Isaiah reminded us that "the Lord opens His gates and keeps in peace the nation that trusts in Him."

I hope you won't mind my saying I think I know you all very well. Nelle Reagan, my mother, God rest her soul, had an unshakable faith in God's goodness. And while I may not have realized it in my youth, I know now that she planted that faith very deeply in me. She made the most difficult Christian message seem very easy. And, like you, she knew you could never repay one bad deed with another. Her way was forgiveness and goodness, and both began with love....

Well, thanks to Nelle Reagan, I believe in intercessory prayer. And I know that those prayers are giving me strength that I otherwise would not possess....

The Founding Fathers believed that faith in God was the key to our being a good people and America's becoming a great nation. George Washington kissed the Bible at his inauguration. And to those who would have government separate from religion, he had these words: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

And Benjamin Franklin, at the time when they were struggling with what was to be the American Constitution, finally one day said to those who were working with him that, "Without God's help, we shall succeed in this political building no better than the builders of Babel." And if we ever forget that, we're lost...

I pray that we won't lose that idea, and that's why I was motivated to proclaim or designate 1983 the Year of the Bible....

And I hope we will also recognize the true meaning of the first amendment. Its words were meant to guarantee freedom of religion to everyone. But I believe the First amendment has been twisted to the point that freedom of religion is in danger of becoming freedom from religion....

Finally, let me just say a few words about another part of freedom that is under siege: the sanctity of human life. Either the law protects human beings, or it doesn't.... Will she be denied her chance for love and life because someone decides she's too weak to warrant our help, or because someone has taken it upon himself or herself to decide the quality of her life doesn't justify keeping her alive? Is that not God's decision

to make? And isn't it our duty to serve even the least of these, for in so doing we serve Him?

In 1983, in a Proclamation of a National Day of Thanksgiving, President Ronald Reagan stated:

In his remarks at Gettysburg, President Lincoln referred to ours as a "nation under God." We rejoiced in the fact that, while we have maintained separate institutions of church and state over 200 years of freedom, we have at the same time preserved reverence for spiritual beliefs.

On December 9, 1983, in recognizing Bill of Rights Day, and Human Rights Day and Week, President Ronald Reagan stated:

Saint John told us, "Ye shall know the truth and the truth shall make you free." Well, in many countries people aren't even allowed to read the Bible. It is up to us to make sure the message of hope and salvation gets through.

You know - I should have brought it with me, although maybe some of you have seen it - but I have a little book, about that big, and about that thick, that contains a verse or two, printed in small type... from the Bible. Its was smuggled out of Russia and was finally delivered to me as an example of what they do just to try and cling to their faith and belief, that when someone has a Bible, they then take just a verse so that everyone can have at least some words - a few words of Scripture - something that can be easily hidden. And that, when we think our own freedom, makes it very evident.

On December 14, 1983, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

In 1787, a then elderly Benjamin Franklin said to George Washington as he presided over the Constitutional Convention, "I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

With these words, Mr. Franklin called upon the Convention to open each day with prayer, and from the birth of our Republic, prayer has been vital to the whole fabric of American life.

As we crossed and settled a continent, built a nation in freedom, and endured war and critical struggles to become the leader of the free world and sentinel of liberty, we repeatedly turned to our Maker for strength and guidance in achieving the awesome tasks before us.

From the poignancy of General Washington's legendary prayer in the snow at Valley Forge to the dangerous times in which we live today, our leaders and the people of this nation have called upon Divine Providence and trusted in God's wisdom to guide us through the challenges we have faced as a people and a nation.

Whether at the landing of our forbearers in New
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England and Virginia, the ordeal of the Revolutionary War, the stormy days of binding the thirteen colonies into one country, the Civil War, or other moments of trial over the years, we have turned to God for His help. As we are told in II Chronicles 7:14: "If my people, will humble themselves and pray, and search for me, and turn from their wicked ways, I will hear from heaven and forgive their sins and heal their land."

By Joint Resolution of the Congress approved April 17, 1952, the recognition of a particular day set aside each year as a National Day of Prayer has become part of our unification as a great nation. This is a day on which the people of the United States are invited to turn to God in prayer and meditation in places of worship, in groups, and as individuals. Since 1952, each President has proclaimed annually a National Day of Prayer, resuming the tradition started by the Continental Congress.

Now, therefore, I, Ronald Reagan, President of the United States of America, do hereby proclaim Thursday, May 3, 1984, as National Day of Prayer. I call upon the citizens of this great nation to gather together on that day in homes and places of worship to pray, each after his or her own manner, for unity of hearts of all mankind.

On December 24, 1983, in a Radio Address to the Nation, President Ronald Reagan stated:

The image of George Washington kneeling in prayer in the snow is one of the most famous in American history. He personified a people who knew it was not enough to depend on their own courage and goodness; they must also seek help from God, their Father and Preserver....

Some celebrate Christmas as the birthday of a great teacher and philosopher. But to other millions of us, Jesus is much more. He is divine, living assurance that God so loved the world He gave us His only begotten Son so that by believing in Him and learning to love each other we could one day be together in paradise.

On January 13, 1984, in celebrating the National Sanctity of Human Life Day, President Ronald Reagan stated:

The values and freedoms we cherish as Americans rests on our fundamental commitment to the sanctity of human life. The first of the "unalienable rights" affirmed by our Declaration of Independence is the right to life itself, a right [that] the Declaration states has been endowed by our Creator on all human beings - whether young or old, weak or strong, healthy or handicapped.

Since 1973, however, more than 15 million unborn children have died in legalized abortions - a tragedy of stunning dimensions that stands in sad contrast to our belief that each life is sacred... Abortion has denied them the first and most basic of human rights, and we are infinitely poorer for their loss.

On January 25, 1984, in his State of the Union Address, President Ronald Reagan stated:

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Each day your members observe a 200-year-old tradition meant to signify America is one nation under God. I must ask: If you can begin your day with a member of the clergy standing right here leading you in prayer, then why can't freedom to acknowledge God be enjoyed again by children in every school room across this land?

America was founded by people who believed that God was their rock of safety. I recognize we must be cautious in claiming that God is on our side, but I think it's all right to keep asking if we're on His side....

Carl Sandburg said, "I see America not in the setting sun of a black night of despair....I see America in the crimson light of a rising sun fresh from the burning, creative hand of God.

On January 26, 1984, in a Salute to Free Enterprise, President Ronald Reagan stated:

We are a nation under God. I've always believed that this blessed land was set apart in a special way, that some divine plan placed this great continent here between the oceans to be found by a people from every corner of the earth who have a special love for freedom and the courage to uproot themselves, leave homeland and friends, to come to a strange land. And coming here they created something new in all the history of mankind - a land where man is not beholden to government; government is beholden to man.

George Washington believed that religion, morality, and brotherhood were the pillars of society. He said you couldn't have morality without religion. And yet today we're told that to protect the First Amendment we must expel God, the source of all knowledge, from our children's classrooms. Well, pardon me, but the First Amendment was not written to protect the American people from religion; the First Amendment was written to protect the American people from government tyranny.

Indeed, there is nothing in the Constitution at all about public education and prayer. There is, however, something very pertinent in the act that gave birth to our public school system - a national act, if you will. It called for public education to see that our children - and quoting from that act - "learned about religion and morality."

Well, the time has come for Congress to give a majority of American families what they want for their children - a constitutional amendment making it unequivocally clear that children can hold voluntary prayer in their schools.

We can make America stronger not just economically and militarily, but also morally and spiritually. We can make our beloved country the source of all the dreams and opportunities she was placed on this good earth to provide. We need only to believe in each other and in the God who has so blessed our land.

On January 30, 1984, in speaking at the National Religious Broadcasters Convention, President Ronald Reagan stated:

Let's begin at the beginning. God is the center of our lives; the human family stands at the center of society; and our greatest hope for the future is in the faces of our children....

God's most blessed gift to His family is the gift of life. He sent us the Prince of Peace as a babe in a manger. I've said that we must be cautious in claiming God in on our side. I think the real question we must answer is, are we on His side?...

This nation fought a terrible war so that black Americans would be guaranteed their God-given rights. Abraham Lincoln recognized that we could not survive as a free land when some could decide whether others should be free or slaves. Well today another question begs to be asked: How can we survive as a free nation when some decide that others are not fit to live and should be done away with?

I believe no challenge is more important to the character of America than restoring the right to life to all human beings. Without that right, no other rights have meaning. "Suffer the little children to come unto me, and forbid them not, for such is the kingdom of God...."

I was pleased last year to proclaim 1983 the Year of the Bible. But, you know, a group called the ACLU severely criticized me for doing that. Well, I wear their indictment like a badge of honor. I believe I stand in pretty good company.

Abraham Lincoln called the Bible "the best gift God has given to man. But for it," he said, "we could not know right from wrong." Like that image of George Washington kneeling in prayer in the snow at Valley Forge, Lincoln described a people who knew it was not enough to depend on their own courage and goodness; they must also look to God their Father and Preserver. And their faith to walk with Him and trust in His Word brought them the blessings of comfort, power, and peace that they sought.

The torch of their faith has been passed from generation to generation. "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

More and more Americans believe that loving God in their hearts is the ultimate value. Last year, not only were Year of the Bible activities held in every state of the union, but more than twenty-five states and 500 cities issued their own Year of the Bible proclamations. One school-teacher, Mary Gibson, in New York, raised \$4,000 to buy Bibles for working people in downtown Manhattan.

Nineteen eighty-three was the year more of us read the Good Book. Can we make a resolution here today? That 1984 will be the year we put its great truths into action?

My experience in this office I hold has only deepened a belief I've held for many years: Within the covers of that single Book are all the answers to all the problems that face us today - if we'd only read and believe....

I know one thing I'm sure most of us agree on: God, source of all knowledge, should never have been expelled from our children's classrooms. The great majority of our people support voluntary prayer in

schools.

We hear of cases where courts say it is dangerous to allow students to meet in Bible study or prayer clubs. And then there was the case of that kindergarten class that was reciting a verse. They said "We thank you for the flowers so sweet. We thank you for the food we eat. We thank you for the birds that sing. We thank you, God, for everything." A court of appeals ordered them to stop. They were supposedly violating the Constitution of the United States.

Well, Teddy Roosevelt told us, "The American people are slow to wrath, but when their wrath is once kindled, it burns like a consuming flame."

I think Americans are getting angry. I think they have a message, and Congress better listen. We are a government of, by, and for the people. And people want a constitutional amendment making unequivocally clear our children can hold voluntary prayer in every school across this land. If we could get God and discipline back in our schools, maybe we could get drugs and violence out....

I know that some believe that voluntary prayer in schools should be restricted to a moment of silence. We already have the right to remain silent - we can take our Fifth Amendment....

Restoring the right to life and protecting people from violence and exploitation are important responsibilities. But as members of God's family we share another, and that is helping to build a foundation of faith and knowledge to prepare our children for the challenges of life. "Train up a child in the way he should go," Solomon wrote, "and when he is old he will not depart from it."

In January of 1984, at the National Religious Broadcasters Convention, President Ronald Reagan stated:

If the Lord is our light, our strength, and our salvation, whom shall we fear? Of whom shall we be afraid? No matter where we live, we have a promise that can make all the difference, a promise from Jesus to soothe our sorrows, heal our hearts, and drive away our fears. He promised there will never be a dark night, but joy cometh in the morning. He promised if our hearts are true, His love will be as sure as sunlight. And by dying for us, Jesus showed how far our love should be ready to go: all the way....

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Helping each other, believing in Him, we need never be afraid. We will be part of something far more powerful, enduring, and good than all the forces here on earth. We will be part of paradise.

On February 2, 1984, at a National Prayer Breakfast, President Ronald Reagan stated:

We all in this room, I know, and we know many millions more everywhere, turn to God in prayer, believe in the power and the spirit of prayer. And yet, so often, we direct our prayers to those problems that are immediate to us, knowing that He has promised His

help to us when we turn to Him. And yet, in a world today that is so torn with strife where the divisions seem to be increasing...I wonder if we have ever thought about the greatest tool that we have. The power of prayer and God's help.

If you could add together the power of prayer of the people just in this room, what would be its megatonnage? And have we maybe been neglecting...the broader [sense] toward someone in perhaps a legitimate dispute, and at the same time recognize that while the dispute will go on, we have to realize that the other individual is a child of God even as we are....

This power of prayer can be illustrated by the story that goes back to the fourth century - the monk living in a little remote village, spending most of his time in prayer or tending the garden from which he obtained his sustenance...One day he thought he heard the voice of God telling him to go to Rome. And believing that he had heard, he set out. Weeks and weeks later, he arrived there, having traveled most of the way on foot. It was at a time of a festival in Rome. They were celebrating over the Goths. He followed a crowd into the Colosseum, and then, there in the midst of this great crowd, he saw the gladiators come forth, stand before the Emperor, and say, "We who are about to die salute you." And he realized they were going to fight to the death for the entertainment of the crowds. He cried out, "In the Name of Christ, stop!" And his voice was lost in the tumult there in the great Colosseum.

And as the games began, he made his way down through the crowd and climbed over the wall and dropped to the floor of the arena. Suddenly the crowds saw this scrawny little figure making his way out to the gladiators and saying, over and over again, "In the Name of Christ, stop!" And they thought it was part of the entertainment, and at first they were amused. But then, when they realized it wasn't, they grew belligerent and angry. And as he was pleading with the gladiators, "In the Name of Christ, stop!" one of them plunged his sword into his body. And as he fell to the sand of the arena in death, his last words were, "In the Name of Christ, stop!"

And suddenly, a strange thing happened. The gladiators stood looking at this tiny form lying in the sand. A silence fell over the Colosseum. And then, someplace up in the upper tiers, an individual made his way to an exit and left, and the others began to follow. And in the dead silence, everyone left the Colosseum. That was the last battle to the death between gladiators in the Roman Colosseum. Never again did anyone kill or did men kill each other for the entertainment of the crowd.

One tiny voice that could hardly be heard above the tumult. "In the Name of Christ, stop!" It is something we could be saying to each other throughout the world today.

Now, several days ago, while I was very concerned about what I was going to say here today...I received through diplomatic channels a message from far out across the Pacific. Sometime ago, our ambassador presented to General Romulo of the Philippines the American Medal of Freedom. Not only had he been a great friend of the United States in our time of war, but then he had spent seventeen years as an ambassador here

in Washington, from his country to ours. And for whatever reason, he sent this message of thanks to me for the medal that had been given, and then included the farewell statement that he had made when he left Washington, left this country, after those seventeen years.

And I had to confess, I had never been aware that there had been such a farewell message, and I'm quite sure that many of you hadn't. And so, I'm going to share it with you. I think it fits what we're talking about today. He said, "I am going home, America. For seventeen years, I have enjoyed your hospitality, visited every one of your fifty States. I can say I know you well. I admire and love America. It is my second home. What I have to say now in parting is both tribute and warning.

"Never forget, Americans, that yours is a spiritual country. Yes, I know you're a practical people. Like others, I've marveled at your factories, your skyscrapers, and your arsenals. But underlying everything else is the fact that America began as a God-loving, God-fearing, God-worshipping people, knowing that there is a spark of the divine in each one of us. It is this respect for the dignity of the human spirit which keeps America invincible.

"May you always endure and, as I say again in parting, thank you, America, and farewell. May God keep you always, and may you always keep God."

On February 6, 1984, in an address at Eureka College, President Ronald Reagan stated:

In Chambers' autobiography, Witness, he added a sequel. Chambers marked the beginning of his personal journey away from communism on the day that he was suddenly struck by the sight of his infant daughter's ear as she sat there having breakfast. And then, he said, he realized that such intricacy, such precision could be no accident, no freak of nature. He said that while he didn't know it at the time, in that moment, God - the finger of God - had touched his forehead.

On February 7, 1984, at the meeting of the National Association of Secondary School Principals, President Ronald Reagan stated:

The God who blessed us with life, gave us knowledge, and made us a good and caring people should never have been expelled from America's schools.

As we struggle to teach our children the fundamental values we hold so dear, we dare not forget that our civilization was built by men and women who placed their faith in a loving God. If Congress can begin each day with a moment of prayer and meditation, so then can our sons and daughters.

On February 12, 1984, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

National prayer is deeply rooted in our American heritage. From the earliest days of our Republic, Americans have asked God to hear their prayers in times of sorrow and crisis and in times of bounty.

The first National Day of Prayer was proclaimed in 1775 by the Second Continental Congress. As thousands gathered in prayer in places of worship and encampments throughout the new land, the dispersed colonists found a new spirit of unity and resolve in this remarkable expression of public faith. For the first time, Americans of every religious persuasion prayed as one, asking for divine guidance in their quest for liberty and justice. Ever since, Americans have shared a special sense of destiny as a nation dedicated under God to the cause of liberty for all men.

Through the storms of Revolution, Civil War, and the great World Wars, as well as during times of disillusionment and disarray, the nation has turned to God in prayer for deliverance. We thank you for answering our call, for, surely, he has. As a nation, we have been richly blessed with his love and generosity.

On February 25, 1984, in a radio address, President Reagan explained:

From the early days of the colonies, prayer in school was practiced and revered as an important tradition. Indeed, for nearly 200 years of our nation's history, it was considered a natural expression of our religious freedom. But in 1962, the Supreme Court handed down a controversial decision prohibiting prayer in public schools.

Sometimes I can't help but feel the First Amendment is being turned on its head. Ask yourselves: Can it really be true that the First Amendment can permit Nazis and Klux Klansmen to march of public property, advocate the extermination of people of the Jewish faith and the subjugation of blacks, while the same amendment forbids our children from saying a prayer in school?

When a group of students at the Guilderland High School in Albany, New York, sought to use an empty classroom for voluntary prayer meetings, the Second Circuit Court of Appeals said no. The court thought it might be dangerous because students might be coerced into praying if they saw the football captain or student body president participating in prayer meetings....

Up to 80 percent of the American people support voluntary prayer. They understand what the founding fathers intended. The First Amendment of the Constitution was not written to protect the people from religion; that amendment was written to protect religion from government tyranny.

The amendment says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." What could be more clear?

The act that established our public school system called for public education to see that our children learned about religion and morality. References to God can be found in the Mayflower Compact of 1620, the Declaration of Independence, the Pledge of Allegiance, and the National Anthem. Our legal tender states, "In God We Trust."

When the Constitution was being debated at the Constitutional Convention, Benjamin Franklin rose to say, "The longer I live, the more convincing proofs I

see that God governs in the affairs of men. Without His concurring aid, we shall succeed in this political building no better than the builders of Babel." He asked: "Have we now forgotten this powerful Friend? Or do we imagine we no longer need His assistance?" Franklin then asked the Convention to begin its daily deliberations by asking for the assistance of Almighty God.

George Washington believed that religion was an essential pillar of a strong society. In his Farewell Address, he said, "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." And when John Jay, the first Chief Justice of the United States Supreme Court, was asked in his dying hour if he had any farewell counsels to leave his children, Jay answered, "They have the Book."

But now we're told our children have no right to pray in school. Nonsense. The pendulum has swung too far toward intolerance against genuine religious freedom. It is time to redress the balance.

Former Supreme Court Justice Potter Stewart noted if religious exercises are held to be impermissible activity in schools, religion is placed at an artificial and state-created disadvantage. Permission for such exercises for those who want them is necessary if the school are truly to be neutral in the matter of religion. And a refusal to permit them is seen not as the realization of state neutrality, but rather as the establishment of a religion of secularism.

The Senate will soon vote on a constitutional amendment to permit voluntary vocal prayer in public schools. If two-thirds of the Senate approve, then we must convince the House leadership to permit a vote on the issue. I am confident that if the Congress passes our amendment this year, then the state legislatures will do likewise, and we'll be able to celebrate a great victory for our children.

Our amendment would ensure that no child be forced to recite a prayer. Indeed, it explicitly states this. Nor would that state be allowed to compose the words of any prayer. But the courts could not forbid our children from voluntary vocal prayer in their schools. And by reasserting their liberty of free religious expression, we will be helping our children understand the diversity of America's religious beliefs and practices.

If ever there was a time for you, the good people of this country, to make your voices heard, to make the mighty power of your will the decisive force in the halls of Congress, that time is now.

On March 2, 1984, at a Conservative Political Action Conference, President Ronald Reagan expressed:

If you take away the belief in a greater future, you cannot explain America - that we're a people who believed there was a promised land; we were a people who believed we were chosen by God to create a greater world....

Eric Liddell, Scotland's Olympic champion runner, said in Chariots of Fire... "So where does the power come from to see the race to its end? From within. God

made me for a purpose, and I will run for His pleasure. "... If we trust in Him, keep His work, and live our lives for His pleasure, He'll give us the power we need - power to fight the good fight, to finish the race, and to keep the faith. ...

We're restoring our faith in the greatest resource this nation has - the mighty spirit of free people under God.

On March 6, 1984, at the annual convention of the National Association of Evangelicals, President Ronald Reagan stated:

There was minister who put his sermon text on the pulpit a half an hour before service. And one Sunday a smart aleck hid the last page. And the minister preached powerfully, but when he got to the words, "So Adams said to Eve," he was horrified to discover that the final sheet was gone. And riffling through the other pages, he stalled time by repeating, "So Adam said to Eve" - and then in a low voice he said, "There seems to be a missing leaf. ..."

Talking to a church audience like this reminds me of a little church in a little town in Illinois - Dixon, Illinois - that I used to attend as a boy. One sweltering Sunday morning in July, the minister told us he was going to preach the shortest sermon he had ever given. And then he said a single sentence: "If you think it's hot today, just wait. ..."

The debates over independence and the records of the Constitutional Convention make it clear that the founding fathers were sustained by their faith in God. In the Declaration of Independence itself, Thomas Jefferson wrote that all men are "... endowed by their Creator with certain unalienable rights. ..." And it was George Washington who said, "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports." So the record is clear. The first Americans proclaimed their freedom because they believed God himself had granted their liberty prayerfully, avidly seeking and humbly accepting God's blessings on their new land.

For decades, America remained a deeply religious country, thanking God in peacetime and turning to Him in moments of crisis. During the Civil War, perhaps our nation's darkest hour, Abraham Lincoln said, "I have been driven many times upon my knees by the conviction that I had nowhere else to go." Believe me, no one can serve in this office without understanding and believing exactly what he said. ...

During World War II... a rally to promote war bonds was held at Madison Square Garden in New York. ... Joe Louis, who had come from the cotton fields to become the world heavyweight prizefighting champion... now [a] fifty-four-dollar-a-month private, walked out to center stage after all those other celebrities had been there, and he said, "I know we'll win, because we're on God's side." There was a moment of silence, and then that crowd nearly took the roof off.

During the civil rights struggles of the fifties and early sixties, millions worked for equality in the name of their Creator. Civil rights leaders like Dr. Martin Luther King based all their efforts on the claim that black or white, each of us is child of God. ...

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The Almighty who gave us this great land also gave us free will, the power under God to choose our own destiny... America has begun a spiritual awakening. Faith and hope are being restored. Americans are turning back to God. Church attendance is up. Audiences for religious books and broadcasts are growing....

One of my favorite Bible quotations comes from II Chronicles: "...If my people who are called by my name humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sins and heal their land."...

School prayer... From the early days of the American colonies, prayer in schools was practiced and revered as an important tradition. Indeed, for early two centuries of our history it was considered a natural expression of our religious freedom. Then in 1962, the Supreme Court declared school prayer illegal. Well, I firmly believe the loving God who has blessed our land and made us a good caring people should never have been expelled from America's classrooms. And the country agrees. Polls show that by a majority of 80 percent, the American people want prayer back in our schools.

We stand on firm historical and constitutional ground. During the constitutional convention, Benjamin Franklin rose to say, "The longer I live, the more convincing proofs I see that God governs the affairs of men. Without His concurring aid, we shall succeed in this political building no better than the builders of Babel." And he asked, "Have we not forgotten this powerful Friend? Or do we imagine we no longer need His assistance?" And then Franklin moved that the convention begin its daily deliberations by asking for the assistance of Almighty God.

Today, prayer remains a vital part of American public life. The Congress begins each day with prayer, and the Supreme Court begins each sitting with an invocation. Now, I just have to believe that if the members of Congress and Justices can acknowledge the Almighty, our children can too....

Saint Paul wrote a verse that I've always cherished, "Now abide faith, hope, love, these three: but the greatest of these is love." May we have faith in our God and all the good that we can do with His help.

On April 27, 1984, to Chinese community leaders in Beijing, China, President Ronald Reagan stated:

During my lifetime, I have seen the rise of fascism and communism. Both philosophies glorify the arbitrary power of the state. These ideologies held, at first, a certain fascination for some intellectuals. But both theories fail. Both deny those God-given liberties that are the inalienable right of each person on this planet; indeed, they deny the existence of God.

On May 11, 1984, as recorded in the Santa Ana Register, President Reagan confided shortly after an attempted assassination:

I just feel there is a reason God spared me...He
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spared me so that I can devote the rest of my days to serving God.

On May 20, 1984, on a School Prayer Amendment to the Constitution, President Ronald Reagan stated:

I am deeply disappointed that, although a majority of the Senate voted for it, the school prayer amendment fell short of the special two-thirds majority needed to win in the Senate today. I would like to express my heart-felt gratitude for the unprecedented outpouring of support from citizens who made their views known to their senators on this issue. And I want to thank Senator Baker, Thurmond, Helms, and Hatch for their valiant efforts to restore this revered American tradition.

This has been an important debate revealing the extent to which the freedom of religious speech has been abridged in our nation's public schools. The issue of free religious speech is not dead as a result of this vote. We have suffered a setback, but we have not been defeated. Our struggle will go on.

The courts themselves can restore a more balanced view of the First Amendment, as we have seen in some recent cases. My administration will continue our efforts to allow government to accommodate prayer and religious speech by citizens in ways that do not risk an establishment of religion. I urge the Congress to consider the equal access legislation before both Houses so that voluntary student religious groups can meet on public school property on the same terms as other student groups.

In a July 12, 1984, response to a questionnaire by The Scoreboard, Reagan gave his views on values:

In part the erosion of these values has given way to a celebration of forms of sexual expression most people reject. We will resist the efforts of some to obtain government endorsement of homosexuality.

Like so many Americans I have been disturbed at attempts to water down traditional values and even abrogate the original terms of American democracy with respect to religious freedom.

I firmly believe that freedom prospers when religion is vibrant and the rule of law under God is acknowledged.

On August 23, 1984, following the enactment of the "Equal Access Bill of 1984," President Ronald Reagan spoke at an Ecumenical Prayer Breakfast at the Reunion Arena in Dallas, Texas:

In 1962, the Supreme Court in the New York prayer case banned the...saying of prayers. In 1963, the Court banned the reading of the Bible in our public schools. From that point on, the courts pushed the meaning of the ruling ever outward, so that now our children are not allowed voluntary prayer.

We even had to pass a law - pass a special law in the Congress just a few weeks ago - to allow student prayer groups the same access to school rooms after classes that a Young Marxist Society, for example,

would already enjoy with no opposition. . . .

The 1962 decision opened the way to a flood of similar suits. Once religion had been made vulnerable, a series of assaults were made in one court after another, on one issue after another.

Cases were started to argue against tax-exempt status for churches. Suits were brought to abolish the words "Under God" from the Pledge of Allegiance, and to remove "In God We Trust" from public documents and from our currency.

Without God there is no virtue because there is no prompting of the conscience. . . . without God there is a coarsening of the society; without God democracy will not and cannot long endure. . . . America needs God more than God needs America. If we ever forget that we are One Nation Under God, then we will be a Nation gone under.

On August 23, 1984, continuing his address to the 17,000 supporters at the Ecumenical Prayer Breakfast, the morning before he was nominated as the Republican candidate, President Ronald Reagan expressed:

The truth is, politics and morality are inseparable. And as morality's foundation is religion, religion and politics are necessarily related.

The frustrating thing is that those who are attacking religion claim they are doing it in the name of tolerance and freedom and open-mindedness. Question: Isn't the real truth that they are intolerant of religion? That they refuse to tolerate its importance in our lives?

In 1984, President Reagan observed:

Religion and government are inevitably related.

On January 14, 1985, in a Proclamation for National Sanctity of Human Life Day, President Ronald Reagan stated:

If America is to remain what God, in His wisdom, intended for it to be - a refuge, a safe haven for those seeking human rights - then we must once again extend the most basic human right to the most vulnerable members of the human family. We must commit ourselves to a future in which the right to life of every human being - no matter how weak, no matter how small, no matter how defenseless - is protected by our laws and public policy.

On Monday, January 21, 1985, in his Second Inaugural Address, President Ronald Reagan stated:

God bless you and welcome back. . . . There is, however, one who is not with us today: Representative Gillis Long of Louisiana left us last night. I wonder if we could all join in a moment of silent prayer. . . . Amen.

This is, as Senator Mathias told us, the 50th time that we the people have celebrated this historic occasion. When the first President, George Washington, placed his hand upon the Bible, he stood less than a single day's journey by horseback from raw, untamed

wilderness. So much has changed. And yet we stand together as we did two centuries ago....

Well, with heart and hand, let us stand as one today: One people under God determined that our future shall be worthy of our past....

The time has come for a new American emancipation - a great national drive to tear down economic barriers and liberate the spirit of enterprise in the most distressed areas of our country. My friends, together we can do this, and do it we must, so help me God.

As an older American, I remember a time when people of different race, creed, or ethnic origin in our land found hatred and prejudice installed in social custom and, yes, in law. There is no story more heartening in our history than the progress that we have made toward the "brotherhood of man" that God intended for us. Let us resolve there will be no turning back or hesitation on the road to an America rich in dignity and abundant with opportunity for all our citizens.

For all our problems, our differences, we are together as of old, as we raise our voices to the God who is the Author of this most tender music. And may He continue to hold us close as we fill the world with our sound - sound in unity, affection, and love - one people under God, dedicated to the dream of freedom that He has placed in the human heart, called upon now to pass that dream on to a waiting and hopeful world....

God bless you and may God bless America.

On January 29, 1985, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

Today our nation is at peace and is enjoying prosperity, but our need for prayer is even greater. We can give thanks to God for the ever-increasing abundance He has bestowed on us, and we can remember all those in our society who are in need of help, whether it be material assistance in the form of charity or simply a friendly word of encouragement.

We are all God's handiwork, and it is appropriate for us as individuals and as a nation to call on Him in prayer.

On January 30, 1985, President Ronald Reagan spoke at the National Religious Broadcaster's Convention held in Washington, D. C. :

And if we could get God and discipline back in our schools, maybe we could get drugs and violence out.

On January 31, 1985, at the annual National Prayer Breakfast, President Ronald Reagan stated:

You see the heroism and the goodness of man and know in a special way that we are all God's children. The clerk and the king and the communist were made in His image. We all have souls, and we all have the same problems. I'm convinced, more than ever, that man finds liberation only when he binds himself to God and commits himself to his fellow man.

On February 6, 1985, President Reagan delivered his State of the Union Address:

I am pleased, that after four years of united effort, the American people have brought forth a nation renewed - stronger, freer, and more secure than before....

Tonight, America is stronger because of the values that we hold dear. We believe faith and freedom must be our guiding stars, for they show us truth, they make us brave, they give us hope and leave us wiser than we were.

Our progress began not in Washington, D.C., but in the hearts of our families, communities, work places and voluntary groups, which together are unleashing the invincible spirit of one great nation under God....

No citizen need tremble, nor the world shudder, if a child stands in a classroom and breathes a prayer. We ask you again, give children back a right they had for a century and a half or more.

In 1985, President Reagan issued a National Sanctity of Human Life Proclamation, in which he stated:

Our laws have sought to foster and protect human life at all of its stages.

On April 16, 1985, at the Conference on Religious Liberty, President Ronald Reagan stated:

I believe that the most essential element of our defense of freedom is our insistence on speaking out for the cause of religious liberty.

On May 6, 1985, to the citizens of Hambach, in the Federal Republic of Germany, President Ronald Reagan stated:

Each of us, each of you, is made in the most enduring, powerful image of Western civilization. We're made in the image of God, the image of God the Creator.

On May 11, 1985, in a Radio Address to the Nation on Mother's Day, President Ronald Reagan stated:

I find my thoughts turning to my own mother, Nelle Reagan. She was a truly remarkable woman - ever so strong in her determination yet always tender, always giving of herself to others. She never found time in her life to complain; she was too busy living those values she sought to impart in my brother and myself. She was the greatest influence on my life, and as I think of her this weekend I remember the words of Lincoln, "All that I am, or hope to be, I owe to my mother."

On July 2, 1985, in addressing the freed hostages of a hijacked Trans World Airlines jet, President Ronald Reagan stated:

And in closing, I'd like to say that many of my fellow hostages share with me the profound conviction that it was our Father, God, that brought us through

this ordeal safely. And in the spirit of giving credit where credit is due, I just wonder if you'd join with me in a brief word of thanks to the Lord.

Our Father, we just gather before you in humble adoration and praise and thanks. For we know that it was your strong hands that held us safely through this ordeal, that gave us the courage and the strength to withstand the darkest times. And, so, Father, we just thank you for this, and we give you all the praise and the glory, through Jesus. Amen.

On July 25, 1985, in a Time Magazine interview with Hugh Sidney, President Ronald Reagan stated:

I have a very real and deep faith. Probably, I'm indebted to my mother for that. And I figure that He will make a decision, and I can't doubt that whatever He decides will be the right decision.

On January 6, 1986, in a message on the Observance of Orthodox Christmas, President Ronald Reagan stated:

The date that you and we celebrate Christmas may be different. But the meaning and magnificence of what we celebrate - the divine birth of one man, hero, strong yet tender, Prince of Peace - is the same. This birth brought forth good tidings of great joy to all people. For unto us was born this day a Savior who is Christ the Lord.

On January 28, 1986, in his address to the Nation after the Challenger Space Shuttle disaster, President Ronald Reagan stated:

The crew of the space shuttle Challenger honored us by the manner in which they lived their lives. We will never forget them, nor the last time we saw them, this morning, as they prepared for their journey and waved goodbye and "slipped the surly bonds of earth," to "touch the face of God."

On April 19, 1986, in a Proclamation for Education Day 1986, President Ronald Reagan stated:

No true education can leave out the moral and spiritual dimensions of human life.

On May 1, 1986, in a Proclamation for a National Day of Prayer, President Ronald Reagan stated:

Prayer, of course, is deeply personal: The way in which it finds expression depends on our individual dispositions as well as on our religious convictions. Just as our religious institutions are guaranteed freedom in this land, so also do we cherish the diversity of our faiths and the freedom afforded to each of us to pray according to the promptings of our individual conscience.

On June 11, 1986, in remarking to participants of the Young Astronauts Program, President Ronald Reagan stated:

When we come to the edge of our known world, we're

standing on the shores of the infinite. Dip your hand in that limitless sea; you're touching the mystery of God's universe.

On July 3, 1986 at the relighting of the Statue of Liberty, President Ronald Reagan expressed:

I've always thought that a Providential Hand had something to do with the founding of this country, that God had His reasons for placing this land here between two great oceans to be found by a certain kind of people.

On July 29, 1986, at a White House briefing for Republican student interns on Soviet-United States Relations, President Ronald Reagan stated:

The purpose toward which everything else we do in this town is - or should be - aimed...Creating a peaceful and safe world in which we can all securely enjoy the rights and the freedoms that have been given to us by God.

On December 22, 1986, upon signing the 1987 National Day of Prayer Proclamation, President Ronald Reagan stated:

Many of us have been taught to pray by people we love. In my case, it was my mother. I learned quite literally at her knee. My mother gave me a great deal, but nothing she gave me was more important than that special gift, the knowledge of the happiness and solace to be gained by talking to the Lord.

The way we pray depends both on our religious convictions and our own individual dispositions, but the light of prayer has a common core. It is our hopes and our aspirations, our sorrows and fears, our deep remorse and renewed resolve, our thanks and joyful praise, and most especially our love, all turned toward a loving God.

On May 20, 1987, upon receiving the Department of Education Report on Improving Education, President Ronald Reagan stated:

I remember one day I was sitting in the principal's office. I wasn't invited there for a social visit. And he said something that fortunately stuck in my mind, and I remembered. He said, "Reagan, I don't care what you think of me now. I'm only concerned with what you'll think of me 15 years from now."

And I thank the Lord that I had the opportunity to tell him shortly before he did how I felt about him 15 years afterward, after that visit in his office. And he was a very great influence on my life.

On May 21, 1987, in a Proclamation of Prayer for Peace, Memorial Day, President Ronald Reagan stated:

We pray for peace and for devotion and strength of soul to build it and protect it always. We pray and we resolve to keep holy the memory of those who have died for our country and to make their cause inseparably our own. We pray and we promise, so that one day Taps will sound again for the young and the brave and the

good.

On July 3, 1987, announcing America's Economic Bill of Rights, President Ronald Reagan stated:

We're still Jefferson's children, still believe that freedom is the unalienable right of all of God's children.

On September 8, 1987, in remarking on Administration goals to Senior Presidential Appointees, President Ronald Reagan stated:

And may I conclude with a little Irish blessing - although, some suggest it's a curse: May those who love us, love us. And those who don't love us, may God turn their hearts. And if He doesn't turn their hearts, may He turn their ankles so we'll know them by their limping.

On January 25, 1988, the 100th Congress of the United States of America, by a Joint Resolution, declared the first Thursday of each May to be recognized as a National Day of Prayer. Wholly concurring with Congress, President Ronald Reagan the bill into law:

PUBLIC LAW 100-307 - MAY 5, 1988
One Hundredth Congress of the United States of America
AT THE SECOND SESSION
Begun and held at the City of Washington on
Monday, the twenty-fifth day of January, one thousand
nine hundred and eighty-eight
AN ACT

To provide for setting aside the first Thursday in May as the date on which the National Day of Prayer is celebrated.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the joint resolution entitled "Joint Resolution to provide for setting aside an appropriate day as a National Day of Prayer," approved April 17, 1952 (Public Law 82-324; 66 Stat. 64), is amended by striking "a suitable day each year, other than a Sunday," and inserting in lieu thereof "the first Thursday in May in each year."

Speaker of the House of Representatives
President of the Senate Pro Tempore
APPROVED
May-5 1988
Ronald Reagan.

On January 25, 1988, at a fund-raising luncheon for Governor Richard L. Thornburg, President Ronald Reagan stated:

Ben Franklin once said, "Work as if you were to live a hundred years. Pray as if you were to die tomorrow." And ever since he told me that, I've been doing just fine.

On February 3, 1988, in a Proclamation of a National Day of Prayer, President Ronald Reagan stated:

The First Continental Congress made its first act
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a prayer - the beginning of a great tradition. We have then, a lesson from the founders of our land, those giants of soul and intellect whose courageous pledge of life and fortune and sacred honor, and whose "firm reliance on the protection of Divine Providence," have ever guided and inspired Americans and all who would fan freedom's mighty flames and live in "freedom's holy light." That lesson is clear: That in the winning of freedom and in the living of life, the first step is prayer....

Let us, young and old, join together, as did the First Continental Congress, in the first step - humble, heartfelt prayer. Let us do so for the Love of God and His great goodness, in search of His guidance, and the grace of repentance, in seeking His blessings, His peace, and the resting of His kind and holy hands on ourselves, our Nation, our friends in the defense of freedom, and all mankind, now and always.

On February 4, 1988, at the annual National Prayer Breakfast, President Ronald Reagan stated:

Our forefathers drew on the wisdom and strength of God when they turned a vast wilderness into a blessed land of plenty called the United States of America. God has truly blessed this country, but we never should fall into the trap that would detract from the universality of God's gift. It is for all mankind. God's love is the hope and the light of the world.

On May 18, 1988, at the U.S. Coast Guard Academy Commencement Ceremony, New London, Connecticut, President Ronald Reagan stated:

It's our earnest prayer to serve America in peace. It's our solemn commitment to defend her in a time of war.

On June 3, 1988, to members of the Royal Institute of International Affairs, London, England, President Ronald Reagan stated:

Our faith is in a higher law. Yes, we believe in prayer and its power. And like the Founding Fathers of both our lands, we hold that humanity was meant not to be dishonored by the all-powerful state, but to live in the image and likeness of Him who made us.

On July 28, 1988, at the Student Congress on Evangelism, President Ronald Reagan stated:

If Benjamin Franklin rose to invoke the Almighty as the Constitution itself was being drafted, if the Congress of the United States opens each day with prayer, then isn't it time we let God back into the classroom?...

I grew up in a home where I was taught to believe in intercessory prayer. I know it's those prayers and millions like them that are building high and strong the cathedral of freedom that we call America, those prayers and millions like them that will always keep our country secure and make her a force for good in this too troubled world....

Whenever I consider the history of this nation,
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I'm struck by how deeply imbued with faith the American people were, even from the very first. Many of the first settlers came for the express purpose of worshipping in freedom.

Historian Samuel Morrison wrote of one such group: "Doubting nothing and fearing no man, they undertook all to set all crooked ways straight and create a new Heaven and Earth. If they were not permitted to do that in England, they would find some other place to establish their city of God." Well, that place was this broad and open land we call America.

On September 22, 1988, at a Republican Party Rally, Waco, Texas, President Ronald Reagan stated:

When the liberals say "family," they mean "Big Brother in Washington." When we say "family," we mean "honor thy father and mother."

On October 14, 1988, in congratulating the crew of the Space shuttle Discovery, President Ronald Reagan stated:

This is the mission for which our nation itself was created, and we ask for God's guidance. America's as large as the universe, as infinite as space, as limitless as the vision and courage of her people.

On November 11, 1988, at the Veteran's Day Ceremony at the Vietnam Veterans Memorial, President Ronald Reagan stated:

We have faith that as He does all His sacred children, the Lord will bless you and keep you, the Lord will make His face to shine upon you and give you peace, now and forevermore.

On December 1, 1988, at a dinner honoring Representative Jack F. Kemp of New York, President Ronald Reagan stated:

I believe we really can, however, say that God did give mankind virtually unlimited gifts to invent, produce and create. And for that reason alone, it would be wrong for governments to devise a tax structure that suppresses and denies those gifts....

And come January, when I saddle up and ride into the sunset it will be with the knowledge that we've done great things. We kept faith with a promise as old as this land we love and as big as the sky. A brilliant vision of America as a shining city upon a hill. Thanks to all of you, and with God's help, America's greatest chapter is still to be written, for the best is yet to come.

On December 16, 1988, in his remarks upon his departure from the University of Virginia, Charlottesville, President Ronald Reagan stated:

Help one another, trust in yourselves, and have faith in God and you'll find more joy and happiness than you could imagine.

On January 11, 1989, in his Farewell Address to the Nation, President Ronald Reagan stated:

American Quotations.txt

I've spoken of the shining city all my political life, but I don't know if I ever quite communicated what I saw when I said it. But in my mind it was a tall, proud city built on rocks stronger than oceans, windswept, God-blessed, and teeming with people of all kinds living in harmony and peace....

I am warning of an eradication of the American memory that could result ultimately in an erosion of the American spirit.

On January 12, 1989, at the Armed Forces Farewell Salute, Camp Springs, Maryland, President Ronald Reagan stated:

On behalf of all America, I thank you and pray God that He may bless you now and forever.

On January 14, 1989, in his Final Radio Address to the Nation, President Ronald Reagan stated:

I've often recalled one group of early settlers making a treacherous crossing of the Atlantic on a small ship when their leader, a minister, noted that perhaps their venture would fail and they would become a byword, a footnote to history. But perhaps, too, with God's help, they might found a new world, a city upon a hill, a light unto nations.

President Ronald Reagan declared:

There are times when I'm in church, I think God might recognize the magnitude of my responsibility and give me an extra portion of His grace...and I don't feel guilty for feeling that way.

Within the covers of the Bible are all the answers for all the problems men face. The Bible can touch hearts, order minds and refresh souls.

May we have faith in our God and all the good we can do with His help. May we stand firm in the hope of making America all that she can be - a nation of opportunity and prosperity and a force for peace and good will among nations.

President Ronald Reagan wrote:

The family has always been the cornerstone of American society. Our families nurture, preserve, and pass on to each succeeding generation the values we share and cherish, values that are the foundation for our freedoms. In the family we learn our first lessons of God and man, love and discipline, rights and responsibilities, human dignity and human frailty.

Our families give us daily examples of these lessons being put into practice. In raising and instructing our children, in providing personal and compassionate care for the elderly, in maintaining the spiritual strength of religious commitment among our people - in these and other ways, America's families make immeasurable contributions to America's well-being.

Today more than ever, it is essential that these contributions not be taken for granted and that each of

us remember that the strength of our families is vital to the strength of our nation.

We cannot diminish the value of one category of human life - the unborn - without diminishing the value of all human life.... There is no cause more important.

On June 22, 1990 at the annual board meeting of the Heritage Foundation, Carmel, California, Ronald Reagan stated:

You may think this a little mystical, and I've said it many times before, but I believe there was a divine plan to place this great continent here between two oceans to be found by peoples from every corner of the Earth. I believe we were preordained to carry the torch of freedom for the world.

On July 15, 1991, at the Captives Nations Week Conference, Los Angeles, California, Ronald Reagan stated:

Our founding documents proclaim to the world that freedom is not the sole prerogative of a chosen few. It is the universal right of all God's children.

On November 4, 1991, at the dedication of the Ronald Reagan Presidential Library in California, Ronald Reagan stated:

My optimism comes not just from my strong faith in God, but from my strong and enduring faith in man.

On March 6, 1992, at a tribute to his wife, Nancy Reagan, at their 40th Wedding Anniversary, Ronald Reagan stated:

With Nancy, I soon realized, my life was complete. With her, nothing was impossible.... When I needed her most, she was with me. On a fateful day in March 1981, an assassin's bullet came within an inch of my heart. But perhaps it didn't come closer because Nancy was already there, in my heart, making it stronger. Her love washed away the pain. She rescued me, prodded me during the hard work of recovery, bringing me back to a normal and healthy life....

I always try to be there for the woman who has given so much to me. She lost both her parents when she was First Lady. I was very fond of them, and quite grateful they produced such a wonderful daughter. In fact, whenever Nancy's birthday came, I sent my mother-in-law flowers. I also removed the mother-in-law jokes from my speeches! I remember holding Nancy's hand as we whispered prayers when she battled cancer....

I'll always be grateful that Nancy was at my side along my chosen trails.

On August 17, 1992, at the Republican National Convention, Houston, Texas, Ronald Reagan stated:

Whether we come from poverty or wealth; whether we are Afro-American or Irish-American; Christian or Jewish, from big cities or small towns, we are all equal in the eyes of God....

May all of you as Americans never forget your heroic origins, never fail to seek divine guidance, and

never lose your natural, God-given optimism....
My fellow Americans, on behalf of both of us,
goodbye, God bless each and every one of you, and God
bless this country we love.

On December 4, 1992, in a message entitled, "Democracy's Next
Battle," delivered at the Oxford Union Society, Oxford, England,
Ronald Reagan stated:

At the height of World War II, Sir Winston
Churchill reminded Britons that, "These are not dark
days; these are great days - the greatest days our
country has ever lived; and we must all thank God that
we have been allowed, each of us according to our
stations, to play a part in making these days memorable
in the history of our race.

On January 13, 1993, at the Presidential Medal of Freedom
Ceremony at the White House, Ronald Reagan stated:

Presidents come and go. History comes and goes,
but principles endure and insure future generations to
defend liberty - not a gift from government, but a
blessing from our Creator.

On November 5, 1994, in a hand-written letter to the American
people, Ronald Reagan stated:

I intend to live the remainder of the years God
gives me on this earth doing the things I have always
done. I will continue to share life's journey with my
beloved Nancy and my family....
When the Lord calls me home, whenever that may be,
I will leave with the greatest love for this country of
ours and eternal optimism for its future. I now begin
the journey that will lead me into the sunset of my
life. I know that for America there will always be a
bright dawn ahead. Thank you, my friends. May God
always bless you.

Schaeffer, Francis August (1912-1983), was a renowned philosopher,
author and commentator. He wrote in his book, A Christian
Mani festo:

It follows from [Samuel] Rutherford's thesis that
citizens have a moral obligation to resist unjust and
tyrannical government. While we must always be subject
to the office of the magistrate, we are not to be
subject to the man in that office who commands that
which is contrary to the Bible.

Rutherford suggested that there are three
appropriate levels of resistance: First, he must defend
himself by protest (in contemporary society this would
most often be by legal action); second, he must flee if
at all possible; and third, he may use force, if
necessary, to defend himself.

One should not employ force if he may save himself
by flight; nor should one employ flight if he can save
himself and defend himself by protest and the
employment of constitutional means of redress.
Rutherford illustrated this pattern of resistance from
the life of David [fleeing from King Saul] as it is

recorded in the Old Testament.

The civil government, as all life, stands under the Law of God. . . . when any office commands that which is contrary to the Word of God, those who hold that office abrogate their authority and they are not to be obeyed.

[Justice is] based on God's written Law, back through the New Testament to Moses' written Law; and the content and authority of that written Law is rooted back to Him who is the final reality. Thus, neither church nor state were equal to, let alone above, that Law. The base for law is not divided, and no one has the right to place anything, including king, state or church, above the contents of God's Law.

In *Escape from Reason*, Francis A. Schaeffer wrote:

Modern man has not only thrown away Christian theology, he has thrown away the possibility of what our forefathers had as a basis for morality and law.

New Mexico, State of (January 6, 1912), was the 47th State admitted into the Union. The Constitution of the State of New Mexico, adopted 1911, stated:

Preamble. We, the People of New Mexico, grateful to Almighty God for the blessings of liberty.

Article II, Section 2. Every man shall be free to worship God according to the dictates of his own conscience.

Arizona, State of (February 14, 1912), was the 48th State admitted to the Union. The Constitution of the State of Arizona, adopted December 12, 1911, stated:

Preamble. We, the people of the State of Arizona, grateful to Almighty God for our liberties, do ordain this Constitution.

Article II, Section 12. Liberty of Conscience. The liberty of conscience secured by the provisions of this Constitution shall not be so construed as to excuse acts of licentiousness.

. . . nor shall any person be incompetent as a witness or juror in consequence of his opinion on matters of religion, nor be questioned touching his religious belief in any court of justice to affect the weight of his testimony.

Article II, Section 26. Bearing Arms. The right of the individual citizen to bear arms in defense of himself or the State shall not be impaired.

Article XI, Section 7. Sectarian Instruction. . . . The liberty of conscience hereby secured shall not be so construed as to justify practices or conduct inconsistent with the good order, peace, morality, or safety of the State, or with the rights of

others.

Article XX. Ordinance. First. Toleration of Religious Sentiment. Perfect toleration of religious sentiment shall be secured to every inhabitant of this State, and no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship, or lack of the same.

Second. Polygamy. Polygamous or plural marriages, or polygamous co-habitation, are forever prohibited within the State.

Article XXVIII, Section 2. Requiring this State to preserve, protect and enhance English. Section 2. This State and all political subdivisions of this State shall take all reasonable steps to preserve, protect and enhance the role of the English language as the official language of the State of Arizona.

Arizona, Motto of The State of (February 14, 1912), originally adopted by the territory in 1863, stated:

Di tat Deus (God Enriches).

Braun, Wernher Magnus Maximilian von (March 23, 1912-June 16, 1977), was the director of NASA; the U.S. guided missile program; and founded the National Space Institute, 1975. He was known as the "Father of the American Space Program." He earned a Ph.D. from the University of Berlin, and went on to develop the famed V-2 rocket during World War II. In 1945, he emigrated from Germany to the United States; became a citizen, 1955; and on January 31, 1958, launched the first U.S. satellite, Explorer I.

Wernher von Braun, one of the top space scientists in the world, stated:

In this age of space flight, when we use the modern tools of science to advance into new regions of human activity, the Bible - this grandiose, stirring history of the gradual revelation and unfolding of the moral law - remains in every way an up-to-date book.

Our knowledge and use of the laws of nature that enable us to fly to the Moon also enable us to destroy our home planet with the atom bomb. Science itself does not address the question whether we should use the power at our disposal for good or for evil.

The guidelines of what we ought to do are furnished in the moral law of God. It is no longer enough that we pray that God may be with us on our side. We must learn to pray that we may be on God's side.

In the foreword to his Anthology on the Creation and Design exhibited in Nature, Wernher von Braun stated:

Manned space flight is an amazing achievement, but it has opened for mankind thus far only a tiny door for viewing the awesome reaches of space. An outlook through this peephole at the vast mysteries of the universe should only confirm our belief in the certainty of its Creator.

I find it as difficult to understand a scientist

who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advance of science.

In May of 1974, Wernher von Braun, in a published article, stated:

One cannot be exposed to the law and order of the universe without concluding that there must be design and purpose behind it all... The better we understand the intricacies of the universe and all it harbors, the more reason we have found to marvel at the inherent design upon which it is based...

To be forced to believe only one conclusion - that everything in the universe happened by chance - would violate the very objectivity of science itself... What random process could produce the brains of a man or the system of the human eye?...

They (evolutionists) challenge science to prove the existence of God. But must we really light a candle to see the sun?... They say they cannot visualize a Designer. Well, can a physicist visualize an electron?... What strange rationale makes some physicists accept the inconceivable electron as real while refusing to accept the reality of a Designer on the ground that they cannot conceive Him?...

It is in scientific honesty that I endorse the presentation of alternative theories for the origin of the universe, life and man in the science classroom. It would be an error to overlook the possibility that the universe was planned rather than happening by chance.

Cheever, John (May 27, 1912-June 18, 1982), was an American author. In 1958 he won the National Book award for writing *The Wapshot Chronicle*. His other works include: *The Wapshot Scandal*; *Bullet Park*; *The Way Some People Live*; *The Brigadier and the Golf Widow*.

In *The Wapshot Chronicle*, 1957, John Cheever wrote:

Fear tastes like a rusty knife and do not let her into your house. Courage tastes of blood. Stand up straight. Admire the world. Relish the love of a gentle woman. Trust in the Lord.

Pope John Paul I (October 17, 1912-September 30, 1978), whose given name was Albino Luciani, was pope of the Roman Catholic church for 34 days before his sudden death. Known for his humble and friendly manner, he stated in the homily of the mass celebrating his installation, September 3, 1978:

If all the sons and daughters of the Church would know how to be tireless missionaries of the Gospel, a new and flowering of holiness and renewal would spring up, in this world that thirsts for love and for truth.

Nixon, Richard Milhous (January 9, 1913-April 22, 1994), was the 37th President of the United States, 1969-74, resigned; his administration U. S. ended involvement in the Vietnam War, 1973;

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26th Amendment was added to the U.S. Constitution, 1971, granting 18-years-olds the right to vote; Apollo 11 astronauts took first walk on the moon, July 20, 1969; Republican Presidential candidate, 1960, losing to John F. Kennedy by the smallest margin ever in a presidential election; Vice-President under Dwight D. Eisenhower, 1952-60; U.S. Senator, 1950-52; U.S. Representative, 1946-50; Lieutenant Commander in the U.S. Navy during World War II; married Patricia Ryan, 1940; graduated third in his class from Duke University Law School, North Carolina; graduated second in his class from Whittier College, California, having been president of the student body.

On October 1, 1955, in calling to order a meeting of the National Security Council following President Eisenhower's heart attack, Vice-President Richard Nixon stated:

Gentlemen, as we all know, it is a custom of the Cabinet to open with a silent prayer. While this has not been the practice of the Security Council, may I propose a moment of silent prayer of thanksgiving for the marvelous record of recovery the President has made up to this hour.

On Monday, January 20, 1969, in his First Inaugural Address, President Richard M. Nixon stated:

Standing in this same place a third of a century ago, Franklin Delano Roosevelt addressed a nation ravaged by depression and gripped in fear. He could say in surveying the Nation's troubles: "They concern, thank God, only material things."...

No man can be fully free while his neighbor is not. To go forward at all is to go forward together. This means black and white together as one nation, not two. The laws have caught up with our conscience. What remains is to give life to what is in the law: to insure at last that as all are born equal in dignity before God, all are born equal in dignity before man....

I have taken an oath in the presence of God and my countrymen to uphold and defend the Constitution of the United States. To that oath I now add this sacred commitment: I shall consecrate my Office, my energies, and all the wisdom I can summon to the cause of peace among nations. Let this message be heard by strong and weak alike:

The peace we seek - the peace we seek to win - is not victory over any other people but the peace that comes "with healing in its wings"....

Only a few short weeks ago we shared the glory of man's first sight of the world as God sees it, as a single sphere reflecting light in the darkness. As the Apollo astronauts flew over the moon's gray surface on Christmas Eve, they spoke to us the beauty of earth - and in that voice so clear across the lunar distance, we heard them invoke God's blessing on its goodness....

Let us go forward, firm in our faith, steadfast in our purpose, cautious of the dangers, but sustained by our confidence in the will of God.

On Saturday, January, 20, 1973, in his Second Inaugural Address, President Richard Milhous Nixon stated:

We have the chance today to do more than ever

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before in our history to make life better in America - to ensure better education, better health, better housing, better transportation, a cleaner environment - to restore respect for law, to make our communities more livable - and to insure the God-given right of every American to full and equal opportunity....

We shall answer to God, to history, and to our conscience for the way in which we use these years....

Today, I ask your prayers that in the years ahead I may have God's help in making decisions that are right for America, and I pray for your help so that together we may be worthy of our challenge....

Let us go forward from here confident in hope, strong in our faith in one another, sustained by our faith in God who created us, and striving always to serve His purpose.

On Thursday, August 8, 1974, in a televised address to the nation, President Richard M. Nixon announced his resignation from office:

I have never been a quitter. To leave office before my term is completed is abhorrent to every instinct in my body. But as President, I must put the interest of America first. America needs a full-time President and a full-time Congress, particularly at this time with problems we face at home and abroad.

To continue to fight through the months ahead for my personal vindication would almost totally absorb the time and attention of both the President and the Congress in a period when our entire focus should be on the great issues of peace abroad and prosperity without inflation at home.

Therefore, I shall resign the Presidency effective at noon tomorrow. Vice-President Ford will be sworn in as President at that hour in this office. As I recall the high hopes for America with which we began this second term, I feel a great sadness that I will not be here to achieve those hopes....

To those who have stood with me during these past difficult months, to my family, my friends, to many others who joined in supporting my cause because they believed it was right, I will be eternally grateful for your support....

To have served in this office is to have felt a very personal sense of kinship with each and every American. In leaving it, I do so with this prayer: May God's grace be with you in all the days ahead.

On Thursday, August 8, 1974, in a private farewell to the members of his Cabinet, members of the White House Staff and friends, President Richard M. Nixon stated:

Mistakes, yes. But for personal gain, never. You did what you believed in. Sometimes right, sometimes wrong....

Nobody will ever write a book, probably, about my mother. Well, I guess all of you would say this about you mother - my mother was a saint. And I think of her, two boys dying to tuberculosis, nursing four others in order that she could take care of my older brother for 3 years in Arizona, and seeing each of them die, and when they died, it was like one of her own. Yes, she

will have no books written about her, but she was a saint....

Always give your best, never get discouraged, never be petty; always remember others may hate you, but those who hate you don't win unless you hate them, and then you destroy yourself....

I can only say to each and every one of you, we come from many faiths...but really the same God...you will be in our hearts and you will be in our prayers.

Ford, Gerald Rudolph (b. July 14, 1913), became the 38th President of the United States, 1974-77, after Vice-President Spiro Agnew resigned, and President Nixon resigned; the only person to succeed to that office without being elected; U.S. Representative, 1948-73, being elected House Minority Leader in 1964; married Betty Bloomer, 1948; practiced law in Grand Rapids, Michigan, 1945-48; served in U.S. Navy during World War II, 1941-45; graduated from Yale Law School, 1940; coached at Yale University; attended the University of Michigan on a football scholarship, being named Most Valuable Player; the first Eagle Scout President; given the name Leslie Lynch King, Jr. at his birth, his stepfather renamed him Gerald Rudolph Ford, Jr.

On August 9, 1974, in the East Room at the White House, Vice-President Gerald R. Ford took the Presidential Oath of Office:

I, Gerald R. Ford, do solemnly swear that I will faithfully execute the Office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States, so help me God.

On Friday, August 9, 1974, after swearing in as the 38th President of the United States, Gerald R. Ford addressed Chief Justice Warren E. Burger, members of Congress and the citizens of America:

I am acutely aware that you have not elected me as your President by your ballots, and so I ask you to confirm me as your President with your prayers. And I hope that such prayers will also be the first of many....

Our Constitution works; our great Republic is a Government of laws and not of men. Here the people rule. But there is a Higher Power, by whatever name we honor Him, who ordains not only righteousness but love, not only justice but mercy.

As we bind up the internal wounds of Watergate, more painful and more poisonous than those of foreign wars, let us restore the Golden Rule to our political process, and let brotherly love purge our hearts of suspicion and of hate.

In the beginning, I asked you to pray for me. Before closing, I ask again your prayers, for Richard Nixon and his family. May our former President, who brought peace to millions, find it for himself. May God bless and comfort his wonderful wife and daughters, whose love and loyalty will forever be a shining legacy to all who bear the lonely burdens of the White House....

I now solemnly reaffirm my promise I made to you last December 6; to uphold the Constitution, to do what is right as God gives me to see the right, and to do

the very best I can for America. God helping me, I will not let you down.

On Monday, August 12, 1974, in his First Address to Congress, President Gerald R. Ford stated:

I am not here to make an inaugural address. The Nation needs action, not words. Nor will this be a formal report of the State of the Union. God willing, I will have at least three more chances to do that.... I do not want a honeymoon with you. I want a good marriage.

On Sunday, September 8, 1974, in announcing his decision to pardon former President Nixon, President Gerald R. Ford stated:

To procrastinate, to agonize, and to wait for a more favorable turn of events that may never come or more compelling external pressures that may as well be wrong as right, is itself a decision of sorts and a weak and potentially dangerous course for a President to follow. I have promised to uphold the Constitution, to do what is right as God gives me to see the right, and to do the very best that I can for America.

I have asked your help and your prayers, not only when I became President but many times since. The Constitution is the supreme law of our land and it governs our actions as citizens. Only the laws of God, which govern our consciences, are superior to it.

As we are a Nation under God, so I am sworn to uphold our laws with the help of God. And I have sought such guidance and searched my own conscience with special diligence to determine the right thing for me to do....

I do believe, with all my heart and mind and spirit, that I, not as President, but as a humble servant of God, will receive justice without mercy if I fail to show mercy.

On September 8, 1974, in Presidential Proclamation 4311, President Gerald R. Ford stated:

Now, Therefore, I, Gerald R. Ford, President of the United States, pursuant to the pardon power conferred upon me by Article II, Section 2, of the Constitution, have granted and by these presents do grant a full, free, and absolute pardon unto Richard Nixon for all offenses against the United States which he, Richard Nixon, has committed or may have committed or taken part in during the period from January 20, 1969 through August 9, 1974.

In Witness Whereof, I have hereunto set my hand this eighth day of September, in the year of Our Lord nineteen hundred and seventy-four, and of the Independence of the United States of America the one hundred and ninety ninth. Gerald R. Ford.

On Thursday, December 5, 1974, in a National Day of Prayer Proclamation, President Gerald R. Ford, stated:

Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first - the most basic -

expression of Americanism. Thus the founding fathers of America saw it, and thus with God's help, it will continue to be.

Luckhoo, Sir Lionel Alfred (1914-December 12, 1997), was the ambassador of Barbados and Guyana, the only person to have been an ambassador for two sovereign nations simultaneously. He was knighted twice by the Queen of England, served as Lord Mayor of Georgetown, Guyana, and presided as Judge of the Supreme Court of Guyana. Sir Lionel Luckhoo held the distinction of being acknowledged in the Guinness Book of World Records as the world's most successful criminal attorney, with over 245 successive murder acquittals.

Sir Lionel Luckhoo had spoken at the United Nations, to presidents, kings, parliaments, bar associations, cabinets, etc., all over the world. He wrote several books, which he gave away gratis. After having diligently studied Buddha, Confucius, Mohammed and numerous other religious leaders, Sir Lionel accepted Jesus Christ as his personal Lord and Saviour on November 7, 1978. He explained:

The bones of Muhammad are in Medina, the bones of Confucius are in Shantung, the cremated bones of Buddha are in Nepal. Thousands pay pilgrimages to worship at their tombs which contain their bones. But in Jerusalem there is a cave cut into the rock. This is the tomb of Jesus. IT IS EMPTY! YES, EMPTY! BECAUSE HE IS RISEN! He died, physically and historically. He arose from the dead, and now sits at the right hand of God.

Wisconsin State Court (1916), in the case of State v. District Board of Joint School District Number 6, 162, Wis. 482, 156 N.W. 477 (Wis. 1916), stated:

The fact that certain persons desire to attend graduation exercises with their children, and that they say being compelled to enter a church of a different denomination from that to which they belong is violative of their assured rights of conscience, does not make it so... The individual must decide for himself whether his conscience tells him that he must not frequent a certain place. If it does, he should punctiliously regard its behests and stay away. But the court cannot turn casuist further than to determine whether a legal right has been invaded in any given case. Neither can it say that a thing offends against conscience when there is no substantial reason why it should. It is not sufficient for a person to say: "This thing is contrary to what my conscience tells me to be right therefore it must be stopped." The individual cannot foreclose inquiries into the reasonableness of his request by his bare assertion. Some consciences are very tender and very highly developed so much so that the possessor regards as being wrong many things that the law regards as harmless. Some refrain from playing cards for amusement, some from dancing, some from attending places of amusement, and some from all these things, because they consider it wrong to participate in or countenance them. The law regards none of these things as being essentially wrong in itself. At the same time it recognizes the right of anyone to stay

away from them where the prompting of conscience indicate that it would be wrong to attend.

Koop, Charles Everett, M.D. (b. October 14, 1916), was U.S. Surgeon General during President Ronald Reagan's Administration, 1982-89; surgeon-in-chief of Children's Hospital of Philadelphia, 1948-81; professor of pediatric surgery and pediatrics at the University of Pennsylvania School of Medicine; and served on the board of directors of MAP International, a relief agency to undeveloped countries.

In 1977, Dr. C. Everett Koop delivered an address entitled "The Slide to Auschwitz," to The American Academy of Pediatrics, upon receiving the William E. Ladd Medal, the highest honor given to pediatric surgeons in the country. In this address, published in The Human Life Review, Spring, 1977, C. Everett Koop, M.D., stated:

Leo Alexander, a Boston psychiatrist, was at one time (1946-47) consultant to the Secretary of War on duty with the office of chief counsel for war crimes in Nuremberg. In a remarkable paper (which appeared in the New England Journal of Medicine, July 4, 1949, 241: 39-47), "Medical Science Under Dictatorship," he outlined the problem. Let me just mention the highlights of Dr. Alexander's presentation. The guiding philosophical principle of recent dictatorships, including that of the Nazis, was Hegelian in that what was considered "rational utility" and corresponding doctrine and planning had replaced moral, ethical and religious values. Medical science in Nazi Germany collaborated with this Hegelian trend particularly in the following enterprises: the mass extermination of the chronically sick in the interest of saving "useless" expenses to the community as a whole; the mass extermination of those considered socially disturbing or racially and ideologically unwanted; the individual, inconspicuous extermination of those considered disloyal to the ruling group; and the ruthless use of "human experimental material" in medical military research. Remember, physicians took part in this planning.

Adults were propagandized; one outstanding example being a motion picture called "I Accuse," which dealt with euthanasia. This film depicted the life history of a woman suffering from multiple sclerosis and eventually showed her husband, a doctor, killing her to the accompaniment of soft piano music played by a sympathetic colleague in an adjacent room. The ideology was implanted even in high school children when their mathematics texts included problems stated in distorted terms of the cost of caring for and rehabilitating the chronically sick and crippled. For example, one problem asked how many new housing units could be built and how many marriage-allowance loans could be given newlyweds for the amount of money it cost the state to care for "the crippled, the criminal, and the insane." This was all before Hitler. And it was all in the hands of the medical profession.

The first direct order for euthanasia came from Hitler in 1939. All state institutions were required to report on patients who had been ill for five years or more or who were unable to work. The decision regarding which patients should be killed was made entirely on

the basis on name, race, marital status, nationality, next of kin, regularly visited by whom, and a statement of financial responsibility. The experts who made the decisions were chiefly professors of psychiatry in the key universities in Germany. They never say the patients. There was a specific organization for the killing of children which was known by the euphemistic name of "Realms Committee for Scientific Approach to Severe Illness Due to Heredity and Constitution." Transportation of the patients to the killing centers was carried out by the "Charitable Transport Company for the Sick." "The Charitable Foundation for Institutional Care" was in charge of collecting the cost of the killings from the relatives without, however, informing them what the charges were for....

We here should be old enough to know that history does teach lessons. Destructiveness eventually is turned on the destroyer and self-destruction is the result. If you do not believe me, look at Nazi Germany. My concern is that the next time around the destruction will be greater before the ultimate self-destruction beings an end to the holocaust....

I see the progression from abortion to infanticide, to euthanasia, to the problems that developed in Nazi Germany, and being aware of the appeal of alliteration in titles, is "Dominoes to Dachau." But having just visited Auschwitz in the company of some of my Polish confreres and having read extensively from the Germans' own reports about what went on there, I view what we are experiencing now as a dynamic situation which can accelerate month by month until the progress of our downhill momentum cannot be stopped. Therefore, I guess I favor the title: "The Subtle, Slippery Slide to Auschwitz."...

The euthanasia movement - and I use that in the broadest possible sense - is with us today with greater strength and persuasion than ever has been the case before in the history of what we call modern civilization. Do not dismiss contemptuously my concern in reference to the wedge principle - that when the camel gets his nose in the tent he will soon be in bed with you. Historians and jurists are well aware of what I am saying. The first step is followed by the second step.

You can say that if the first step is moral then whatever follows must be moral. The important thing, however, is this: whether you diagnose the first step as being one worth taking or being one that is precarious rests entirely on what the second step is likely to be....

I am concerned that there is no outcry. I can well understand that there are people who are led to starve children to death because they think that they are doing something right for society or are following a principle of Hegel that is utilitarian for society. But I cannot understand why the other people, and I know that there are many, don't cry out. I am concerned about this because when the first 273,000 German aged, infirm, and retarded were killed in gas chambers there was no outcry from that medical profession either, and it was not far from there to Auschwitz.

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Kennedy, John Fitzgerald (May 29, 1917-November 22, 1963), was the 35th President of the United States, 1961-63, the youngest man and the first Roman Catholic ever elected to that position; assassinated in Dallas, Texas, November 22, the eighth President to die in office; promoted space program and moon exploration, sent federal troops to quiet race riots in Birmingham, aided peaceful integration of University of Alabama, 1963; resolved the Cuban-Missile Crisis, 1962; attempted the ill-fated Bay of Pigs invasion intended to end Communist control in Cuba, formed the Peace Corps, 1961; U. S. Senator, 1953-60; published Profiles in Courage, 1956, which won the Pulitzer Prize; undergoes spinal-fusion operation, 1954; married Jacqueline Lee Bouvier, 1953; U. S. Representative, 1946-52; employed by International News Service, 1945, covering United Nations conference; undergoes disc operation, 1944; commander of Patrol Torpedo boat PT-109 in the Pacific during World War II, 1943, sunk by Japanese destroyer; assigned to Motor Torpedo Boat Squadron, 1942; Ensign in Naval Reserve, 1941; published Why England Slept, 1940; graduated from Harvard, 1940; and attended Princeton University, 1935.

On Friday, January 20, 1961, President John F. Kennedy delivered his Inaugural Address, following prayers offered by a rabbi, a Protestant minister, a Catholic cardinal, a Greek Orthodox archbishop, and a poem read by Robert Frost. President Kennedy stated:

Mr. Chief Justice, President Eisenhower, Vice-President Nixon, President Truman, reverend clergy, fellow citizens, we observe today not a victory of party, but a celebration of freedom - symbolizing an end, as well as a beginning - signifying renewal, as well as change. For I have sworn before you and Almighty God, the same solemn oath our forbears prescribed nearly a century and three quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe - The belief that the rights of man come not from the generosity of the state but from the hand of God....

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty....

Let both sides united to heed in all corners of the earth the command of Isaiah - to "undo the heavy burdens and to let the oppressed go free." (Is. 58:6)....

Now the trumpet summons us again - not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are; but a call to bear the burden of a long twilight struggle, year in, and year out, "rejoicing in hope, patient in tribulation" (Ro. 12:12) - a struggle against the common enemies of man: tyranny, poverty, disease, and war itself....

The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it - and the glow from that fire can truly light the world. And so, my fellow Americans - ask not what your country can do for you - ask what you can do for your country....

Let us go forth to lead the Land we love, asking

His blessing and His help, but knowing that here on earth God's work must truly be our own.

On January 31, 1961, in a message greeting President Quadros of Brazil on the occasion of his inauguration, President John F. Kennedy stated:

Once in every twenty years presidential inaugurations in your country and mine occur within days of each other. This year of 1961 is signalized by the happy coincidence. At this time, each of us assumes challenging duties for which he has been freely chosen by his fellow citizens. To each of us is entrusted the heavy responsibility of guiding the affairs of a democratic nation founded on Christian ideals and aspiring to common goals of peace and human betterment.

On February 9, 1961, at the 9th Annual Presidential Prayer Breakfast, sponsored by the International Christian Leadership, Inc., held at the Mayflower Hotel, Washington, D.C., President John F. Kennedy stated:

Mr. Chairman, Dr. Graham, Mr. Vice President - gentlemen:

I think it is most appropriate that we should be gathered together for this morning's meeting. This country was founded by men and women who were dedicated or came to be dedicated to two propositions: first, a strong religious conviction, and secondly a recognition that this conviction could flourish only under a system of freedom.

I think it is appropriate that we pay tribute to this great constitutional principle which is enshrined in the First Amendment of the Constitution: the principle of religious independence, of religious liberty, of religious freedom. But I think it is also important that we pay tribute and acknowledge another great principle, and that is the principle of religious conviction. Religious freedom has no significance unless it is accompanied by conviction. And therefore the Puritans and the Pilgrims of my own section of New England, the Quakers of Pennsylvania, the Catholics of Maryland, the Presbyterians of North Carolina, the Methodists and Baptists who came later, all shared these two great traditions which, like silver threads, have run through the warp and the woof of American history.

No man who enters upon the office to which I have succeeded can fail to recognize how every President of the United States has placed special reliance upon his faith in God. Every President has taken comfort and courage when told, as we are told today, that the Lord "will be with thee. He will not fail nor forsake thee. Fear not - neither be thou dismayed."

While they came from a variety of religious backgrounds and held a wide variety of religious beliefs, each of our Presidents in his own way has placed a special trust in God. Those who were strongest intellectually were also the strongest spiritually.

Today our Nation is passing through another time of trial. In many ways, our dangers and our problems are far greater - and certainly infinitely more

complex. We will need to draw upon the best that this Nation has - often - and draw upon it physically and intellectually and materially.

But we need also to call upon our great reservoir of spiritual resources. We must recognize that human collaboration is not enough, that in times such as these we must reach beyond ourselves if we are to seek ultimate courage and infinite wisdom.

It is an ironic fact that in this nuclear age, when the horizon of human knowledge and human experience has passed far beyond any that any age has ever known, that we turn back at this time to the oldest source of wisdom and strength, to the words of the prophets and the saints, who tell us that faith is more powerful than doubt, that hope is more potent than despair, and that only through the love that is sometimes called charity can we conquer those forces within ourselves and throughout all the world that threaten the very existence of mankind.

Keeping in mind that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him," let us go forth to lead this land that we love, joining in the prayer of General George Washington in 1783, "that God would have you in His holy protection, that He would incline the hearts of the citizens... to entertain a brotherly love and affection one for another... and finally that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with... the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example we can never hope to be a happy nation."

The guiding principle and prayer of this Nation has been, is now, and ever shall be "In God We Trust."
Thank you.

On February 9, 1961, in addressing the Ladies at the 9th Annual Presidential Prayer Breakfast, sponsored by the International Christian Leadership, Inc., held at the Mayflower Hotel, east room, Washington, D. C., President John F. Kennedy stated:

Madam Chairwoman, Dr. Graham, Mr. Vice President,

It seems to me that in the true Christian spirit next year we should all sit together, and that we should have gentlemen and ladies pray and reason together, and not confine them in different rooms.

But we are glad we came here - the Vice President and I came upon the protection of Dr. Graham.

I do want to say that it is a pleasure to be here and to have participated in the breakfast this morning. I had an opportunity in the White House the other day to talk to a group of men and women from the Baptist World Alliance who have been missionaries, some in the Congo, one lady who has been in Bengal, India, since 1926, others who have been in Thailand and Korea.

I do not regard religion as a weapon in the cold war. I regard it as the essence of the differences which separate those on the other side of the Iron Curtain and ourselves.

The whole basis of the struggle is involved in the meeting this morning: our strong belief in religious freedom, our strong conviction, as I attempted to say in my inaugural, that the blessings which come to us

come not from the generosity of the state but from the hand of God - and this alternate concept that the state is the master and the people the servants.

This is really the essence of the issue. We cannot have religious freedom without political freedom, and therefore what we really need is not to confuse a system of freedom with one of disinterest, uninterest, cynicism, materialism, but like the ladies and gentlemen I talked to the other day, who have been willing to spend their lives under the most difficult of circumstances, in great hardships, in order to carry the message in which they have a great conviction, it seems to me it shows a lesson for us all.

We must match that faith. We must demonstrate in our lives, whatever our responsibility may be, that we care deeply.

I see no reason why the servants of the Communist system should be marked by a discipline and strong conviction in the ultimate success of their cause. I believe that our cause is just, that ultimately it will be successful. But it can only be successful if we demonstrate our strong conviction in it.

Religious freedom and religious conviction are the two hallmarks of American society, and therefore as a strong believer in both, I wanted to say that I deem it an honor to share this evidence of our common belief in these two great principles at this breakfast this morning. What we do this morning, I hope we can do every day.

Thank you.

On October 28, 1961, President John F. Kennedy issued Proclamation 3438, National Thanksgiving Day, 1961:

By the President of the United States of America a Proclamation:

"It is a good thing to give thanks unto the Lord."

More than three centuries ago, the Pilgrims, after a year of hardship and peril, humbly and reverently set aside a special day upon which to give thanks to God for their preservation and for the good harvest from the virgin soil upon which they had labored. Grave and unknown dangers remained. Yet by their faith and by their toil they had survived the rigors of the harsh New England winter. Hence they paused in their labors to give thanks for the blessings that had been bestowed upon them by Divine Providence.

This year, as the harvest draws near its close and the year approaches its end, awesome perils again remain to be faced. Yet we have, as in the past, ample reason to be thankful for the abundance of our blessings. We are grateful for the blessings of faith and health and strength and for the imperishable spiritual gifts of love and hope. We give thanks, too, for our freedom as a nation; for the strength of our arms and the faith of our friends; for the beliefs and confidence we share; for our determination to stand firmly for what we believe to be right and to resist mightily what we believe to be base; and for the heritage of liberty bequeathed by our ancestors which we are privileged to preserve for our children and our

children's children.

It is right that we should be grateful for the plenty amidst which we live; the productivity of our farms, the output of our factories, the skill of our artisans, and the ingenuity of our investors. But in the midst of our thanksgiving, let us not be unmindful of the plight of those in many parts of the world to whom hunger is no stranger and the plight of those millions more who live without the blessings of liberty and freedom. With some we are to share our material abundance through our Food-for-Peace Program and through our support of the United Nations Freedom-from-Hunger Campaign. To all we can offer the sustenance of hope that we shall not fail in our unceasing efforts to make this a peaceful and prosperous world for all mankind.

Now, Therefore, I, John F. Kennedy, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, which designates the fourth Thursday in November of each year as Thanksgiving Day, do hereby proclaim Thursday, the twenty-third day of November of this year, as a day of national thanksgiving.

I urge all citizens to make this Thanksgiving not merely a holiday from their labors, but rather a day of contemplation. I ask the head of each family to recount to his children the story of the first New England Thanksgiving, thus to impress upon future generations the heritage of this nation born in toil, in danger, in purpose, and in the conviction that right and justice and freedom can through man's efforts persevere and come to fruition with the blessing of God.

Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings, but also to extend them to the four corners of the earth. Let us by our example, as well as by our material aid, assist all peoples of all nations who are striving to achieve a better life in freedom.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Done at the City of Washington this twenty-seventh day of October in the year of our Lord nineteen hundred and sixty-one, and of the Independence of the United States of America the one hundred and eighty-sixth.
John F. Kennedy.

By the President.
Dean Rusk, Secretary of State.

On Thursday, November 16, 1961, at the University of Washington, President John F. Kennedy stated:

While we negotiate freely, we shall not negotiate freedom. Our answer to the classic question of Patrick Henry is still "No." Life is not so dear and peace is not so precious "... as to be purchased at the price of chains and slavery."...

No other generation of free men in any country has ever faced so many and such difficult challenges - not even those who lived in the days when this university was founded in 1861.

This nation was then torn by war. This territory

had only the simplest elements of civilization. And this city had barely begun to function. But a university was one of their earliest thoughts, and they summed it up in the motto that they adopted: "Let there be light." What more can be said today regarding all the dark and tangled problems we face than: Let there be light.

On November 21, 1961, to the officers of the National Conference of Christians and Jews, meeting in the Rose Garden of the White House, Washington, D.C., President John F. Kennedy stated:

Gentlemen:

I want to express my great pleasure at having you here today at the White House. I think your efforts in this field represent a very valuable service to our country. It has always seemed to me that when we all - regardless of our particular religious convictions - draw our guidance and inspiration, and really in a sense moral direction from the same general area, the Bible, the Old and the New Testaments, we have every reason to believe that our various religious denominations should live together in the closest harmony.

We have a great advantage, really, in so much of the world, in having such common roots, and therefore though our convictions may take us in different directions in our faith, nevertheless the basic presumption of the moral law, the existence of God, man's relationship to Him - there is generally consensus on those questions.

So that we should set a happy model for the world, but like all things, these things cannot be taken for granted. Your efforts, really, over the last period of 30 years, I think have done perhaps more than any other factor in our national life to provide for harmonious living among our different religious groups.

I think there are still important tasks ahead, so I am delighted to hear, Doctor[Lewis Webster Jones], that your group is committing itself to an intelligent and nonpartisan and open discussion - continued discussion, really - of the relationship between the state and religion.

It, after all, was a matter which occupied our Founding Fathers, and should occupy our attention; and I am hopeful that the fact that you are discussing it will be another evidence of what an open and happy society we live in. So I welcome you here. I congratulate you for the efforts you are making in this area. You are performing a valuable function as citizens. And therefore, speaking as President, and personally, we want to emphasize how much your work is appreciated, how valuable it is, and what a service you're rendering.

Thank you.

On March 1, 1962, at the 10th Annual Presidential Prayer Breakfast, Mayflower Hotel, Washington, D.C., President John F. Kennedy stated:

Senator[Frank Carlson-Ks], Judge[Boyd Leedom], Mr. Speaker[John W. McCormick-Mass], Mr. Justice[Earl

Warren], Governor[Price Daniel -Tx], gentlemen:

I want to, as President, express my appreciation to all those whose efforts make this breakfast possible. This is only one of a worldwide effort, I believe, to build a closer and more intimate association among those different faiths in different countries and in different continents, who are united by a common belief in God, and therefore united in a common commitment to the moral order - and as Governor Daniels said, the relationship of the individual to the state.

The effort made in New Delhi among the World Council of Churches, the efforts that have been made in Europe to build better understanding among men and women of different faiths, the effort made in this country, I believe are most important and most essential.

I do not suggest that religion is an instrument of the cold war. Rather it is the basis of the issue which separates us from those who make themselves our adversary. And at the heart of the matter, of course, is the position of the individual - his importance, his sanctity, his relationship to his fellow men, his relationship to his country and his state. This is in essence the struggle, and it is necessary, therefore, that in these difficult days, when men and women who have strong religious convictions are beleaguered by those who are neither hot nor cold, or by those who are icy cold, it is important that we make these common efforts - as we do this morning. So I congratulate you all, and express appreciation to you and hope that it will serve as an inspiration to others in other parts of our country.

I believe yesterday we saw an interesting contrast in the response which Colonel Glenn made as to whether he had prayed, and he said that he had not, that he had made his peace with his Maker many years before, and the statement made by Titov in which during his flight, as he flew over the Soviet Union he realized, he said, the wonders of the Communist system.

I preferred Colonel Glenn's answer because I thought it was solidly based, in his own life, in his activities in his church, and I think it reflects a quality which we like to believe and I think we can believe is much a part of our American heritage. So I congratulate you.

In our program this morning there is a quotation from Lincoln which I think is particularly applicable today. He said, "I believe there is a God. I see the storm coming, and I believe He has a hand in it. If He has a part and a place for me, I believe that I am ready." We see the storm coming, and we believe He has a hand in it; and if He has a place and a part for us, I believe that we are ready.

On March 1, 1962, in addressing the ladies in the state and east rooms at the 10th Annual Presidential Prayer Breakfast, Mayflower Hotel, Washington, D. C., President John F. Kennedy stated:

Ladies,

Last year I expressed some concern that instead of having been separated at these breakfasts - the

pharisees and the publicans and the sinners and the saints - that the separation occurred on the basis of sex and not on those who should have been in the front room and those who were in the back room.

I do want to say, however - express my appreciation to you for the effort that you are making, to tell you how valuable I think it is that in this Capitol of this most important country, upon which so much depends, that these breakfasts should be held, and that this demonstration of our commitment should be made.

We bear great responsibilities and great burdens not only to ourselves in this country but to so many around the world whose future hangs in the balance and depends so much on us.

We may not feel that our efforts are always appreciated, and I am not sure that that is so important, but we want to make sure that our efforts are effective, and that this generation - which faces the greatest challenges that any country, any free people, have ever faced, and moves in the midst of the greatest opportunities and the greatest of dangers - that we shall meet our responsibility, which carries with it an obligation to our country, but I think those who desire to live a life of freedom and a life which permits them to participate with their neighbors and with God in the way they choose.

So I commend you for the example you set to us all. Upon your convictions and your efforts so much depends, and it is a source of satisfaction to be here with Mrs. Johnson, the Vice President's wife and with the Governor of Texas, - and Senator Carlson - Senator Stennis - most importantly, I think, of Reverend Billy Graham, who has served this cause about which I speak so well here and around the world. He has, I think, transmitted this most important quality of our common commitments to faith in a way which makes all of us particularly proud.

So we are glad to see you this morning, and we appreciate what you are doing.

On December 17, 1962, in the Pageant of Peace Ceremonies Lighting the National Christmas Tree, President John F. Kennedy stated:

With the lighting of this tree, which is an old ceremony in Washington and one which has been among the most important responsibilities of a good many Presidents of the United States, we initiate in a formal way the Christmas Season. We mark the festival of Christmas which is the most sacred and hopeful day in our civilization. For nearly two thousand years the message of Christmas, the message of peace and good will towards all men, has been the guiding star of our endeavors... Pause from their labors on the 25th day of December to celebrate the birthday of the Prince of Peace... We still need to ask God to bless everyone.

On Thursday, July 11, 1963, in a radio and television address to the Nation, President John F. Kennedy stated:

It ought to be possible, in short, for every American to enjoy the privileges of being American

without regard to his race or his color. In short, every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated....

We are confronted primarily with a moral issue. It is as old as the Scriptures and is as clear as the American Constitution.... We face, therefore, a moral crisis as a country and as a people.

John F. Kennedy explained:

There is little that is more important for an American citizen to know than the history and traditions of his country. Without such knowledge, he stands uncertain and defenseless before the world, knowing neither where he has come from or where he is going.

With such knowledge, he is no longer alone but draws a strength far greater than his own from the cumulative experience of the past and the cumulative vision of the future....

History is the means by which a nation established its sense of identity and purpose. The future arises out to the past, and a country's history is a statement of the values and hopes which, having forged what has gone before, will now forecast what is to come.

In speaking of past presidents, President John F. Kennedy expressed:

While they came from a wide variety of religious backgrounds and held a wide variety of religious beliefs, each of our Presidents in his own way has placed a special trust in God. Those who were strongest intellectually were also strongest spiritually.

President John F. Kennedy stated:

The question for our time is not whether all men are brothers. That question has been answered by God who placed us on this earth together. The question is whether we have the strength and the will to make the brotherhood of man the guiding principle of our daily lives.

On Friday, November 22, 1963, President John F. Kennedy was killed in an assassination plot. The speech he was about to deliver at the Dallas Trade Mart concluded with these words:

We in this country, in this generation, are - by destiny rather than choice - the watchmen on the walls of world freedom. We ask, therefore, that we may be worthy of our power and responsibility, that we may exercise our strength with wisdom and restraint, and that we may achieve in our time and for all time the ancient vision of peace on earth, goodwill toward men. That must always be our goal - and the righteousness of our cause must always underlie our strength. For as was written long ago, "Except the Lord keep the city, the watchman waketh but in vain."

most influential historians and cherished writers, Schlesinger is a former Harvard professor and special assistant to President Kennedy. Also the author or editor of twenty-two books, he examines the current American trends of racial polarization and ethnic violence in his latest, *The Disuniting of America: Reflections on a Multicultural Society*. This recipient of two Pulitzer Prizes and two National Book Awards is currently working on the fourth volume of his highly regarded study of Franklin D. Roosevelt and the New Deal.

Born in Columbus, Ohio, on October 15, 1917, Arthur Schlesinger was educated at Phillips Exeter Academy and Harvard, where he received an A.B. *summa cum laude* in history in 1938. He was a Henry Fellow at Peterhouse, Cambridge University, in 1938-39, and a member of the Society of Fellows at Harvard from 1939 to 1942.

During the war, he served first in the Office of War Information (1942-43) and then overseas in the Office of Strategic Services (1943-45); he was also in the United States Army. In 1946, he came to Harvard as an associate professor of history, promoted to full professor in 1954. In 1948, he was Averell Harriman's special assistant in Paris in the first months of the Marshall Plan. In 1952 and 1956, he was a member of Governor Adlai Stevenson's campaign staff. He was appointed special assistant to President John F. Kennedy in 1961 and served in the White House throughout his administration. In 1966, he was a visiting fellow at the Institute for Advanced Study at Princeton. He then became Albert Schweitzer Professor in the Humanities at the Graduate School of the City University of New York, retiring in 1996.

Schlesinger is the author of numerous books: *Orestes A. Brownson* (1939); *The Age of Jackson* (1945), *The Vital Center* (1949), *The General and the President* with Richard H. Rovere (1951); *The Age of Roosevelt*, volumes I, II, and III; *The Politics of Hope* (1963); *A Thousand Days: John F. Kennedy in the White House* (1965); *The Bitter Heritage* (1967); *The Crisis of Confidence* (1968); *The Imperial Presidency* (1973, 1989); *Robert Kennedy and His Times* (1978); *The Cycles of American History* (1986); and *The Disuniting of America* (1992). He is also the editor of various works, among them are *Paths to American Thought* (1963); *The State of the Union Messages of the Presidents* (1966); *History of American Presidential Elections* (1973, 1986); *History of United States Political Parties* (1973); *Congress Investigates* (1975); and *Running for President* (1994).

He received the Pulitzer Prize for History in 1946 and for Biography in 1996; also the National Book Award in 1966 and again in 1979; the Francis Parkman Prize for History, 1957; the Bancroft Prize, 1958; the Gold Medal for History from the American Academy of Arts and Letters in 1967; the Fregene Prize for Literature (Italy, 1983); the Bruce Catton Prize for History (1996); and other awards and honors. He holds honorary degrees from many institutions, including Oxford (1987).

Schlesinger served as president of the American Academy of Arts and Letters (1981-84) and as chancellor (1984-87). A former president of the Society of American Historians (1989-92), he has served as co-chair of the Franklin and Eleanor Roosevelt Institute since 1983. He has been a trustee of the Twentieth Century Fund since 1959 and is a member of the advisory board of the Arthur and Elizabeth Schlesinger Library on the History of Women in America (named for his parents).

In *The Disuniting of America* (1992), Arthur M. Schlesinger wrote:

History is to the nation...as memory is to the individual. An individual deprived of memory becomes

disoriented and lost, not knowing where he has been or where he is going, so a nation denied a conception of its past will be disabled in dealing with its present and future.

Byrd, Robert Caryle (b. November 20, 1917), a U.S. Senator from West Virginia, 1950-52; reelected 1958. He served as Senate majority leader, 1977-79; 1987-88; Senate minority leader, 1980-87; U.S. Representative, 1952-58; and as a West Virginia State Representative, 1946-50. He was the chairman of the Democratic Steering Committee; Democratic Policy Conference; and Senate Democratic Conference.

On June 27, 1962, Senator Robert Byrd delivered a message in Congress just two days after the Supreme Court declared prayer in schools unconstitutional:

Inasmuch as our greatest leaders have shown no doubt about God's proper place in the American birthright, can we, in our day, dare do less?...

In no other place in the United States are there so many, and such varied official evidences of deep and abiding faith in God on the part of Government as there are in Washington....

Every session of the House and the Senate begins with prayer. Each house has its own chaplain.

The Eighty-third Congress set aside a small room in the Capitol, just off the rotunda, for the private prayer and meditation of members of Congress. The room is always open when Congress is in session, but it is not open to the public. The room's focal point is a stained glass window showing George Washington kneeling in prayer. Behind him is etched these words from Psalm 16:1: "Preserve me, O God, for in Thee do I put my trust."

Inside the rotunda is a picture of the Pilgrims about to embark from Holland on the sister ship of the Mayflower, the Speedwell. The ship's revered chaplain, Brewster, who later joined the Mayflower, has open on his lap the Bible. Very clear are the words, "the New Testament according to our Lord and Savior, Jesus Christ." On the sail is the motto of the Pilgrims, "In God We Trust, God With Us."

The phrase, "In God We Trust," appears opposite the President of the Senate, who is the Vice-President of the United States. The same phrase, in large words inscribed in the marble, backdrops the Speaker of the House of Representatives.

Above the head of the Chief Justice of the Supreme Court are the Ten Commandments, with the great American eagle protecting them. Moses is included among the great lawgivers in Herman A MacNeil's marble sculpture group on the east front. The crier who opens each session closes with the words, "God save the United States and this Honorable Court."

Engraved on the metal on the top of the Washington Monument are the words: "Praise be to God." Lining the walls of the stairwell are such biblical phrases as "Search the Scriptures," "Holiness to the Lord," "Train up a child in the way he should go, and when he is old he will not depart from it."

Numerous quotations from Scripture can be found within its [the Library of Congress] walls. One reminds

each American of his responsibility to his Maker: "What doth the Lord require of thee, but to do justly and love mercy and walk humbly with thy God" (Micah 6:8).

Another in the Lawmaker's library preserves the Psalmist's acknowledgment that all nature reflects the order and beauty of the Creator, "The heavens declare the glory of God, and the firmament showeth His handiwork" (Psalm 19:1). And still another reference: "The light shineth in darkness, and the darkness comprehendeth it not" (John 1:5).

Millions have stood in the Lincoln Memorial and gazed up at the statue of the great Abraham Lincoln. The sculptor who chiseled the features of Lincoln in granite all but seems to make Lincoln speak his own words inscribed into the walls.

"...That this Nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

At the opposite end, on the north wall, his Second Inaugural Address alludes to "God," the "Bible," "providence," "the Almighty," and "divine attributes."

It then continues:

As was said 3000 years ago, so it still must be said, "The judgements of the Lord are true and righteous altogether."

On the south banks of Washington's Tidal Basin, Thomas Jefferson still speaks:

"God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that his justice cannot sleep forever."

[Jefferson's words are] a forceful and explicit warning that to remove God from this country will destroy it.

Graham, William Franklin "Billy" (b. November 7, 1918), an American evangelist and statesman. Since 1944, he has addressed crowds in North America, Europe, Africa, China, the Far East, Eastern Europe, and the former Soviet Union. Originally desiring to be a baseball player, he was converted at a revival meeting at the age of 16 and began preaching. He was ordained a Baptist minister, after having studied at Bob Jones University and the Florida Bible Institute. He attended Wheaton College and served as pastor in Western Springs, Illinois. In 1949, he began serving as the vice-president of Youth for Christ International, and president of Northwestern Schools. He established the Billy Graham Evangelistic Association in Minneapolis, Minnesota; wrote books and columns; produced movies; aired crusades on radio and television; and broadcast his Hour of Decision program which is heard by millions internationally.

Dr. Billy Graham, who has had the unique opportunity of being friends and giving confidential counsel to every U.S. President from Harry S. Truman to Bill Clinton, was presented with the Congressional Gold Medal in 1996.

He wrote in The Chicago American, April 16, 1967:

The most eloquent prayer is the prayer through hands that heal and bless. The highest form of worship is the worship of unselfish Christian service. The

greatest form of praise is the sound of consecrated feet seeking out the lost and helpless.

Billy Graham expressed:

God has given us two hands - one for receiving and the other for giving.

William Franklin "Billy" Graham stated:

The ethical and moral principles of Christianity are found all the way through the Declaration of Independence. It was on July 4, 1776 that fifty men gathered in Independence Hall in Philadelphia to declare this nation free from Great Britain... Down through the years God has mightily blessed America.

Billy Graham stated:

Bad politicians are elected by good people who don't vote.

In discussing miracles, Billy Graham stated:

We have to go back to the basics, Jesus performed these miracles to prove his divinity, and so I accept them, and I accept them by faith. I can't prove everything scientifically. But when I do accept the Scripture by faith, it has an impact in my own personal life, and I can apply the principles Jesus taught to everyday life.

So to me the miracles of Christ are essential. They are not essential to salvation but to one's Christian living.

On April 22, 1954, Ruth Graham, Billy Graham's wife stated:

Just pray for a thick skin and a tender heart.

On May 31, 1954, after meeting Sir Winston Churchill, Billy Graham stated:

I felt as if I were shaking hands with Mr. History.

Billy Graham's favorite benediction, as recorded in Newsweek, February 1, 1954, was:

May the Lord bless you real good.

On December 12, 1955, in a comment on establishing his national headquarters in Washington, D.C., Billy Graham stated:

I just want to lobby for God.

On March 21, 1956, in a news conference, President Eisenhower stated:

Now, this is what I see in Billy Graham: A man who clearly understands that any advance in the world has got to be accompanied by a clear realization that man is, after all, a spiritual being. He teaches, he carries his religion to the far corners of the earth,

trying to promote peace, trying to promote mediation instead of conflict, tolerance instead of prejudice. Now, he does that in this country, he does it abroad. Therefore, because of the very great crowds that he attracts to listen to him, I am very much interested in Billy Graham's activities, but for that reason only. I have never discussed with him any plan for mobilizing nations.

In introducing evangelist Billy Graham to a rally in southern California, Governor Ronald Reagan commented:

There is no need in our land today greater than the need to rediscover our spiritual heritage.

Why is a representative of government here? To welcome with humble pride a man whose mission in life has been to remind us that in all our seeking, in all our confusion, the answer to each problem is to be found in the simple words of Jesus of Nazareth, who urged us to love one another.

Evangelist Billy Graham lauded Pope John Paul II's 11th papal encyclical, entitled "Evangelium Vitae" - "Gospel of Life," issued April of 1995, as:

A forceful and thoughtful defense of the sacredness of human life in the face of the modern world's reckless march toward violence and needless death.

On Thursday, May 2, 1996, during the celebration of the National Day of Prayer, Dr. Billy Graham, and his wife Ruth, were presented with the distinguished Congressional Gold Medal. This award, having been given to only 263 individuals in the history of the United States, is the highest honor which can be bestowed on an American citizen, the first recipient being President George Washington. Dr. Graham stated in his acceptance speech, entitled "The Hope for America":

Mr. Vice President, Speaker Newt Gingrich, Majority Leader Bob Dole, Senator Strom Thurmond, Members of the House of Representatives and the Senate, distinguished guests and friends...

Ruth and I are overwhelmed by the very kind words that have been spoken today, and especially by the high honor you have just bestowed on both of us. It will always be one of the high points of our lives, and we thank you from the bottom of our hearts for this unforgettable event. We are grateful for all of you in the Senate and House who have had a part in it; and President Clinton for his support in signing the resolution.

As we read the list of distinguished Americans who have received the Congressional Gold Medal in the past - beginning with George Washington in 1776 - we know we do not belong in the same company with them, and we feel very unworthy. One reason is because we both know this honor ought to be shared with those who have helped us over the years - some of whom are here today. As a young boy I remember gazing at that famous painting of Washington crossing the Delaware. Only later did it occur to me that Washington did not get across that river by himself. He had the help of others

- and that has been true of us as well. Our ministry has been a team effort, and without our associates and our family we never could have accomplished anything.

I am especially grateful my wife Ruth and I are both being given this honor. No one has sacrificed more than Ruth has, or been more dedicated to God's calling for the two of us.

However, I would not be here today receiving this honor if it were not for an event that happened to me many years ago as a teenager on the outskirts of Charlotte, North Carolina. An evangelist came through our town for a series of meetings. I came face-to-face with the fact that God loved me, Billy Graham, and had sent His Son to die for my sin. He told how Jesus rose from the dead to give us hope of eternal life.

I never forgot a verse of Scripture that was quoted, "As many as received Him, to them gave he power to become the sons of God, even to them that believe on His name" (John 1:12, KJV). That meant that I must respond to God's offer of mercy and forgiveness. I had to repent of my own sins and receive Jesus Christ by faith.

When the preacher asked people to surrender their lives to Christ, I responded. I had little or no emotion; I was embarrassed to stand with a number of other people when I knew some of my school peers saw me; but I meant it. And that simple repentance and open commitment to Jesus Christ changed my life. If we have accomplished anything at all in life since then, however, it has only been because of the grace and mercy of God.

As Ruth and I receive this award we know that some day we will lay it at the feet of the One we seek to serve.

As most of you know, the President has issued a proclamation for this day, May 2, 1996, to be a National Day of Prayer. Here in Washington you will see and hear of people throughout the District of Columbia praying today. It is encouraging and thrilling that here, and across the country, people have committed themselves to pray today for our leaders, our nation, our world, and for ourselves as individuals. I am so glad that before business each morning, both the House of Representatives and the Senate have a prayer led by Chaplain Ogilvie of the Senate, who has had so much to do with this event today, and Chaplain Jim Ford, who used to be chaplain at West Point when I went almost every year to bring a message to the cadets.

Exactly 218 years ago today - on May 2, 1778 - the first recipient of this award, George Washington, issued a General order to the American people. He said, "The... instances of Providential Goodness which we have experienced and which have now almost crowned our labors with complete success demand from us... the warmest returns of Gratitude and Piety to the Supreme Author of all Good." It was a message of hope and trust, and it also was a challenge for the people to turn to God in repentance and faith.

We are standing at a similar point in our history as less than four years from now the world will enter the Third Millennium. What will it hold for us? Will it be a new era of unprecedented peace and prosperity? Or will it be a continuation of our descent into new

depths of crime, oppression, sexual immorality, and evil?

Ironically, many people heralded the dawn of the 20th century with optimism. The steady march of scientific and social progress, they believed, would vanquish our social and economic problems. Some optimistic theologians even predicted the 20th Century would be "The Christian Century," as humanity followed Jesus' exhortation to love your neighbor as yourself. But no other century has been ravaged by such devastating wars, genocides and tyrannies. During this century we have witnessed the outer limits of human evil.

Our mood on the brink of the 21st Century is far more somber. Terms like "ethnic cleansing" "random violence" and "suicide bombing" have become part of our daily vocabulary.

Look at our own society. There is much, of course, that is good about America, and we thank God for our heritage of freedom and our abundant blessings. America has been a nation that has shown a global compassion that the rest of the world seemingly does not understand. After World War II, because we had the Atom Bomb, we had the opportunity to rule the world, but America turned from that and instead helped rebuild the countries of our enemies.

Nevertheless, something has happened since those days and there is much about America that is no longer good. You know the problems as well as I do: racial and ethnic tensions that threaten to rip apart our cities and neighborhoods; crime and violence of epidemic proportions in most of our cities; children taking weapons to school; broken families; poverty; drugs; teenage pregnancy; corruption; the list is almost endless. Would the first recipients of this award even recognize the society they sacrificed to establish? I fear not. We have confused liberty with license - and we are paying the awful price. We are a society poised on the brink of self-destruction.

But what is the real cause? We call conferences and consultations without end, frantically seeking solutions to all our problems; we engage in shuttle diplomacy, and yet in the long run little seems to change. Why is that? What is the problem? The real problem is within ourselves.

Almost three thousand years ago King David, the greatest king Israel ever had, sat under the stars and contemplated the reasons for the human dilemma. He listed three things that the world's greatest scientists and sociologists have not been able to solve, and it seems the more we know, and the greater our technology, the more difficulties we are in. In perhaps the best-known passage of the Old Testament, Psalm 23, he touches on the three greatest problems of the human race.

First, David said, is a problem of emptiness. David wrote, "The Lord is my shepherd; I shall not want." He was not talking just about physical want, but spiritual want.

I stood on the campus of one of our great universities some time ago, and I asked the Dean. "What is the greatest problem on your campus?" He replied in one word: "Emptiness." The human heart craves for

meaning, and yet we live in a time of spiritual emptiness that haunts millions.

"Nirvana" is the Hindu word for someone who has arrived into the state of perpetual bliss. Media reports said that Kurt Cobain, the NIRVANA rock group's leader, was the pacesetter for the nineties, and the "savior of rock and roll." But he said the song in the end which best described his state of mind was "I hate myself and I want to die!" And at age 27 he committed suicide with a gun.

Second, is the problem of guilt. David wrote, "He restoreth my soul, He leadeth me in the paths of righteousness." Down inside we all know that we have not measured up even to our own standards, let alone God's standard.

Third, David pointed to the problem of death. "Yea, though I walk through the valley of the shadow of death. I will fear no evil, for thou art with me." Death is the one common reality of all human life. Secretary of Commerce Ron Brown did not realize his time had come when he stepped on that plane in Croatia a few weeks ago.

From time to time I have wandered through Statuary Hall and looked at all those statues of some of the greatest men and women in our nation's history. But one thing is true of every one of them, they are all dead.

Yes, these three things - emptiness, guilt, and the fear of death - haunt our souls. We frantically seek to drown out their voices, driving ourselves into all sorts of activities from sex to drugs or tranquilizers - and yet they are still there.

But we must probe deeper. Why is the human heart this way? The reason is because we are alienated from our Creator. That was the answer David found to these three problems: "The Lord in my shepherd." This is why I believe the fundamental crisis of our time is a crisis of the spirit. We have lost sight of the moral and spiritual principles on which this nation was established - principles drawn largely from the Judeo-Christian tradition as found in the Bible.

What is the cure? Is there any hope? Ruth and I have devoted our lives to the deep conviction that the answer is yes. There is hope! Our lives can be changed, and our world can be changed. The Scripture says, "You must be born again." You could have a spiritual rebirth right here today.

What must be done? Let me briefly suggest three things. First, we must repent. In the depths of the American Civil War, Abraham Lincoln called for special days of public repentance and prayer. Our need for repentance is no less today. What does repentance mean? Repentance means to change our thinking and our way of living. It means to turn from our sins and to commit ourselves to God and His will. Over 2700 years ago the Old Testament prophet Isaiah declared "Seek the Lord while he may be found, call on Him while He is near. Let the wicked forsake his way, and the evil man his thoughts. Let him turn to the Lord, and He will have mercy on him, and to our God, for He will freely pardon" (Isaiah 55: 6-7, NIV). Those words are as true today as they were over two and a half millennia ago.

Second, we must commit our lives to God, and to the moral and spiritual truths that have made this

nation great. Think how different our nation would be if we sought to follow the simple and yet profound injunctions of the Ten Commandments and the Sermon on the Mount. But we must respond to God, Who in offering us forgiveness, mercy, supernatural help, and the power to change.

Third, our commitment must be translated into action - in our homes, in our neighborhoods, and in our society. Jesus taught there are only two roads in life. One is the broad road that is easy and well-traveled, but which leads to destruction. The other, He said, is the narrow road of truth and faith that at times is hard and lonely, but which leads to life and salvation.

As we face a new millennium, I believe America has gone a long way down the wrong road. We must turn around and go back and change roads. If ever we needed God's help, it is now. If ever we needed spiritual renewal, it is now. And it can begin today in each one of our lives, as we repent before God and yield ourselves to Him and His Word.

What are YOU going to do? The other day I heard the story of a high school principal who held an assembly for graduating seniors, inviting a recruiter from each branch of the service, Army, Navy, Air Force, Marines, to each give a twelve minute presentation on career opportunities. They offered to the students. He stressed the importance of each staying within their allotted time.

The Army representative went first, and was so eloquent that he got a standing ovation, but went eighteen minutes. Not to be outdone, the Navy presentation was equally superb, but took nineteen minutes. Air Force then gave a sterling presentation, which lasted twenty minutes. By now, the principal was irate, and admonished the Marine recruiter that he had only three minutes before the students had to leave for the next class!

During the first two minutes of his shortened time, the Marine didn't say a word, but individually and carefully studied the faces of each student. Finally, he said, "I've looked across this crowd and I see three or four individuals who have what it takes to be a United States Marine. If you think you are one of them, I want to see you down front immediately after the assembly.

Who do you think drew the biggest crowd! This afternoon, as I look out across this distinguished group gathered here, I see more than a few men and women who have what it takes, under God, to lead our country forward "through the night" into the next millennium - individuals who represent civic and governmental authority - as well as doctors, lawyers, clergy, artists and media.

Again, Ruth and I are deeply humbled by this award, and we thank you for all that it represents. We pledge to continue the work that God has called us to do as long as we live. Thank you.

On Monday, January 20, 1997, on Capitol Hill, Washington, D.C., the Reverend Billy Graham delivered the invocation just prior to the second inauguration of President Clinton, who swore into office with his hand upon their family Bible, held by his wife, First Lady Hillary Rodham Clinton, open to Isaiah 58:12. Dr.

Graham stated:

President Clinton, Mrs. Clinton, Vice President Gore, Mrs. Gore, I'm going to ask that we all bow our heads in prayer.

Our Father and our God, we thank you today for the privilege of coming into your presence on this historic and solemn occasion. We thank you for your gracious hand which has preserved us as a nation. We praise you for the peaceful continuity of government that this inauguration represents.

We recall that the Bible says, "Except the Lord build a house, they labor in vain that build it." He also said that to whom much has been given, much shall be required. We look gratefully to the past and thank you that from the very foundations of America, you granted our forefathers courage and wisdom as they trusted in you.

So we ask today that you would inspire us by their example. Where there's been failure, forgive us; where there's been progress, confirm; where there's been success, give us humility and teach us to follow your instructions more closely as we enter the next century. Give to all those to whom you have entrusted leadership today a desire to seek your will and to do it.

So we ask your blessing on President Clinton and his wife, Hillary, and their daughter, Chelsea, and upon Vice President Gore and his wife, Tipper, and their children. Give to all our leaders the vision of what you desire America to become and the wisdom to accomplish it and the strength to cross the bridges into the 21st century. We pray also for the members of the House and the Senate, for the Supreme Court, and for all who bear responsibility of leadership in this nation, which is blessed with such ethnic diversity.

We have not solved all of the social problems of our time such as drugs and racism. Technology and social engineering have not solved the basic problems of human greed, pride, intolerance and selfishness. We need your insight, we need your compassion, we need your strength. As both President Clinton and Senator Dole urged us in the recent presidential campaign, may this be a time of coming together to help us deal with the problems we face. Oh, Lord, help us to be reconciled first to you and secondly to each other.

May Dr. Martin Luther King's dream finally come true for all of us. Help us to learn our courtesy to our fellow countrymen, that comes from the one who taught us that "whatever you want me to do to you, do also to them." Remind us today that you have shown us what is good and what you require of us: to do justly, to love mercy and to walk humbly with our God.

We ask that as a people, we may humble ourselves before you and seek your will for our lives and for this great nation. Help us in our nation to work as never before to strengthen our families and to give our children hope and a moral foundation for the future. So may our desire be to serve you and, in so doing, serve one another. This we pray in the name of the Father, the Son and the Holy Spirit. Amen.

In 1986, Richard Halverson, Chaplain of the U.S. Senate, stated:

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When Billy Graham comes to the Capitol, suddenly, the Senate and Congress are unimportant. To me, it's a miracle. Wherever Billy is, there is the gospel of Christ. Everybody knows what he stands for, so he says it without a word...I wish that were true of more of us.

On the National Day of Prayer, May 3, 2001, Billy Graham composed the Prayer for the Nation:

Our Father and Our God, we praise You for Your goodness to our nation, giving us blessings far beyond what we deserve.

Yet we know all is not right with America. We deeply need a moral and spiritual renewal to help us meet the many problems we face. Convict us of sin. Help us to turn to You in repentance and faith. Set our feet on the path of Your righteousness and peace.

We pray today for our nation's leaders. Give them the wisdom to know what is right, and the courage to do it. You have said, "Blessed is the nation whose God is the Lord." May this be a new era for America, as we humble ourselves and acknowledge You alone as our Savior and Lord. This we pray in Your holy name, Amen.

On Tuesday, September 11, 2001, Billy Graham gave the following statement regarding the terrorist attacks against the United States:

Within the last few hours the United States has suffered the most terrible and devastating terrorist attack in its history. Although we do not yet know the full story, these unspeakable acts of brutality strike at the very heart of our free society.

Our heartfelt prayers and sympathy go out to all who have been directly touched by this tragedy, and their families. I call upon all Americans to pray especially for our President and for all who advise him, that they may have divine wisdom as they respond to this insane and horrific act.

In times like this we realize how weak and inadequate we are, and our greatest need is to turn in repentance and faith to the God of all mercy and the Father of all comfort. If ever there was a time for us to turn to God and to pray as a nation, it is now, that this evil will spread no further.

It is also a time for us to remember the words of the Psalmist: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth be removed, and though the mountains be carried into the midst of the sea ... He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God ... The Lord of hosts is with us." (Psalm 46:1-2, 9-11)

On Friday, September 14, 2001, on the National Day of Prayer and Remembrance, Billy Graham spoke at the National Cathedral in Washington, D.C.:

President and Mrs. Bush, I want to say a personal word on behalf of many people. Thank you, Mr. President, for calling this Day of Prayer and Remembrance. We needed it at this time.

We come together today to affirm our conviction that God cares for us, whatever our ethnic, religious or political background may be.

The Bible says that He's "the God of all comfort, who comforts us in all our troubles."

No matter how hard we try words simply cannot express the horror, the shock, and the revulsion we all feel over what took place in this nation on Tuesday morning. September 11 will go down in our history as a day to remember.

Today we say to those who masterminded this cruel plot, and to those who carried it out, that the spirit of this nation will not be defeated by their twisted and diabolical schemes. Some day those responsible will be brought to justice, as President Bush and our Congress have so forcefully stated.

But today, we especially come together in this service to confess our need of God. We've always needed God from the very beginning of this nation, but today we need Him especially. We're facing a new kind of enemy. We're involved in a new kind of warfare and we need the help of the Spirit of God.

The Bible's words are our hope: "God is our refuge and strength, an ever present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea" (Psalm 46: 1, 2, NIV).

But how do we understand something like this? Why does God allow evil like this to take place? Perhaps that is what you are asking now. You may even be angry at God. I want to assure you that God understands these feelings that you may have.

We've seen so much on our television, heard on our radio, stories that bring tears to our eyes and make us all feel a sense of anger. But God can be trusted, even when life seems at its darkest.

But what are some of the lessons we can learn?

First, we are reminded of the mystery and reality of evil.

I have been asked hundreds of times in my life why God allows tragedy and suffering. I have to confess that I really do not know the answer totally, even to my own satisfaction. I have to accept, by faith, that God is sovereign, and He's a God of love and mercy and

compassion in the midst of suffering.

The Bible says that God is not the author of evil. It speaks of evil as a "mystery." In 2 Thessalonians 2:7 it talks about the mystery of iniquity. The Old Testament prophet Jeremiah said, "The heart is deceitful above all things and beyond cure. Who can understand it?" He asked that question, "Who can understand it?" And that's one reason we each need God in our lives.

The lesson of this event is not only about the mystery of iniquity and evil, but secondly, it's a lesson about our need for each other.

What an example New York and Washington have been to the world these past few days! None of us will ever forget the pictures of our courageous firefighters and police, many of whom have lost friends and colleagues, or the hundreds of people attending or standing patiently in line to donate blood.

A tragedy like this could have torn our country apart, but instead it has united us and we've become a family. So those perpetrators who took this on to tear us apart, it has worked the other way. It's backfired, it's backfired. We are more united than ever before. I think this was exemplified in a very moving way when the members of our Congress stood shoulder to shoulder the other day and sang, "God Bless America."

Finally, difficult as it may be for us to see right now -- this event can give a message of hope -- hope for the present, and hope for the future.

Yes, there is hope. There's hope for the present because I believe the stage has already been set for a new spirit in our nation.

One of the things we desperately need is a spiritual renewal in this country. We need a spiritual revival in America. And God has told us in His Word, time after time, that we are to repent of our sins and we're to turn to Him and He will bless us in a new way.

But, there is also hope for the future because of God's promises. As a Christian, I have hope, not just for this life, but for heaven and the life to come. And many of those people who died this past week are in heaven right now, and they wouldn't want to come back. It's so glorious and so wonderful.

And that's the hope for all of us who put our faith in God. I pray that you will have this hope in your heart.

This event reminds us of the brevity and the uncertainty of life. We never know when we too will be called into eternity. I doubt if even one of those people who got on those planes, or walked into the World Trade Center or the Pentagon last Tuesday morning thought it would be the last day of their lives. It didn't occur to them. And that's why each of us needs

to face our own spiritual need and commit ourselves to God and His will now.

Here in this majestic National Cathedral we see all around us symbols of the Cross. For the Christian, I'm speaking for the Christian now, the Cross tells us that God understands our sin and our suffering, for He took upon Himself in the person of Jesus Christ our sins and our suffering. And from the Cross, God declares, "I love you. I know the heartaches and the sorrows and the pains that you feel. But I love you."

The story does not end with the Cross, for Easter points us beyond the tragedy of the Cross to the empty tomb. It tells us that there is hope for eternal life, for Christ has conquered evil and death, and hell. Yes, there is hope.

I've become an old man now and I've preached all over the world and the older I get the more I cling to that hope that I started with many years ago and proclaimed it in many languages to many parts of the world.

Several years ago at the National Prayer Breakfast here in Washington, Ambassador Andrew Young (who had just gone through the tragic death of his wife), closed his talk with a quote from the old hymn, "How Firm a Foundation. . . ."

We all watched in horror as planes crashed into the steel and glass of the World Trade Center. Those majestic towers, built on solid foundations, were examples of the prosperity and creativity of America. When damaged, those buildings eventually plummeted to the ground, imploding in upon themselves.

Yet, underneath the debris, is a foundation that was not destroyed. Therein lies the truth of that old hymn that Andrew Young quoted, "How Firm a Foundation. . ." Yes, our nation has been attacked, buildings destroyed, lives lost.

But now we have a choice: whether to implode and disintegrate emotionally and spiritually as a people and a nation -- or, whether we choose to become stronger through all of this struggle -- to rebuild on a solid foundation. And I believe that we are in the process of starting to rebuild on that foundation.

That foundation is our trust in God. That's what this service is all about and in that faith we have the strength to endure something as difficult and horrendous as what we have experienced this week.

This has been a terrible week with many tears but also has been a week of great faith. Churches all across the country have called prayer meetings and today is a day that they are celebrating not only in this country but in many parts of the world.

And in the words of that familiar hymn that Andrew Young quoted -- it says:

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"Fear not, I am with thee; O be not dismayed, For I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous, omnipotent hand."

My prayer today is that we will feel the loving arms of God wrapped around us, and will know in our hearts that He will never forsake us as we trust in Him.

We also know that God is going to give wisdom and courage and strength to the President and those around him. And this is going to be a day that we will remember as a day of victory.

May God bless you all.

On September 29, 2001, Anne Graham, Billy Graham's daughter, was being interviewed by Jane Clayson on the Early Show regarding the terrorist attack on the World Trade Center and the Pentagon, where approximately 7,000 people were killed. When Jane Clayson asked, "how could God let something like this happen?" Anne Graham responded:

I believe that God is deeply saddened by this, just as we are. But for years we've been telling God to get out of our schools, to get out of our government and to get out of our lives, and being the gentleman that he is, I believe that he has calmly backed out. How can we expect God to give us his blessing and his protection if we demand he leave us alone?

Solzhenitsyn, Alexander (b. December 11, 1918), a Russian author. He was imprisoned by Joseph Stalin from 1945-53. He received the Nobel Prize for Literature in 1970, but was not allowed to leave Russia to accept it until the Soviet Government expelled him from the country, February 13, 1974. Alexander Solzhenitsyn proceeded to publish his telling book, *The Gulag Archipelago*, 1974-79, which won international acclaim.

On June 30, 1975, while speaking in Washington, D. C., Alexander Solzhenitsyn stated:

In pre-revolutionary Russia, during the 80 years before the revolution - years of the revolutionary movement when there were attempts of the Tsar's life, assassination of a Tsar, revolution - during these years about 17 persons a year were executed. The famous Spanish Inquisition, during the decades when it was at the height of its persecution, destroyed perhaps 10 persons a month. In the Archipelago - I cite a book which was published by the Cheka in 1920, proudly reporting on its revolutionary work in 1918 and 1919 and apologizing that its data were not quite complete - in 1918 and 1919 the Cheka executed, without trial, more than a thousand persons a month! This was written by the Cheka itself, before it understood how this would look to history.

At the height of Stalin's terror in 1937-38, if we divide the number of persons executed by the number of months, we get more than 40,000 persons shot per month! Here are the figures: 17 a year, 10 a month, more than

1,000 a month, more than 40,000 a month!...

Roosevelt, in Teheran, during one of his last toasts, said the following: "I do not doubt that the three of us" - meaning Roosevelt, Churchill and Stalin - "lead our peoples in accordance with their desires, in accordance with their aims." How are we to explain this? Let the historians worry about that. At the time, we listened and were astonished. We thought, "when we reach Europe, we will meet the Americans, and we will tell them." I was among the troops that were marching towards the Elbe. A little bit more and I would have reached the Elbe and would have shaken the hands of your American soldiers. But just before that happened, I was taken off to prison and my meeting did not take place.

But now, after all this great delay, the same hand has thrown me out of the country and here I am, instead of the meeting at the Elbe. After a delay of 30 years, my Elbe is here today. I am here to tell you, as a friend of the United States, what, as friends, we wanted to tell you then, but which our soldiers were prevented from telling you on the Elbe.

There is another Russian proverb: "The yes-man is your enemy, but your friend will argue with you." It is precisely because I am the friend of the United States, precisely because my speech is prompted by friendship, that I have come to tell you....

One of your leading newspapers, after the end of Vietnam, had a full headline: "The Blessed Silence." I would not wish that kind of "blessed silence" on my worst enemy. I would not wish that kind of national unity on my worst enemy. I spent 11 years in the Archipelago, and for half of my lifetime I have studied this question....

It is not detente if we here with you today can spend our time agreeably while over there people are groaning and dying and in psychiatric hospitals. Doctors are making their evening rounds, for the third time injecting people with drugs which destroy their brain cells....

You know the words from the Bible: "Build not on sand, but on rock." There has to be a guarantee that this will not be broken overnight....

Lenin's teachings are that anyone is considered to be a fool who doesn't take what's lying in front of him. If you can take it, take it. If you can attack, attack. But if there's a wall, then go back. And the Communist leaders respect only firmness and have contempt and laugh at persons who continually give in to them....

There are tens of thousands of political prisoners in our country...under compulsory psychiatric treatment. Let's take Vladimir Bukovsky as an example. It was proposed to him, "All right, we'll free you. Go to the West and shut up." And this young man, a youth today on the verge of death said: "No, I won't go this way. I have written about the persons whom you have put in insane asylums. You release them and then I'll go West." This is what I mean by that firmness of spirit to stand up against granite and tanks....

I would like to call upon America to be more careful with its trust and prevent those wise persons who are attempting to establish even finer degrees of

justice and even finer legal shades of equality - some because of their distorted outlook, others, because of short-sightedness and still others out of self-interest - from falsely using the struggle for peace and for social justice to lead you down a false road. Because they are trying to weaken you; they are trying to disarm your strong and magnificent country in the face of this fearful threat - one that has never been seen before in the history of the world. And I call upon you: ordinary working men of America... do not let yourselves become weak.

In May of 1983, as he received the Templeton Prize for Progress in Religion, Solzhenitsyn expressed:

Instead of the ill-advised hopes of the last two centuries, which have reduced us to insignificance and brought us to the brink of nuclear and non-nuclear death, we can only reach with determination for the warm hand of God, which we have so rashly and self-confidently pushed away.

Alexander Solzhenitsyn, in commenting on the forces precipitating our culture's decay, stated laconically:

Man has forgotten God, that is why this has happened.

Alexander Solzhenitsyn stated:

If we don't know our own history, we will simply have to endure all the same mistakes, sacrifices, and absurdities all over again.

Pope John Paul II (b. May 18, 1920), whose given name was Karol Wojtyla, has held the position of Pope since 1978. Arriving at Stapleton International Airport in Denver, Colorado, on August 12, 1993, Pope John Paul stated:

The best tradition of your love presumes respect for those who cannot defend themselves.

Later that day, at Regis University, in the presence of President Bill Clinton, Pope John Paul II addressed the crowd:

The inalienable dignity of every human being and the rights which flow from that dignity - in the first place the right to life and the defense of life - as well as the well-being and full human development of individuals and peoples, are at the heart of the church's message and action in the world... No country, not even the most powerful, can endure if it deprives its own children of this essential good.

It is he, Jesus Christ, the true life who gives hope and purpose to our earthly existence, opens our minds and hearts to the goodness and beauty of the world around us.

I greet each one with sincere friendship, in spite of divisions among Christians, 'all those justified by faith through baptism are incorporated into

Christ...brothers and sisters in the Lord.'

Following his address on the "moral crisis," the Pontiff gave President Clinton a Gutenberg Bible.

On Thursday night, August 12, 1993, in an address to 90,000 young people in Denver's Mile High Stadium, Pope John Paul II declared:

Jesus has called each of you to Denver for a purpose. You must live these days in such a way that, when the time comes to return home, each of you will have a clearer idea of what Christ expects of you.

During the Saturday night prayer vigil, August 14, 1993, at Cherry Creek State Park, the Pope spoke to nearly a quarter of a million people, warning:

There is spreading an anti-life mentality - an attitude of hostility to life in the womb and life in its last stages. Precisely when science and medicine are achieving a greater capacity to safeguard health and life, the threats against life are becoming more insidious. Abortion and euthanasia - the actual killing of another human being - are hailed as 'rights' and solutions to 'problems' - an individual's or society's.

On Sunday, August 15, 1993, Pope John Paul II addressed a crowd of over 375,000 people from 70 different countries in a Mass celebrated at Cherry Creek State Park, Colorado, as a part of "World Youth Day." With Vice-President Al Gore in attendance, the Pope exclaimed:

A 'culture of death' seeks to impose itself on our desire to live, and live to the full....In our own century, as at no other time in history, the 'culture of death' has assumed a social and institutional form of legality to justify the most horrible crimes against humanity: genocide, 'final solutions,' 'ethnic cleansings' and massive taking of lives of human beings even before they are born, or before they reach the natural point of death....

In much of contemporary thinking, any reference to a 'law' guaranteed by the Creator is absent. There remains only each individual's choice of this or that objective as convenient or useful in a given set of circumstances. No longer is anything considered intrinsically 'good' and 'universally binding.'...

Vast sectors of society are confused about what is right and what is wrong and are at the mercy of those with the power to 'create' opinion and impose it on others....

The family especially is under attack. And the sacred character of Human Life is denied. Naturally, the weakest members of society are the most at risk. The unborn, children, the sick, the handicapped, the old, the poor and unemployed, the immigrant and refugee....

Do not be afraid to go out on the streets and into public places....This is no time to be ashamed of the Gospel. It is a time to preach it from the rooftops....

You must feel the full urgency of the task. Woe to

you if you do not succeed in defending life. The church needs your energies, your enthusiasm, your youthful ideas, in order to make the Gospel of Life penetrate the fabric of society, transforming people's hearts and the structures of society in order to create a civilization of true justice and love.

On August 15, 1993, in his farewell address from Stapleton International Airport, Denver, Colorado, Pope John Paul II reiterated:

The 'culture of life' means respect for nature and protection of God's work of creation. . . . In a special way, it means respect for Human Life from the first moment of conception until its natural end.

In his 11th papal encyclical, entitled "Evangelium Vitae" - "Gospel of Life," issued April of 1995, Pope John Paul II stated:

Broad sectors of public opinion justify certain crimes against life in the name of individual freedom, and on this basis they claim not only exemption from punishment but even authorization by the state. . . .

The fact that legislation in many countries, perhaps even departing from basic principles of their constitutions, has determined not to punish these practices against life, and even to make them altogether legal, is both a disturbing symptom and a significant cause of grave moral decline. . . .

Pope John Paul II continued his papal letter of April 1995, expressing:

The mere possibility of harming, attacking or actually denying life in these circumstances is completely foreign to the religious and cultural way of thinking of the people of God. . . .
Whoever attacks human life in some way attacks God himself. . . .

[The unborn] would never be made human if it were not human already. . . .

Politicians cannot separate the realm of private conscience from that of public conduct.

Evangelist Billy Graham lauded the Pope's letter as:

A forceful and thoughtful defense of the sacredness of human life in the face of the modern world's reckless march toward violence and needless death.

On Sunday, October 8, 1995, to a crowd of nearly 50,000 people at Oriole Park in Camden Yards, Baltimore, Maryland, Pope John Paul II stated:

Democracy cannot be sustained without a shared commitment to certain moral truths about the human person and the human community. . . . Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do as we ought. . . .

Every moment is our opportunity to model ourselves on Jesus Christ - to allow the power of the Gospel to

transform our personal lives and our service to others, according to the spirit of the Beatitudes...

Always be guided by the truth - by the truth about God who created and redeemed us, and by the truth about the human person, made in the image and likeness of God and destined for a glorious fulfillment in the Kingdom to come. Always be convincing witnesses to the truth.

On Sunday, October 8, 1995, at the Baltimore-Washington International Airport with Vice-President Al Gore, Pope John Paul admonished America once more before his departure:

At the center of the moral vision of your founding documents is the recognition of the rights of the human person and especially respect for the dignity and sanctity of human life in all conditions and at all stages of development. I say to you again, America, in the light of your own tradition: love life, cherish life, defend life, from conception to natural death.

Glenn, John Herschel, Jr. (b. July 18, 1921), a U.S. Senator from Ohio, was elected 1975. He was an astronaut and the first American to orbit in space. Colonel John H. Glenn, Jr. stated:

Freedom, devotion to God and country are not things of the past. They will never become old-fashioned.

Unknown Soldier, Tomb of the (November 11, 1921), was originated three years after the end of World War I. The records disclose how six soldiers were sent back to France for a special assignment. Outside the chapel at Chalons-sur-Marne, an officer met them with the instructions, "Men, it is my task to choose one of you to perform a great and sacred duty." Handing a rose to Sgt. Edward Younger, the officer continued, "In this church are four caskets. In them lie the bodies of four nameless American soldiers. Go into the chapel and place a rose on one of the caskets."

After the casket was chosen, it was brought back to America and placed in the Tomb of the Unknown Soldier in Arlington Cemetery, Virginia, to represent all of those brave men who died so our country could remain free. The inscription reads:

Here rests in honored glory an American soldier known only to God.

On Memorial Day, 1958, two more unknown soldiers, from World War II and the Korean War, were buried there as well. During his administration, President Ronald Reagan, along with citizens of the United States, laid the fourth soldier to rest in the tomb.

United Soviet Socialist Republic, Constitution of the (1922-1991), stated:

Article 124. In order to ensure to citizens freedom of conscience, the church in the U.S.S.R. is separated from the State, and the school from the church.

Hatfield, Mark Odom (b. July 12, 1922), a U.S. Senator from Oregon,

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was elected 1967. He was Governor of Oregon, 1959-67; Secretary of State of Oregon, 1957-59; Oregon State Senator, 1955-57; and Oregon State Representative, 1951-55.

While a member of the 100th Congress, he supported President Ronald Reagan's signing of Public Law 100-307, January 25, 1988, setting aside the first Thursday of each May to celebrate a National Day of Prayer. Senator Mark Hatfield asserted:

For the Christian man to reason that God does not want him involved in politics because there are too many evil men in government is as insensitive as for a Christian doctor to turn his back on an epidemic because there are too many germs there.

Hyde, Henry John (b. April 18, 1924), a U. S. Representative from Illinois, elected 1975, has served in the 94th-103rd Congresses. He was a member of the Illinois General Assembly, 1967-74; received a degree from Georgetown University, Washington, 1946; and his law degree from Loyola University, Chicago, 1949.

In his address after receiving the "Defender of Life" Award at the Constitutional Litigation Conference, July 16, 1993, Congressman Henry Hyde stated:

"That all men are created equal and are endowed by their Creator." Human beings upon creation, not upon birth. That is where our human dignity comes from. It comes from the Creator. It is an endowment, not an achievement.

By membership in the human family, we are endowed by our Creator with "inalienable rights." They can't be voted away by a jury or a court.

"Among which are life" - the first inalienable right, the first endowment from the Creator. That is mainstream America, the predicate for our Constitution, our country's birth certificate. To respect the right to life as an endowment from the Creator....

It is the unborn who are the least of God's creatures. We have been told that whatsoever we do for the least of these we do unto Jesus.

Bush, George Herbert Walker (b. June 12, 1924), was the 41st President of the United States, 1989-93. During his administration the U. S. led the Allies to victory in Persian Gulf War; the Soviet Union was restructured; and the Tiananmen Square demonstration was crushed by Communist Government in Beijing, China. He was the Vice-President under Ronald Reagan, 1981-89; Director of the Central Intelligence Agency, 1976; U. S. Envoy to China, 1974; National Chairman of the Republican Party, 1973; Ambassador to the United Nations, 1971; U. S. Representative, 1967; partner in oil business, Texas, 1948-66; studied at Yale University, 1945-48; married Barbara Pierce, 1945; a Naval Aviator in the Pacific during World War II, 1943-45, receiving the Distinguished Flying Cross; and was the son of Prescott Bush, U. S. Senator from Connecticut.

On Friday, January 20, 1989, in his Inaugural Address, President George Bush stated:

I have just repeated word for word the oath taken by George Washington 200 years ago, and the Bible on which I place my hand is the Bible on which he placed his....

And my first act as President is a prayer. I ask you to bow your heads:

Heavenly Father, we bow our heads and thank You for Your love. Accept our thanks for the peace that yields this day and the shared faith that makes its continuance likely. Make us strong to do Your work, willing to heed and hear Your will, and write on our hearts these words: "Use power to help people." For we are given power not to advance our own purposes, not to make a great show in the world, nor a name. There is but one just use of power, and it is to serve people. Help us to remember it, Lord. Amen....

There is much to do; and tomorrow the work begins. I do not mistrust the future; I do not fear what is ahead. For our problems are large, but our heart is larger. Our challenges are great, but our will is greater. And if our flaws are endless, God's love is truly boundless....

Thank you. God bless you and God bless the United States of America.

On Thursday, February 22, 1990, at the request of Congress, Joint Resolution 164, issued a Presidential Proclamation declaring 1990 the International Year of Bible Reading:

Among the great books produced throughout the history of mankind, the Bible has been prized above all others by generations of men and women around the world - by people of every age, every race, and every walk of life.

The Bible has had a critical impact upon the development of Western civilization. Western literature, art, and music are filled with images and ideas that can be traced to its pages. More important, our moral tradition has been shaped by the laws and teachings it contains. It was a biblical view of man - one affirming the dignity and worth of the human person, made in the image of our Creator - that inspired the principles upon which the United States is founded. President Jackson called the Bible "the Rock on which our Republic rests" because he knew that it shaped the Founding Fathers' concept of individual liberty and their vision of a free and just society.

The Bible has not only influenced the development of our Nation's values and institutions but also enriched the daily lives of millions of men and women who have looked to it for comfort, hope, and guidance. On the American frontier, the Bible was often the only book a family owned. For those pioneers living far from any church or school, it served both as a source of religious instruction and as the primary text from which children learned to read. The historic speeches of Abraham Lincoln and Dr. Martin Luther King, Jr., provide compelling evidence of the role Scripture played in shaping the struggle against slavery and discrimination. Today the Bible continues to give courage and direction to those who seek truth and righteousness. In recognizing its enduring value, we recall the words of the prophet Isaiah, who declared, "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

Containing revelations of God's intervention in human history, the Bible offers moving testimony to His

love for mankind. Treasuring the Bible as a source of knowledge and inspiration. President Abraham Lincoln call this Great Book "the best gift God has given to man." President Lincoln believed that the Bible not only reveals the infinite goodness of our Creator, but also reminds us of our worth as individuals and our responsibilities toward one another.

President Woodrow Wilson likewise recognized the importance of the Bible to its readers. "The Bible is the word of life," he once said. Describing its contents, he added:

"You will find it full of real men and women not only but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you will read it the more it will become plain to you what things are worth while and what are not, what things make men happy - loyalty, right dealing, speaking the truth...and the things that are guaranteed to make men unhappy - selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

President Wilson believed that the Bible helps its readers find answers to the mysteries and sorrows that often trouble the souls of men.

Cherished for centuries by men and women around the world, the Bible's value is timeless. Its significance transcends the boundaries between nations and languages because it carries a universal message to every human heart. This year numerous individuals and associations around the world will join in a campaign to encourage voluntary study of the Bible. Their efforts are worthy of recognition and support.

In acknowledgement of the inestimable value and timeless appeal of the Bible, the Congress, by Senate Joint Resolution 164, has designated the year 1990 as the "International Year of Bible Reading" and has authorized and requested the President to issue a proclamation in observance of this year.

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, do hereby proclaim the year 1990 as the International Year of Bible Reading. I invite all Americans to discover the great inspiration and knowledge that can be obtained through thoughtful reading of the Bible.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-second day of February, in the year of our Lord nineteen hundred and ninety, and of the Independence of the United States of America the two hundred and fourteenth.

George Bush

On Thursday, May 3, 1990, President George Bush declared a National Day of Prayer:

The great faith that led our Nation's Founding Fathers to pursue this bold experiment in self-government has sustained us in uncertain and perilous times; it has given us strength and inspiration to this very day.

Like them, we do very well to recall our "firm reliance on the protection of Divine Providence," to give thanks for the freedom and prosperity this Nation enjoys, and to pray for continued help and guidance from our wise and loving Creator.

President George Bush, in his 1992 National Day of Prayer Proclamation, declared:

Whatever our individual religious convictions may be, each of us is invited to join in this National Day of Prayer. Indeed, although we may find our own words to express it, each of us can echo this timeless prayer of Solomon, the ancient king who prayed for, and received, the gift of wisdom:

The Lord our God be with us, as He was with our fathers; may He not leave us or forsake us; so that He may incline our hearts to Him, to walk in all His ways... that all the peoples of the earth may know that the Lord is God; there is no other.

Carter, James Earl "Jimmy," Jr. (b. October 1, 1924), was the 39th President of the United States, 1977-81; Governor of Georgia, 1970-75; Georgia State Senator, 1962-66; managed family peanut farm and warehouse, Plains, Georgia, 1953-70; served in the U.S. Navy, 1947-53, electronics instructor and engineering officer aboard atomic-powered submarines; married Rosalynn Smith, 1947; and graduated from the U.S. Naval Academy, 1947.

On Tuesday, March 16, 1976, in an interview with Robert L. Turner, Jimmy Carter explained:

We believe that the first time we're born, as children, it's human life given to us; and when we accept Jesus as our Savior, it's a new life. That's what "born again" means.

On Thursday, July 15, 1976, Jimmy Carter delivered his Democratic acceptance speech in Madison Square Garden, New York City:

We have been shaken by a tragic war abroad and by scandals and broken promises at home... Guided by lasting and simple moral values, we have emerged idealists without illusions, realists who still know the old dreams of justice and liberty... We feel that moral decay has weakened our country... Our country has lived through a time of torment. It is now a time for healing. We want to have faith again!...

I have spoken many times about love, but love must be aggressively translated into simple justice. The test of any government is not how popular it is with the powerful, but how honestly and fairly it deals with the many who must depend on it.

It is time for a complete overhaul of our tax system. It is a disgrace to the human race...

Peace is the unceasing effort to preserve human rights. Peace is a combined demonstration of strength and good will. We will pray for peace and we will work for peace...

Ours was the first nation to dedicate itself so clearly to basic moral and philosophical principles: That all people are created equal and endowed with inalienable rights to life, liberty, and the pursuit of

happiness; and that the power of government is derived from the consent of the governed.

On Thursday, January 20, 1977, in his Inaugural Address, President Jimmy Carter stated:

As my high school teacher, Miss Julia Coleman, used to say: "We must adjust to changing times and still hold to unchanging principles."...

Here before me is the Bible used in the inauguration of our first President in 1789, and I have just taken the oath of office on the Bible my mother gave me just a few years ago, opened to the timeless admonition from the ancient prophet Micah:

"He hath showed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:2)....

Ours was the first society openly to define itself in terms of both spirituality and of human liberty. It is that unique self-definition which has given us an exceptional appeal, but it also imposes on us a special obligation, to take on those moral duties which, when assumed, seem invariably to be in our own best interests....

Within us, the people of the United States, there is evident a serious and purposeful rekindling of confidence. And I join in the hope that when my time as your President has ended, people might say this about our Nation: that we had remembered the words of Micah and renewed our search for humility, mercy, and justice.

In regards to his inauguration, Jimmy Carter stated in his book, *Keeping the Faith - Memoirs of a President* (published 1982):

Shortly after noon, a few minutes before our walk began, I had tried to express in my inaugural address as simply and clearly as possible my ambitions for America. Over a period of several weeks I had done a great deal of work on these few words, and in the process had read the inaugural addresses of the Presidents who served before me. I was touched most of all by Woodrow Wilson's. Like him, I felt I was taking office at a time when Americans desired a return to first principles by their government. His call for national repentance also seemed appropriate, although I feared that a modern audience might not understand a similar call from me.

With Rosalynn I had discussed which of two Bible verses to cite. I had known them both since childhood, and they were an integral part our religious beliefs. At first, I intended to use II Chronicles 7:14 ("If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land"), but after some second thoughts about how those who did not share my beliefs might misunderstand and react to the words "wicked" and "sin," I chose Micah 6:8.

I kept my address very brief - one of the briefest of all. Its sentiments were compatible with my announcement as a candidate in December 1974 and with

my acceptance speech at the Democratic Convention. It foreshadowed the thrust of my administration, and even the farewell address to the nation which I was to give almost four years later.

I stood on the bunting-draped, ornate temporary platform at the east front of the Capitol, strangely calm as I looked out on the beautiful scene. I could pick out only a few personal friends among the upturned faces, but at that time I felt that all of them were my friends; I knew they did not want me to fail. I was eager to tell them what was in my heart, although I realized it was a time more of pageantry than sober thought for most of them. It was just the opposite for me.

I had been cautioned to speak slowly and distinctly in order to minimize the distortion of the amplifiers and loudspeakers in the tremendous outdoor arena. (Later, when I watched a television replay, I thought my words had come too slowly.) I had labored over my talk and, at least to me, it was important.

"I have just taken the oath of office on the Bible my mother gave me just a few years ago, opened to a timeless admonition from the ancient prophet Micah: 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'"

These words did not seem overly critical of our nation, but still held the reminder of the need to seek God's help and guidance as we sought to improve our commitment to justice and mercy.

In regards to his first days in office, Jimmy Carter stated in his book, *Keeping the Faith - Memoirs of a President* (published 1982):

During those first days we shook hands with literally thousands of people. In a series of receptions we welcomed governors, mayors, and county officials, designated Cabinet members, business executives, labor officials, Georgians, members of Congress, the diplomatic corps, military personnel, and many others. We wanted to thank some of them for their friendship and help; in other cases, we were eager to meet for the first time the political, diplomatic, and military leaders with whom I would be working in Washington.

I was particularly impressed when the officers and enlisted leaders of the armed forces visited. We noticed that, more than any other group, they were likely to make some reference to their prayers for us or to say, "God be with you." Somehow, this emphasis on their religious faith gave me a good feeling. I experienced a sense of brotherhood with them, and remembered from my own eleven years in the Navy that it was members of the military services who most wanted to maintain peace based on a strong America.

In regards to Presidential decisions, Jimmy Carter stated in his book, *Keeping the Faith - Memoirs of a President* (published 1982):

Although I was surrounded by people eager to help me, my most vivid impression of the Presidency remains

the loneliness in which the most difficult decisions had to be made... And I prayed a lot - more than ever before in my life - asking God to give me a clear mind, sound judgement, and wisdom in dealing with affairs that could affect the lives of so many people in our own country and around the world. Although I cannot claim that my decisions were always the best ones, prayer was a great help to me. At least, it removed any possibility of timidity or despair as I faced my daily responsibilities.

In his book, *Keeping the Faith - Memoirs of a President* (published 1982), Jimmy Carter stated:

On the morning of the first hearing, we met in my small inner office and had a brief prayer together.

In regards to the country, Jimmy Carter stated in his book, *Keeping the Faith - Memoirs of a President* (published 1982):

Our country has been strongest and most effective when morality and a commitment to freedom and democracy have been most clearly emphasized in our foreign policy.

I had pointed out in my speech accepting the Democratic nomination for President in July 1976 that "Ours was the first nation to dedicate itself clearly to basic moral and philosophical principles... a singular act of wisdom and courage... a revolutionary development that captured the imagination of mankind." It was time for us to capture the imagination of the world again.

In regards to Israel, Jimmy Carter stated in his book, *Keeping the Faith - Memoirs of a President* (published 1982):

The Judeo-Christian ethic and study of the Bible were bonds between Jews and Christians which had always been part of my life. I also believed very deeply that the Jews who had survived the Holocaust deserved their own nation, and that they had a right to live in peace among their neighbors. I considered this homeland for the Jews to be compatible with the teachings of the Bible, hence ordained by God. These moral and religious beliefs made my commitment to the security of Israel unshakable.

Jimmy Carter, in his book *Sources of Strength - Meditations on Scripture for a Living Faith*, published 1997, stated:

"God doesn't want us to hide our weaknesses and needs but is eager to satisfy them. Remember the end of the story of the bleeding woman: Jesus sought her out in the crowd, told her "Your faith has healed you," and urged her, "Go in peace." Because she'd found within herself the courage to reach out to Jesus in her need, she was renewed and made whole, not only in body but in spirit, forgiven and freed from her sins, her subterfuge, and her shame. Christ is ready to do the same for us."

Jimmy Carter, in his book *Sources of Strength - Meditations*
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on Scripture for a Living Faith, published 1997, stated:

"Niebuhr urged Bonhoeffer to remain in America, for his own safety. Bonhoeffer refused. He felt he had to be among the other Christians who he knew were being persecuted in Germany. So he returned home, and for the rest of his life he played the role in the resistance to Hitler. He preached publicly against Nazism, racism, and anti-Semitism.... Bonhoeffer was finally arrested and imprisoned, and in 1945, just a few days before the allied armies liberated Germany, he was executed on the orders of Heinrich Himmler. He died a disciple and a martyr.... The same Holy Spirit that energized and encouraged the first disciples, and that gave Dietrich Bonhoeffer the strength to stand up against Nazi tyranny, is available to us today."

Rehnquist, William Hubbs (b. October 1, 1924), Chief Justice of the U.S. Supreme Court, 1986; was an Associate Justice of the U.S. Supreme Court, 1972-86; and U.S. Attorney General, 1969-72. He stated in his dissenting opinion in the case of *Wallace v. Jaffree*, 472 U.S. 38, 92, 99, 107 (1984):

It is impossible to build sound constitutional doctrine upon a mistaken understanding of Constitutional history.... The establishment clause had been expressly freighted with Jefferson's misleading metaphor for nearly forty years....

There is simply no historical foundation for the proposition that the framers intended to build a wall of separation [between church and state].... The recent court decisions are in no way based on either the language or intent of the framers....

But the greatest injury of the "wall" notion is its mischievous diversion of judges from the actual intentions of the drafters of the Bill of Rights.... The "wall of separation between church and State" is a metaphor based on bad history, a metaphor which has proved useless as a guide to judging. It should be frankly and explicitly abandoned.

In a dissenting opinion on the U.S. Supreme Court's refusal to hear a case regarding a Ten Commandment display in Elkhart, Indiana, Chief Justice Rehnquist stated:

The text of the Ten Commandments no doubt has played a role in the secular development of our society and can no doubt be presented by the government as playing such a role in our civic order.... A carving of Moses holding the Ten Commandments, surrounded by representations of other historical legal figures, adorns the frieze on the south wall of our courtroom, and we have said that the carving signals respect not for great proselytizers but for great lawgivers.

CITY OF ELKHART v. WILLIAM A. BOOKS ET AL., No. 00-1407, May 29, 2001, DISSENT BY REHNQUIST:

CHIEF JUSTICE REHNQUIST, with whom JUSTICE SCALIA and JUSTICE THOMAS join, dissenting from denial of certiorari.

Since 1958, a 6-foot granite monument inscribed

with the Ten Commandments has stood in front of the city of Elkhart's Municipal Building, on the northeast corner of a lawn shared with two commemorative structures. The specific text was developed by representatives of the Jewish, Catholic, and Protestant faiths who sought to create a nonsectarian version [*5] of the Commandments.

In addition to the text, the monument depicts an eye within a pyramid similar to the one displayed on the one-dollar bill, an American eagle grasping the American flag, two small Stars of David and a similarly sized symbol representing Christ: two Greek letters, Chi and Rho, superimposed on each other.

A juvenile court judge, seeking to provide troubled youth with a common code of conduct, was the original impetus behind the project. The Fraternal Order of Eagles, a service organization "dedicated to promoting liberty, truth, and justice," financed the monument, and although it stands on public property, the city contributes no time, effort, or money to its maintenance. 235 F.3d 292, 294-295 (CA7 2000).

In a recent resolution, responding to a request that the monument be removed and to threat of litigation, the Elkhart Common Council recognized that the Ten Commandments "'reflect one of the earliest codes of human conduct.'" Id. at 297.

The resolution stated that the monument's symbols represent the "'cross cultural and historical significance'" of the Commandments, which have had a "'significant impact on the development of the [*6] fundamental legal principles of Western Civilization.'" Id. at 312, n. 1 (opinion concurring in part and dissenting in part). It also noted that Elkhart's Municipal Building is home to numerous other historical and cultural objects. *Ibid.*

Nonetheless, in 1998, 40 years after the monument's erection, respondents, residents of Elkhart County, filed suit against the city under Rev. Stat. ? 1979, 42 U.S.C. ? 1983, alleging that the monument's presence violated the Establishment Clause. The District Court granted summary judgment for the city, and a divided panel of the Court of Appeals for the Seventh Circuit reversed.

That court, applying the oft-criticized framework set out in *Lemon v. Kurtzman*, 403 U.S. 602, 29 L. Ed. 2d 745, 91 S. Ct. 2105 (1971), first considered whether the city's display of the monument had a secular purpose. The court found that it did not. 235 F.3d at 301 (citing *Lemon*, *supra*, at 612-613).

The court relied in part on *Stone v. Graham*, 449 U.S. 39, 66 L. Ed. 2d 199, 101 S. Ct. 192 (1980) (*per curiam*), where we struck down a state statute requiring the posting of the Ten Commandments in public schoolrooms, on the ground [*7] that the statute had no secular purpose. *Stone*'s finding of an impermissible purpose is hardly controlling here.

In *Stone*, the posting effectively induced school children to meditate upon the Commandments during the school day. *Id.* at 42. We have been "particularly vigilant" in monitoring compliance with the Establishment Clause in that context, where the State exerts "great authority and coercive power" over students through mandatory attendance requirements.

Edwards v. Aguillard, 482 U.S. 578, 583-584, 96 L. Ed. 2d 510, 107 S. Ct. 2573 (1987); County of Allegheny v. American Civil Liberties Union, Greater Pittsburgh Chapter, 492 U.S. 573, 620, n. 69, 106 L. Ed. 2d 472, 109 S. Ct. 3086 (1989). Those concerns are absent here, where the Ten Commandments monument stands outside the city's Municipal Building.

Stone's unique setting may explain our reluctance to accept in that case the State's view that its display of the Commandments had a secular purpose. But we have never determined, in Stone or elsewhere, that the Commandments lack a secular application.

To be sure, the Ten Commandments are a "sacred text in the Jewish and Christian faiths," concerning, in part, "the religious[*8] duties of believers." 449 U.S. at 41-42.

Undeniably, however, the Commandments have secular significance as well, because they have made a substantial contribution to our secular legal codes. Even Stone noted that "integrated into the school curriculum" the Commandments "may constitutionally be used in an appropriate study of history, civilization, [or] ethics." *Id.* at 42.

And as the Court of Appeals recognized, "the text of the Ten Commandments no doubt has played a role in the secular development of our society and can no doubt be presented by the government as playing such a role in our civic order." 235 F.3d at 302.

The council's resolution stated the city's intent to display the Commandments in precisely that way -- to reflect their cultural, historical, and legal significance. We are "normally deferential" to "articulations of a secular purpose," so long as they are "sincere and not a sham." *Aguillard, supra*, at 586-587.

There is no evidence of insincerity here, and thus no justification for the Court of Appeals' refusal to credit the city's stated purpose. That the city only recently articulated its aims for [*9] displaying the monument is of no moment, for it is only recently in its 40-year history that the monument has come under attack.

That the monument bears religious symbols as well as secular ones, and that speeches by religious leaders accompanied its dedication, do not alter the analysis. Even assuming that these aspects of the monument's appearance and history indicate that it has some religious meaning, the city is not bound to display only symbols that are wholly secular, or to convey solely secular messages.

In determining whether a secular purpose exists, we have simply required that the displays not be "motivated wholly by religious considerations." *Lynch v. Donnelly*, 465 U.S. 668, 680, 79 L. Ed. 2d 604, 104 S. Ct. 1355 (1984). The fact that the monument conveys some religious meaning does not cast doubt on the city's valid secular purposes for its display.

Turning to the second prong of *Lemon*, the Court of Appeals concluded that "even if we were to ignore the primary purpose behind displaying the Ten Commandments monument, we would have to conclude that this particular display has the primary or principal effect of advancing religion." 235 F.3d at 304 (citing

Allegheny, [*10] supra, at 592).

In Allegheny, and in Lynch, we recognized the importance of context in evaluating whether displays of symbols with religious meaning send an "unmistakable message" of government support for, or endorsement of, religion. Allegheny, supra, at 598-600; Lynch, supra, at 680.

Considering the Ten Commandments monument in the context in which it appears, it sends no such message. The city has displayed the monument outside the Municipal Building, which houses the local courts and local prosecutor's office.

This location emphasizes the foundational role of the Ten Commandments in secular, legal matters. Indeed, a carving of Moses holding the Ten Commandments, surrounded by representations of other historical legal figures, adorns the frieze on the south wall of our courtroom, and we have said that the carving "signals respect not for great proselytizers but for great lawgivers." Allegheny, supra, at 652-653 (STEVENS, J., concurring in part and dissenting in part).

Similarly, the Ten Commandments monument and the surrounding structures convey that the monument is part of the city's celebration of its cultural and [*11] historical roots, not a promotion of religious faith.

To that end, the monument shares the lawn outside the Municipal Building with the Revolutionary War Monument, which honors the Revolutionary War soldiers buried in Elkhart County, and a structure called the "Freedom Monument." 235 F.3d at 296. Above the entrance to the building is a bas-relief of an Elk's head, and the words "DEDICATUM JUSTITIAM." Id. at 295.

Considered in that setting, the monument does not express the city's preference for particular religions or religious belief in general. It simply reflects the Ten Commandments' role in the development of our legal system, just as the war memorial and Freedom Monument reflect the history and culture of the city of Elkhart. Perhaps that is why, for four decades, no person has challenged the monument as an unconstitutional endorsement of religion.

I would grant certiorari to decide whether a monument which has stood for more than 40 years, and has at least as much civic significance as it does religious, must be physically removed from its place in front of the city's Municipal Building.

United States Supreme Court (1925), in the case of *Pierce v. Society of Sisters*, 268 U.S. 510 (1925), stated:

The fundamental theory upon which all governments in this Union repose excludes any general power of the state to standardize its children.

The child is not the mere creature of the state.

O' Connor, (Mary) Flannery (March 25, 1925-August 3, 1964), born in Savannah, Georgia, was an American author, whose published works include: *Wise Blood*, 1952; *A Good Man is Hard to Find*, 1955; *The Violent Bear It Away*, 1960; *Everything That Rises Must Converge*, 1965; and *Mystery and Manners*, 1969. Her work, *Complete Stories*,

was awarded the National Book Award for fiction in 1972.

Flannery O'Connor stated in a talk at Notre Dame University in the spring of 1957:

Southern culture has fostered a type of imagination that has been influenced by Christianity of a not too unorthodox kind and by a strong devotion to the Bible, which has kept our minds attached to the concrete and the living symbol.

In Granville Hick's symposium *The Living Novel*, Flannery O'Connor wrote:

For I am no disbeliever in the spiritual purpose and no vague believer. I see from the standpoint of Christian orthodoxy. This means that for me the meaning of life is centered in our Redemption by Christ and what I see in the world in relation to that.

Thatcher, Margaret Hilda (b. October 13, 1925), became the first woman Prime Minister of the United Kingdom, 1979; after succeeding Robert Heath as the Conservative leader, 1975. She had worked as a research chemist before becoming a barrister and entering Parliament in 1959. She had served as minister of pensions and national insurance, 1961; opposition spokesman on education, 1969; and secretary of state for education and science, 1970. In her administration as Prime Minister, she instituted cuts in government spending, and regained control of the Falkland Islands, 1982. On February 5, 1996, Margaret Thatcher stated:

We have to remember that the Jewish people never, ever lost their faith in the face of all the persecution and as a result have come to have their own promised land and to have Jerusalem as a capital city again.

Biblical basis affects one's whole view, attitude and outlook when you think that the notion of human rights comes from the sanctity on the individual. Each person matters in the faiths that start off with this sanctity of the individual. The Decalogue [Ten Commandments] are addressed to each and every person. This is the origin of our common humanity and of the sanctity of the individual. Each one has a duty to try to carry out those commandments. You don't get that in any other political creed. It isn't merely about democracy and liberty as such. It is personal liberty with personal responsibility. Responsibility to your parents, to your children, to your God. This really binds us together in a way that nothing else does. If you accept freedom, you've got to have principles about the responsibility. You can't do this without a biblical foundation. Your Founding Fathers came over with that. They came over with the doctrines of the New Testament as well as the Old. They looked after one another, not only as a matter of necessity, but as a matter of duty to their God. There is no other country in the world which started that way.

Today, people are trying democracy. But they look at it as a philosophy or political pattern, without understanding its roots. I'm afraid democracy's

fundamental religious roots are weakening. There are some countries, fortunately, kept alive by faithful people. But even they are tending to weaken. In the British system, children are taught Christianity. They are taught a faith in school. It is a compulsory subject. In my day, the schools were places where children learned the great hymns which stayed them the rest of their lives. Hymns, Prayers, Bible readings. It is really all locked together. These things pass into our bloodstreams. Even if your parents are not practicing Christians, or Jews, or what have you.

It is important that people realize that history is an enormous, great and wonderful story of the fantastic efforts of man in the face of great diversity. By looking at history this way, you see that man never lost faith, no matter how terrible things were.

Today, I am particularly concerned about the number of marriages that break up. And about the numbers of children that are born to single mothers. This is the greatest threat of all. Those numbers have gone up from 1950, both in your country and in mine. For centuries before that it stayed about the same. These things did happen to single mothers, but it was only about 5% of births. In the post-war period, mothers were provided with houses, or flats and incomes. We hoped that would help the children. But what we have done by this is not to relieve the problem, but to multiply it. Today, 30% of children in your country and mine are born to single mothers. We also find that the criminality factor is much higher in children with single mothers, for the reason that they've never been brought up against a stable background with a supportive environment. If there is one thing I cannot stand, it is any suggestion of cruelty or abuse of children. It is the worst crime. It was in the New Testament that our Lord said, "Anyone who harms these little ones shall have a millstone around his neck and sunk in the deepest sea."

Winston Churchill...was a great traditionalist. I remember the last time he left the House of Commons. We were rising to go to the election, and knew he would not come back to the House. He couldn't walk unaided. He got up from his seat and two members supported him. He turned around and bowed for the last time to the speaker. The significance of that is that he was not only bowing to the speaker. When we bow, we are bowing because the first Parliament sat in the Palace of Westminster in a student's chapel. The speaker's chair and the table in front were where the altar was. And so when it became the House of Commons, you would bow also toward the altar. And of course, we have prayers every day. So he was bowing for the last time. He was a man of great faith.

Kennedy, Robert Francis (November 20, 1925-June 6, 1968), was the U.S. Attorney General 1961-64, during the presidency of his brother, John F. Kennedy, and a U.S. Senator from New York, 1965-68. He was assassinated in 1968 while campaigning for the

Presidency.

In August of 1965, in a speech to the graduating class of the International Police Academy in Washington, Robert F. Kennedy stated:

Education is always vital - not just for the cities, not even only for children, but for every peasant who can learn to read, or drive a tractor, or even use a hoe instead of a forked stick. For what we must build, after all, is a nation - a nation in which, as in the Scriptures, "Your only men shall dream dreams, your young men shall see visions." And where there is no vision, life shall perish from the earth....

I think you will meet that obligation - that you will have the fortitude and wisdom and patience to "bear the burden," as President Kennedy said, of the "long twilight struggle, year in and year out, 'rejoicing in hope, patient in tribulation'" - and I am proud, as much as I can, to share that burden with you.

Elizabeth II (b. April 21, 1926), Elizabeth Alexandra Mary ascended to queen of Great Britain and Northern Ireland in February 6, 1952, upon the death of her father King George VI. In 1944, she served as a councillor of state during World War II; she married Philip, Duke of Edinburgh on November 20, 1947, and bore him four children: Prince Charles Philip Arthur George, November 14, 1948; Princess Anne Elizabeth Alice Louise, August 15, 1950; Prince Andrew Albert Christian Edward, February 19, 1960; and Prince Edward Anthony Richard Louis, March 10, 1964.

On February 16, 1954, in a speech from the throne opening a session of the Australian Parliament, Melbourne, Queen Elizabeth II stated:

It is my resolve that under God I shall not only rule but serve. That is not only the tradition of my family. It describes, I believe, the modern character of the British Crown.

Minnesota State Court (1927), in the case of Kaplan v. Independent School District of Virginia, 214 N.W. 18 (Minn. 1927), stated:

The legislature has, however, seen the need of moral training and of instruction in the care of body and mind. What is more natural than turning to that book for moral precepts which for ages has been regarded by the majority of the peoples of the most civilized nations as the fountain of moral teachings? [Quoting Vidal v. Girard's Executor's].... It may be truthfully asserted that no more exacting rules of obedience to constituted civil authority and of right living conducive to good will among men exists anywhere than those found in the New Testament of the Bible - rules to which neither Jew nor atheist can reasonably take exception.

We shall not stop to discuss whether or not this is a Christian nation; it is enough to refer to such discussion in the decisions hereinafter cited. However, we think it cannot be successfully controverted that this government was founded on the principles of

Christianity by men either dominated by or reared amidst its influence.

But we do feel that the intolerance which drove so many to seek an asylum in America has gradually abated and is not now so intense. This intolerance touching religion, the Bible, or certain scientific lines of study is not confined to the Christian or the orthodox Jew, but it seems to grip the atheist and the disbeliever as intensely. Speaking for myself only, I think that instead of fostering this spirit of intolerance by a strained construction of the Constitution so as to exclude from use by public schools of any book proclaiming great moral precepts, it is more desirable that a liberal construction be adopted to the end that even in the public school the pupils perceive that there is that in our principles of government which recognizes the religious element of man and guarantees protection to its free exercise and culture, and that divergent views of others concerning religion and worship should be tolerated and respected so long as there is no effort made to teach or induce any pupil to adopt them.

Colorado State Court (1927), in the case of Vollmar v. Stanley, 255 Pac. 610 (Col. 1927), stated:

Some of it is sectarian in the sense that it is relied on by this or that sect to prove its peculiar doctrines, but that does not make its reading the teaching of a sectarian tenet or doctrine. If all religious instruction were prohibited, no history could be taught. Hume was an unbeliever and writes as such; Macaulay is accused of partiality to dissenters; Motely of injustice to Roman Catholics. Nearly all histories of New England and indeed of the United States, are bound up with religion, religious inferences, implications, and often prejudices. Modern New England histories take pains to correct some of these things, and some people object to the corrections. Even religious toleration cannot be taught without teaching religion. . . .

Further, if we are to take the argument of plaintiff that sectarian means more than the sects of religion and say that it means religious, as we are asked to do, we must push it to its logical limit, and say that believers are a sect, and that, in deference to atheists no reference to God may be made (unless to deny Him, which we suppose would not be regarded as sectarian) and this would bar the singing of America and the Star Spangled Banner; and if we should say that sectarian means religious, we would bar not only the greatest of our poets, including Shakespeare and Milton, whose most inspiring passages have a religious basis, but the greatest of our orators, including Webster, Clay and Lincoln.

For the eighth point it is said that reading the Bible is intolerant and a form of religious persecution; but, if those who do not like it can stay away and yet say to those who do like it, "you shall not read it here," who is intolerant? Are those who stay away persecuted?

It is urged that to absent themselves for a

religious reason "subjects the pupils to a religious stigma and places them at a disadvantage." We cannot agree to that. The shoe is on the other foot. We have known many boys to be ridiculed for complying with religious regulations but never one for neglecting them or absenting himself from them.

Borman, Frank (b. March 14, 1928), was the Commander of the Apollo VIII spacecraft, which was the first manned ship to orbit the moon. He served as a U. S. Air Force Officer; NASA director for space stations, 1969-70; vice-president of Eastern Airlines, 1970-75, president 1975-86.

He shared this message on December 24, 1968, by remote television up-link as he looked at the earth from 240,000 miles away:

For all the people of earth, we have a message we would like to send you: In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light... And God saw that it was good.

In December of 1968, from aboard the Apollo VIII, Astronaut Frank Borman gave the prayer:

Give us, O God, the vision which can see love in the world in spite of human failure. Give us the faith to trust Thy goodness in spite of our ignorance and weakness. Give us the knowledge that we may continue to pray with understanding hearts, and show us what each one of us can do to set forward the coming of the day of universal peace.

Frank, Anne (1929-late February 1945), was a Dutch Jewish diarist. She wrote a telling narrative of her life in Holland during the Nazi occupation before dying in a concentration camp.

In The Diary of a Young Girl, dated March 7, 1944, Anne Frank wrote:

Whoever is happy will make others happy too. He who has courage and faith will never perish in misery!

King, Martin Luther, Jr. (January 15, 1929-April 4, 1968), was a prominent black American civil rights leader. In his address at Montgomery, Alabama, December 31, 1955, Martin Luther King, Jr., declared:

If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, "There lived a great people - a black people - who injected new meaning and dignity into the veins of civilization."

On April 16, 1963, written from his jail cell in Birmingham, Alabama, Martin Luther King, Jr. stated:

I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations across the South, and one of them is the Alabama Christian Movement for Human Rights....

I am in Birmingham because injustice exists here. Just as the prophets of the 8th century B.C. left their villages and carried their "thus saith the Lord" far afield, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom beyond my own hometown. Like Paul, I must constantly respond to the Macedonian call for aid....

We have waited for more than 340 years for our constitutional and God-given rights.... One may well ask, "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I agree with St. Augustine that "an unjust law is no law at all."...

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now there is nothing wrong in having an ordinance which requires a permit for a parade, but such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First Amendment privilege of peaceful assembly and protest....

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate... who is more devoted to "order" than justice....

I began thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of complacency made up of Negroes who, as a result of long years of oppression, are so completely drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation, and of a few middle-class Negroes who, because of a degree of academic and economic security and because in some ways they profit by segregation, have consciously become insensitive to the problem of the masses.

The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best-known being Elijah Muhammad's Muslim movement. Nourished by the Negro's frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible "devil."

I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred of the black nationalist. For there is the more excellent way of love and non-violent protest. I am grateful to God that, through the influence of the Negro church, the

way of nonviolence became an integral part of our struggle....

I am further convinced that if our white brothers dismiss as "rabble-rousers" and "outside agitators" those of us who employ nonviolent direct action and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black nationalist ideologies - a development that would inevitably lead to a frightening racial nightmare....

Let me take note of my other major disappointment. Though there are some notable exceptions, I have also been disappointed with the white church and its leadership. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the Gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of life shall lengthen....

In the midst of a mighty struggle to rid our nation of racial and economic injustice I have heard many ministers say, "Those are social issues with which the gospel has no real concern," and I have watched many churches commit themselves to a completely otherworldly religion which makes a strange, unbiblical distinction between body and soul, between the sacred and the secular....

I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom.... Yes, they have gone to jail with us. Some have been kicked out of their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment. I hope the church as a whole will meet the challenge of this decisive hour....

One day the South will know that when these disinherited children of God sat down at lunch counters they were in reality standing up for what is best in the American dream and for the most sacred values in our Judeo-Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

On August 28, 1963, on the occasion of the Civil Rights March on Washington, Martin Luther King, Jr., declared:

Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood....

In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct

our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. . . . New militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone. . . .

I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. . . .

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. . . .

I have a dream. . . . where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. . . .

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrims' pride, from every mountainside, let freedom ring. . . .

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

In accepting the Nobel Peace Prize on December 11, 1964, Martin Luther King, Jr., admonished:

Nonviolence is the answer to the crucial political and moral questions of our time; the need for man to overcome oppression and violence without resorting to oppression and violence.

Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.

In *The Trumpet of Conscience*, Martin Luther King, Jr., explains:

The limitation of riots...is that they cannot win...and their participants know it. Hence, rioting is not revolutionary but reactionary because it invites defeat. It involves an emotional catharsis, but it must be followed by a sense of futility.

Martin Luther King, Jr. remarked:

If a man is called to be a streetsweeper, he should sweep streets as Michelangelo painted, or Beethoven composed music, or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, here lived a great streetsweeper who did his job well.

In April of 1968, in an article shortly before his death, entitled "Showdown for Nonviolence," Martin Luther King, Jr. stated:

For us in the Southern Christian Leadership Conference, violence is not only morally repugnant, it is pragmatically barren....

We know from past experience that Congress and the President won't do anything until you develop a movement around which people of goodwill can find a way to put pressure on them....This really means making the movement powerful enough, dramatic enough, morally appealing enough, so that people of good-will, the churches, labor, liberals, intellectuals, students, poor people themselves begin to put pressure on congressmen to the point that they can no longer elude our demands....

We really feel that riots tend to intensify the fears of the white majority while relieving its guilt, and so open the door to greater repression....We are not going to tolerate violence. And we are making it very clear that the demonstrators who are not prepared to be nonviolent should not participate in this....

We need this movement. We need it to bring about a new kind of togetherness between blacks and whites. We need it to bring allies together and to bring the coalition of conscience together....I am committed to nonviolence absolutely....I will continue to preach it and teach it, and we at the Southern Christian Leadership Conference will still do this. I plan to stand by nonviolence because I have found it to be a philosophy of life that regulates not only my dealings in the struggle for racial justice but also my dealings with people, with my own self....

There is an Old Testament prophecy of the "sins of the fathers being visited upon the third and fourth generations." Nothing could be more applicable to our situation....

We can write another luminous moral chapter in American history. All of us are on trial in this troubled hour, but time still permits us to meet the future with a clear conscience.

On April 3, 1968, the evening before his assassination, Martin Luther King, Jr. gave an address in Birmingham, Alabama:

I just want to do God's will. And He's allowed me

to go to the mountain. And I've looked over, and I've seen the promised land...

Kennedy, Dr. D. James (b.1930), an author, lecturer and pastor of Coral Ridge Presbyterian Church in Florida, was quoted in Dr. Tim LaHaye's book, Faith of Our Founding Fathers, 1987. In his message entitled "Church and State," Dr. D. James Kennedy stated:

In reading over the Constitutions of all fifty of our states, I discovered something which some of you may not know: there is in all fifty, without exception, an appeal or a prayer to the Almighty God of the universe....

Through all fifty state Constitutions, without exception, there runs this same appeal and reference to God who is the Creator of our liberties and the preserver of our freedoms.

In his work, "The Bible and the Constitution," Dr. D. James Kennedy referred to an article in the December 1982, issue of Newsweek magazine, entitled, "How the Bible made America":

New historians are discovering that the Bible, perhaps more than the Constitution, is our founding document.

On October 12, 1999, Dr. D. James Kennedy was honored on the floor of the United States Congress as Representative Walter B. Jones of North Carolina read the following, which was entered into the Congressional Record:

TRIBUTE TO DR. D. JAMES KENNEDY, A TRUE CHRISTIAN STATESMAN -- HON. WALTER B. JONES (Extensions of Remarks - October 12, 1999), [Page: E2071] GPO's PDF, HON. WALTER B. JONES OF NORTH CAROLINA IN THE HOUSE OF REPRESENTATIVES, TUESDAY, OCTOBER 12, 1999:

Mr. JONES of North Carolina. Mr. Speaker, it is clear when reading both the Declaration of Independence and the Constitution of the United States, that our Founding Fathers recognized the important role that God and the Bible would play in guiding our Nation's leaders who governed the world. Today, it is becoming clear that the Judeo-Christian principles this nation was founded upon are as critical to the future progress and stability of this nation as they have been in the past. In fact, the 18th President of the United States, Ulysses S. Grant, emphasized the important relationship between the Bible and the freedom that you and I enjoy today. He said, (and I quote) "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your heart and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to this we must look as our guide in the future."

Mr. Speaker, there is a man of Christian faith, a leader within our society today who is working to remind you and I to keep this same spirit of faith and freedom alive. That man is Dr. D. James Kennedy, a true Christian statesman. Mr. Speaker, when I was elected in 1994 to represent the citizens of Eastern North Carolina, Dr. Kennedy presented every newly elected Member with a copy of the New Geneva study Bible. In

the front cover is a note stating his hope that we would read and apply the messages we found in the scripture to our work and our daily lives--just as Ulysses Grant proposed. Mr. Speaker, I begin and end each day on my knees in prayer. I pray for guidance in the decisions I make that affect the American people. In the last 5 years, I have often reached for the Bible that Dr. Kennedy gave to me for inspiration, encouragement, and a sense of hope.

Mr. Speaker, Dr. Kennedy embodies the ideal of Christian statesmanship. In fact, he has dedicated his life to celebrate and share God's word. In 1959, he became the founding pastor of the Coral Ridge Presbyterian Church in Florida. This year, as the church celebrates its 40th anniversary, Dr. Kennedy is the most widely listened-to Presbyterian minister in the world. His broadcast messages are televised to 35,000 cities and towns across the United States. But Dr. Kennedy's commitment to evangelism and strengthening our nation's communities extends well beyond his role as senior minister to Coral Ridge Church. In 1962, he created a lay-witnessing program called Evangelism Explosion International, which is used in every nation to encourage growth in congregations around the world.

Dr. Kennedy also founded the Westminster Academy in 1971 to provide quality Christian education for the citizens of Fort Lauderdale, Florida. In addition, he started Knox Theological Seminary in 1990, which now offers courses in the United States as well as in Seoul, Korea. Mr. Speaker, last fall I had the unique opportunity to participate and see first hand, Dr. Kennedy's efforts to encourage and motivate people of faith. Coral Ridge Ministries is the television and radio outreach of Dr. Kennedy's word, which this year celebrates its 25th anniversary. One of the television programs his ministry airs is called "The Power of One." The program recognizes individuals in our Nation's communities who are working to promote Christian values. One such person is Rebecca Mason, a 10-year old girl from the Third District of North Carolina, which I am proud to represent. Rebecca became frustrated with the state of our country after learning some frightening facts about the rate of crime and violence in our Nation's neighborhoods. Rebecca could not understand why more people of faith were not taking action, so she decided to do something about it. She created a petition for Christian values, calling upon all Americans to stand up and take action to promote and preserve the morals and values we learn from the Bible. Rebecca's efforts were featured on Dr. Kennedy's "Power of One" program. As a man of strong religious conviction myself and as Rebecca's Congressman, I was asked to participate in the program. It was an honor for me to be part of a television program that recognizes the citizens who are taking action to make their communities and their nation stronger. In fact, it reminded me of one of my favorite Bible verses from Isaiah book 6, verse 8. It says, "Also I heard the voice of the Lord, saying Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Mr. Speaker, Dr. Kennedy, like Rebecca Mason, has answered God's call, and he has devoted his life to

serving as a messenger of God's word. Today, I am proud to recognize his efforts during this exciting year of celebration to show my respect for his devotion and his commitment to spread the message of hope to all America. Thank you Dr. Kennedy, for reminding those of us who serve the American people--and all citizens--that faith and freedom go hand in hand. Happy anniversary. May God continue to Bless you and give you the strength to continue sharing His message with the world.

Robertson, Marion Gordon "Pat" (b. March 22, 1930), is an internationally renowned broadcaster and founder of: The Christian Broadcasting Network, Inc., airing in over 70 countries; The 700 Club, reaching an average of one million households daily; International Family Entertainment, Inc., a publicly held company on the New York Stock Exchange, producing The Family Channel, a commercial cable television network reaching 95% of all cable households and 62% of all households in the U.S.; Regent University, offering master's and doctoral degrees, accredited by the Commission of Colleges of the Southern Association of Colleges and Schools, with an enrollment of nearly 1400 students; and Operation Blessing International Relief and Development Corporation, a nonprofit humanitarian organization, providing over \$440 million in relief to nearly 114 million people in 50 states and 71 foreign countries since 1978. He was the recipient of the 1994 Omega Fellowship Award; Defender of Israel Award, 1994; and was selected by Newsweek as one of America's 100 Cultural Elite. He graduated magna cum laude from Washington and Lee University; earned his juris doctor degree from Yale University Law School; and his master's degree from New York Theological Seminary. In 1988, Pat Robertson was a candidate for the U.S. Presidency; and he is the author of nine books, including: Turning the Tide; The New Millennium; The New World Order; The Secret Kingdom, which was on the New York best-seller list, 1983, and America's Dates with Destiny, in which he wrote:

On September 17, 1787, the day our Constitution was signed, the absolute monarch Ch'ien Lung, emperor of the Manchu (or Ch'ing) Dynasty, reigned supreme over the people of China. To guard against revolt, Chinese officials could not hold office in their home provinces, and... revolts were put down by ruthless military force.

In Japan the shogun (warriors) of the corrupt Tokugawa chamberlain Tanuma Okitsugu exercised corrupt and totalitarian authority over the Japanese.

In India, Warren Hastings, the British Governor of Bengal, had successfully defeated the influence of the fragmented Mogul dynasties that ruled India since 1600.

Catherine II was the enlightened despot of all the Russias.

Joseph II was the emperor of Austria, Bohemia and Hungary.

For almost half a century, Frederick the Great had ruled Prussia.

Louis XVI sat uneasily on his throne in France just years away from revolution, a bloody experiment in democracy, and the new tyranny of Napoleon Bonaparte.

A kind of a constitutional government had been created in the Netherlands in 1579 by the Protestant Union of Utrecht, but that constitution was really a

loose federation of the northern provinces for a defense against Catholic Spain...

What was happening in America had no real precedent, even as far back as the city-states of Greece. The only real precedent was established thousands of years before by the tribes of Israel in the covenant with God and with each other.

Armstrong, Neil Alden (b. August 5, 1930), a U.S. astronaut, was the first man to walk on the moon. He worked for the National Aeronautics and Space Administration (NASA), 1955-71; Commander of the Apollo 11 Spacecraft, 1969; flew the Gemini 7 Spacecraft, 1966; became an astronaut in 1962; and was a U.S. Navy pilot during the Korean War.

On July 20, 1969, Commander Neil Alden Armstrong, along with Col. Edwin E. Aldrin, Jr., landed their lunar module, nicknamed the "Eagle," on the moon. They spent a total of 21 hours and 37 minutes on the surface, before launching the lunar module back into orbit to dock with the command ship "Columbia," piloted by Lieut. Col. Michael Collins. Commander Neil A. Armstrong's first words as he stepped on the moon were:

That's one small step for a man, one giant leap for mankind.

On September 16, 1969, in addressing a joint session of Congress, Commander Neil A. Armstrong stated:

To those of you who have advocated looking high we owe our sincere gratitude, for you have granted us the opportunity to see some of the grandest views of the Creator.

Baker, James Addison, III (b. April 28, 1930), was Secretary of State under President George Bush, 1989-92. He stated in a speech at the National Prayer Breakfast, in Washington, D.C., February 1, 1990:

Power does not bring inner security and fulfillment. That comes only by developing a personal relationship with God, which for me is personified by Jesus Christ. Inner security and real fulfillment comes by faith - not by wielding power in the town where power is king...

When I think back over the hills and valleys of my life, the consistent theme is the one in that 91st Psalm - "I will say unto the Lord, Thou art my hope and my stronghold; my God, in Thee will I trust."

United States Supreme Court (1931), in the case of United States v. Macintosh, 283 U.S. 605, 625 (1931), Justice George Sutherland delivered the Court's decision regarding a Canadian seeking naturalization by reiterating the Court's decision of 1892:

We are a Christian people... according to one another the equal right of religious freedom, and acknowledge with reverence the duty of obedience to the will of God.

United States Congress (March 3, 1931), the 71st Congress adopted The Star Spangled Banner as our National Anthem, 36 U. S. C. Sec. 170, (H. R. 14; Public, No. 823; Session III, Chap. 436.):

1508 Seventy-First Congress. Sess. III. Chs. 436, 437. 1931.

Chap. 436. - An Act To make The Star-Spangled Banner the national anthem of the United States of America.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the composition consisting of the words and music known as The Star-Spangled Banner is designated the national anthem of the United States of America.

Approved March 3, 1931.

This anthem was written by Francis Scott Key, September 14, 1814, at the Battle of Fort McHenry during the War of 1812. The fourth verse is as follows:

O! thus be it ever when free men shall stand
Between their loved home and the war's desolation;
Blest with vict'ry and peace, may the Heav'n-rescued
Land
Praise the Pow'r that hath made and preserved us a
nation!
Then conquer we must, when our cause it is just;
And this be our motto, "In God is our trust!"
And the star spangled banner in triumph shall wave
O'er the land of the free and the home of the brave!

Colson, Charles "Chuck" Wendell (b. October 16, 1931), was special counsel to the President of the United States, 1969-72; administrative assistant to U. S. Senator Saltonstall, 1956-61; assistant to Assistant Secretary of the Navy, 1955-56; and served as a captain, USMCR, Korea. The founder of Prison Fellowship, 1976, Chuck Colson is a nationally known speaker and author, whose works include: Born Again, 1975; Life Sentence, 1979; Crime and the Responsible Community, 1980; Loving God, 1983; Who Speaks for God?, 1985; Kingdoms in Conflict, 1987; Against the Night, 1989; The God of Stones and Spiders, 1990; Why America Doesn't Work, 1991; The Body, 1992; A Dance with Deception, 1993; A Dangerous Grace, 1994; and Gideon's Torch, 1995. He received the Templeton Prize for progress in Religion in 1993.

In 1981, Chuck Colson stated:

Imprisonment as a primary means of criminal punishment is a relatively modern concept. It was turned to as a humane alternative to the older patterns of harsh physical penalties for nearly all crimes. Quakers introduced the concept in Pennsylvania.

The first American prison was established in Philadelphia when the Walnut Street Jail was converted into a series of solitary cells where offenders were kept in solitary confinement. The theory was that they would become "penitents," confessing their crimes before God and thereby gaining a spiritual rehabilitation. Hence, the name "penitentiary" - as a place for penitents.

On September 2, 1993, in his speech entitled "The Enduring
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Revolution," delivered upon his acceptance of the Templeton Prize, at the University of Chicago, Chuck Colson stated:

On this, at least, we must agree: the right... to state faith without fear - is the first human right. Religious liberty is the essence of human dignity.... It is a sad fact that religious oppression is often practiced by religious groups. Sad - and inexcusable. A believer may risk prison for his own religious beliefs, but he may never build prisons for those of other beliefs. It is our obligation, to bring back a renewed passion for religious liberty to every nation from which we came. It is our duty to create a cultural environment where conscience can flourish.

Fordice, Daniel Kirkwood "Kirk", Jr. (b. February 10, 1934), Governor of Mississippi, elected 1992. In November of 1992, he stated:

America is a Christian nation.

As quoted in The New York Times, November 18, 1992, Governor Kirk Fordice stated:

The less we emphasize the Christian religion the further we fall into the abyss of poor character and chaos in the United States of America.

Schwarzkopf, H. Norman (b. August 22, 1934), was Commander in Chief of the Coalition Forces in Operation Desert Storm, 1991. He served as Commander in Chief, U. S. Central Command, MacDill Air Force Base, Florida, 1988-91; received the U. S. Congressional Gold Medal, 1991; and was knighted into the Hon. Order of the Bath by Queen Elizabeth II, 1991.

Having acknowledged during an interview, in 1991, that he kept a Bible by his bed, General Schwarzkopf was asked if he had a favorite verse. He replied:

Actually, it's a prayer of St. Francis: "Lord, make me an instrument of Thy peace."

One of the key decisions of General Schwarzkopf's was an extreme flanking maneuver of the 101st Airborne, nicknamed Hail Mary, which cut off the retreat of the Iraqi Republican Guard. He commented:

I began to believe that, when my forward commander radioed that they had reached the Euphrates River ahead of schedule. I waited for the other shoe to fall. "General," he said, "I've got to tell you about the casualties." I braced myself. "One man was slightly wounded." That's when I knew God was with us.

James, Forrest Hood "Fob", Jr. (b. September 15, 1934), Governor of Alabama, 1978-82; reelected 1994. He graduated from Auburn University, 1955; served as lieutenant in the U. S. Army, 1957-58; founder and chairman of Diversified Products Corporation, 1962-78; is active in the Cystic Fibrosis Foundation, Boy Scouts of America, Alabama Safety Council, Junior Achievement, Future Farmers of America, Young President's Organization; Alabama Road

Builders Association, American Legion, Spade Honor Society; and Alpha Sigma Epsilon.

On Wednesday, February 5, 1997, Governor Fob James threatened to call out the National Guard to prevent those who were endeavoring to remove the Ten Commandments display from a Gadsden courtroom and prohibit the opening of court sessions with traditional invocations:

The only way those Ten Commandments and prayer would be stripped from that courtroom is with the force of arms.

New York State Court (1935), in the case of Lewis v. Board of Education of City of New York, 157 Misc. 520, 285 N.Y.S. 164 (Sup.Ct. 1935), aff'd per curiam, 247 App.Div. 106, 286, N.Y.S. 174 (App.Div 1936), stated:

The plaintiff alleged that the board of education illegally allowed the use of school buildings to a large number of distinctively sectarian religious denominations, societies and groups. Held -

The manifest vice of the plaintiff's position is that he has confused the racial and religious affiliations of the users of the school buildings with the purpose for which the buildings are used. The restrictions relate to the use. In this land where all races and creeds are equal before the law, regardless of color or religion, the doors of the schools should not be shut in the faces of those who by birth or otherwise belong to a particular race or adhere to a particular religion. Indeed, by opening the doors to all, the school authorities more honestly and faithfully cling to the enduring principles of our free institutions, and more sincerely and indiscriminately sustain the constitutional guarantees, than do those who would deny admission to certain persons because of creed or racial solidarity. The sanctified principle of freedom of religious belief does not distinguish between believers and nonbelievers. It embraces both, and accords one as much protection and freedom as the other. A sect or tenet which is intolerant of those of a different sect or tenet is the precise antithesis of religious liberty. Freedom is negated if it does not comprehend freedom for those who believe as well as those who disbelieve. The law is astute and zealous in seeing to it that all religious beliefs or disbeliefs be given unfettered expression. Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe or to disbelieve in a Deity.

To examine into the sectarianism of those seeking access to public school buildings would make a travesty of our glorified liberty of conscience. Liberty for nonbelievers in God, but denial to believers in a Deity, would be a mock liberty.

Rather than inimical to the educational policy of the state, or subversive of legitimate use, it is a wholesome thing to have the school buildings, which are maintained at large expense by the taxpayers, used for the purposes and by the groups whose exclusion is here sought. [The plaintiff sought to exclude racial and

religious groups, including the YMCA, Hi-Y clubs, Hebrew Menorah and Junior Hadassah Clubs from the use of public schools for assembly and conducting ethical, cultural, and educational discourses with the students.]

It is the use to which the school buildings are put, and not the identity of the users that is decisive of the lawfulness of the use.

Manifestly, therefore, the defense set forth in paragraph X of the answers, to the effect that the school buildings are being used for the purpose of giving and receiving instruction in education learning, and the arts is legally sufficient.

Carlson, R. Paul (b. June 17, 1935) is history professor at Maine Township High School (East) in Park Ridge, Illinois, having taught in the township 45 years. He has a B.A. from Monmouth College, M.A. from Northwestern, M.E.D. from College of William and Mary, and L.H.D. from Ripon College.

Dr. R. Paul Carlson stated:

Those failing to understand the chess game of politics and history eventually become the pawns of others.

A list of quotations from his lectures include:

An American kneels only to his God - Colonel William Crittenden

Remember the Alamo! - Colonel Sidney Sherman

The greatest glory of a freeborn people is to transmit that freedom to their children. - William Harvard

I have not yet begun to fight. - John Paul Jones

We have met the enemy, and they are ours. - Commander Oliver Perry

Hold the fort, for I am coming! - General Sherman

The fate of unborn millions will now depend, under God, on the courage and conduct of this Army. - General George Washington

No one can replace him, sir; I am only his successor. - Jefferson (on Franklin)

Let us raise a standard to which the wise and honest can repair; the rest is in the hands of God. - George Washington

Pride costs us more than hunger, thirst, and cold. - Jefferson

Lost time is never found again. - Franklin

There's a time to wink as well as to see. - Franklin

American Quotations.txt

God helps them that help themselves. - Franklin

Half a truth is often a great lie. - Franklin

Damn the torpedoes...Full speed ahead! - Admiral
Farragut

Face the other way, boys; We're going back! -
General Sheridan

We ask no quarter and shall give none. - Colonel
Christopher Greene

Don't fire until you see the whites of their eyes!
- General Putnam

No, this is a service for my country, and it
doesn't matter whether I do it as an officer or as a
plainsman. The big thing is to do it. - Kit Carson

Fifty-four, forty, or fight. - William Allen

Duke, Charles M. Jr. (b. October 3, 1935) explored the rugged highlands of the moon's Descartes region with John Young during the Apollo 16 mission in April 1972. Born in Charlotte, North Carolina, he received a Bachelor of Science degree in naval sciences from the U.S. Naval Academy in 1957 and a Master of Science in aeronautics from the Massachusetts Institute of Technology in 1964.

Following his graduation and commission from the Naval Academy, Duke entered the U.S. Air Force and received flying training at Spence Air Base, Georgia, and Webb Air Force Base, Texas. He completed advanced training in F-86L aircraft at Moody Air Force Base, Georgia. He served three years with the 526th Fighter Interceptor Squadron at Ramstein Air Base, Germany, before transferring to the Aerospace Research Pilot School. Upon graduation from the school he remained on as an instructor, teaching control systems and flying in F-101, F-104 and T-33 aircraft.

Duke was among 19 new astronauts selected by NASA in April 1996. After serving as a member of the astronaut support crew for Apollo 13, he was named Lunar Module pilot for Apollo 16, along with Commander John Young and Command Module pilot T.K. Mattingly. They were launched April 16, 1972, and reached the moon three days later. While Mattingly orbited the moon in the command ship Casper, Young and Duke landed their lunar ship Orion on the Cayley Plain in the Descartes highlands. During three outside excursions over three days, they drove a Lunar Rover 16 miles and collected 213 pounds of lunar rock and soil.

In 1975, Duke retired from NASA to enter private business. He is president of Charlie Duke Enterprises, Inc., and is an active speaker and Christian lay witness. He is also a brigadier general in the U.S. Air Force Reserve. Charlie Duke was inducted into the Astronaut Hall of Fame on October 4, 1997.

On June 22, 1996, at the Texas State Republican Convention in San Antonio, Texas, Astronaut Charles Duke stated:

I used to say I could live ten thousand years and never have an experience as thrilling as walking on the moon. But the excitement and satisfaction of that walk doesn't begin to compare with my walk with Jesus, a walk that lasts forever.

Dobson, Dr. James C. (b.1936), is the founder and president of Focus on the Family, which produces a nationally syndicated radio program heard daily on over 5,300 radio facilities, in approximately 100 countries worldwide, by more than 200 million people. He served for 14 years as an Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine and for 17 years on the Attending Staff of Children's Hospital of Los Angeles.

Dr. James Dobson's books include: Hide and Seek, Self-Esteem for the Child 1974; What Wives Wish Their Husbands Knew About Women, 1975; Preparing for Adolescence, 1978; The Strong-Willed Child, 1978; Love Must Be Tough, 1983; and the best seller Dare to Discipline, 1970, which has sold over 2 million copies. His film series, "Focus on the Family," has been seen by over 70 million people, being rivaled in success by his later series, "Turn Your Heart Toward Home."

In 1980, Dr. James Dobson was commended by President Carter for having served on the Task Force for the White House Conferences on the Family. In 1982 he was appointed by President Reagan to the National Advisory Commission for Juvenile Justice and Delinquency Prevention. He served as chairman of the U.S. Army Task Force on Families, was appointed to Attorney General Edwin Meese's Commission on Pornography in 1985, and served on the Attorney General's Advisory Board on Missing and Exploited Children in 1987.

In his January 1994 "Focus on the Family" newsletter, Dr. James Dobson concluded:

Can there be any doubt, hearing these echoes from the culture, that a great Civil War of Values is being waged in the Western nations, or that radical anti-family forces are making dramatic alterations in the way we think and act?

I've seen that upheaval coming for almost a decade, but it is now evident to anyone who watches the evening television. The family is not simply disintegrating from natural forces and pressures. Its demise is being orchestrated at the highest levels of government, and by radical special-interest groups.

Am I concerned by these recent trends? Yes, the pattern of events reveals a society in dramatic decline. Indeed, the value system that has served us so well for 217 years may not survive the next decade.

But before we throw in the towel, we need to look at numerous encouraging developments taking place simultaneously. There have been some exciting occurrences in the past year that may eventually lead to a better day. Let me share a few of those bright spots in what is otherwise a dismal scene:

High on the list of good news from 1993 is the prayer movement that is spreading across North America. What Marshall Foster calls "a quiet revolution" is occurring in thousands of churches and denominations. Evangelists Luis Palau and Greg Laurie each have reported record attendance at their crusades, with thousands accepting Christ as their personal Savior. David Bryant, founder of Concerts of Prayer, reports that his organization held more than 40 citywide rallies in 1992, twice as many as in 1990. He also estimated that local churches hold perhaps 1,000

concerts of prayer every month. Dick Eastman's "Schools of Prayer" are experiencing similar enthusiastic acceptance.

Yet another burgeoning prayer effort is spearheaded by Dr. Joe Aldrich of Northwest Renewal Ministries. Christianity Today said this: "[They have] tapped into a thirst for prayer in a region known for its high proportion of unchurched citizens. Over the past several years, the group has sponsored over 100 four-day 'Prayer Summits,' involving more than 3,000 pastors and church leaders from the Pacific Northwest." Associate Jerry Dirks said, "We are seeing an amazing, divinely implanted hunger for God unlike anything we've seen."

The National Day of Prayer, headed by my wife, Shirley, is also experiencing an unprecedented response. Forty-nine of the 50 state governors issued prayer proclamations last year (Gov. Lowell Weicker of Connecticut was the lone exception). Celebrations were held in cities and communities all across America. So far this year, the requests for materials and advice are running far ahead of last season. "There is obviously a new awareness," said Shirley, "that prayer is the only answer to our terrible social problems."

Undoubtedly reflecting the same spiritual hunger, the Promise Keepers phenomenon has become one of the most exciting developments in the history of Christendom. Never has there been anything quite like it. When I was conducting family conferences 20 years ago, husbands typically attended because their wives asked (or insisted) that they do so. But last summer in Boulder, Colo., 50,000 men jammed Folsom Field to worship, sing, learn and share in Christian fellowship.

They came from every continent on earth, investing their vacations and often limited resources to draw nearer to God. And this was only the beginning. Similar events are scheduled next summer in Portland, Los Angeles, Boise, Boulder, Dallas and Indianapolis. (For information, write Promise Keepers, P.O. Box 18376, Boulder, CO 80308.)

Equally encouraging is the spiritual revival occurring within today's generation of students. Genuine faith is alive and well among these courageous kids who dare to defend their beliefs in a godless and often hostile environment. Huge numbers gathered around their school flags to pray last September in a program called "See You at the Pole." George Barna, of Barna Research Group, estimated that more than a million students participated nationwide.

There is more good news to share. In a scientific poll commissioned by the Family Research Council, Americans were asked if they would rather live in a community "that strongly upholds traditional family values" or a community "that is very tolerant of non-traditional lifestyles." The findings were released in December, showing that citizens favored traditional values by a margin of 76 percent to 19 percent. Common sense is still alive and well in the population at large.

So what is going on here? How can such wholesome developments occur in the midst of almost unprecedented wickedness? Isn't that what the Scripture teaches us? Romans 5:20 says, "But where sin abounded, grace did

much more abundant." It is true today. As culture moves away from its Judeo-Christian roots, more and more people appear to recognize the devastation of sin and are turning to the Good News of the gospel.

This means as the long night of paganism descends on Western nations, we as believers are afforded an even greater opportunity to share the faith that burns within us. Therefore, we must not yield to discouragement, even when everything we cherish appears to be eroding. God is in control, and He can bring triumph out of tragedy.

On February 16, 2002, Dr. James Dobson addressed approximately 3,500 people at the National Religious Broadcaster's annual convention in Nashville, Tenn. He spoke on the topic of his new book, "Bringing Up Boys." After discussing the disintegration of the family and the implications of that issue for boys, Dr. James Dobson stated:

The world into which children are born now has become a very dangerous place. It's changed tremendously. When you and I were kids? and certainly when I was a child because I'm older than most of you here? the culture reinforced positive values and attempted to help parents raise those kids properly.

And now, the culture is at war with parents and it is very, very difficult to try to get these kids through the minefield of adolescence without major concerns. And there is an attack on childhood. There are many people out there? and I don't want to overstate this, but I don't think I can overstate it? there are many people out there today who see in children an opportunity to change the culture.

And they hate? for the most part? they hate the Judeo-Christian value system. And children are the vulnerable ones. And if they can get control of children and if they can influence children, they can change the whole culture in one generation. And there is now a tsunami coming our way. It is breathtaking to me what's taking place. I hope you're seeing it.

I sit there at my desk in Colorado Springs and I hear it every day and I wonder if you're hearing it. I wonder if anybody else is concerned about it because the children are the ones who are at risk and boys especially are in the bull's eye. They're in the cross-hairs.

I can't go back with the time that I have and give you the history of this attack on children. I'll tell you what I want to do. Let's talk about February. Let's go back to February 1st, two weeks and two days. I said this is coming like a tidal wave. What am I talking about?

Well, eight days ago, one week and one day ago, the National Education Association announced its policy, that they're disseminating to school districts all over the country, that every child in every school and every classroom in the nation should be taught homosexual? what I would call? propaganda. A child is in school for? public schools? for 13 years and we're going to start in kindergarten. You think that wouldn't happen and can't happen. California's legislature has already mandated that, and, as of September when the kids came back to school, this is what happened. Every

classroom of every school of every year is being taught homosexual propaganda.

So they're teaching them that bisexuality is normal and that homosexuality and heterosexuality are morally equivalent. And they're teaching them many, many other concepts. They're bringing gays and lesbians into the school to teach them what a normal thing this is and answer their questions.

Of course, Christians can't come in and counter that. That's California. That's every school in California. Where in the world are the parents who are holding still for that? Imagine sending your little 5-year-old off to school. He's wet behind the ears. He is, to use the vernacular, "He knows nothing about nothing." He doesn't have the defenses to deal with this. And he carries his little lunch pail and he gets to school.

And can you imagine these children, 5-years old, sitting in a circle around the teacher who's telling them about adult perverse behavior? And we're not concerned about that? We shouldn't discuss that? Why are we not talking about that? That's just one aspect of this. By the way, 42 percent of the fourth-grade boys in this entire country can't read, and yet, we're going to teach them that? Well, that was eight days ago that this occurred.

On February 4th, 12 days ago, the American Academy of Pediatrics announced that gay and lesbian parents, so-called, can raise children and do raise children as effectively as stable marriages where husbands and wives are committed to each other. This is the American Academy of Pediatrics?

February 14th, two nights ago, you may have heard that Secretary of State Colin Powell went on MTV, broadcast internationally, and recommended that kids use condoms. And I'll quote for you. Listen carefully to the words he used: "Forget about taboos." Guess whose taboos are we going to forget about? "Forget about conservative ideas." Guess whose conservative ideas? "With respect to what you should tell young people about, it's lives of young people that are being put at risk by unsafe sex, and therefore, protect yourself."

What he didn't tell them is that the Centers for Disease Control, an arm of the federal government, last year issued a report that the press wouldn't report on that said, "Condoms do not protect against syphilis, gonorrhea, human papilloma virus, herpes, and most of the other sexually-transmitted diseases." And yet, here is the secretary of state on MTV, not the secretary of health and human services, the secretary of state making a statement like that. But on and on it goes.

The FDA ? Food and Drug administration ? issued a statement saying that the morning-after pill, that that ought to be distributed to kids without parental knowledge or approval. And two days ago, 60 women's groups and health groups endorsed that position by the FDA.

All these things are coming to your school. You don't live in California. You've got kids who go to school in Texas and Oklahoma and the mid-West and the Bible Belt and up in the Northeast. It's coming there, too, because there is a concerted effort to manipulate

the minds of kids.

Now, what's going on? What's behind this? I'm sure you've heard the debate on stem-cell research. Do you understand what a stem cell is? A stem cell is a cell ? in the human being at least ? that in the very early stages of development it is undifferentiated. In other words, it's not yet other kinds of tissue, but it can go any direction depending on the environment that it's in.

The stem cell, if it's in the brain, develops into a nerve cell or into the substances between the nerves. Or if it's in the heart, it becomes a heart cell, or if it's in the eye, it becomes an eyeball cell. Wherever it is, it takes on the characteristic of the surrounding area.

Do you understand that children are the stem cells for the culture? The environment that you put them in is what they grow up to be. And if you can control what they hear, if you could control what they're told, if you have access to their minds ? you can make them into just about whatever you want them to be.

I saw a video the other day of children in Afghanistan and they were teaching these children how they could slit the throats of Israelis. If you teach that to 6-year-old boys, you will have violent men when they grow up. That's why there is this effort to control the minds of kids.

It's what's behind the attack on the Boy Scouts. Wherever children reside, there will be a battle over the control of those kids. The Girls Scouts have already been co-opted and the Boy Scouts have resisted, but that's what's going on there.

You may be aware that there is an effort now to lower the age of accountability sexually in the various countries. Here in the United States, it's 16. That's awfully early to be allowing a full-grown man to take advantage of a 16-year-old boy. In Canada, it's 14. In Portugal, it's 14. In the U.K., it's 16. In Spain, it's 12. Is that shocking to you?

You see, there is now an effort to kind of demystify incest and the sexual abuse of children. And the American Psychological Association put an incredible article in its bulletin about 18 months ago that said sex between adults and children is not all that bad. It might even be beneficial. Children are in the crosshairs, and there is reason to be concerned about it.

We also know, and you know, there is almost a total disregard for the value of human life in some post-modern circles. Dr. Peter Singer is a bioethicist ? of all things ? at Princeton University. He is a tenured professor. Let me read you what he wrote. "Very often, it is not wrong at all to kill a child once it has left the womb." He said, and watch the words now, "Simply killing an infant is never equivalent to killing a person."

That is a bioethicist at Princeton University. He was granted tenure after he made these statements. Do you know that it is a \$25,000 fine to kill an eagle's egg and there's no law at all against killing a child in the latter stages of development in utero?

Have you contemplated actually witnessing a partial-birth abortion? Can you imagine being invited

into a women's clinic somewhere near your home ? because there's probably one near you ? where a 16-year-old girl comes in and she is eight-and-a-half months pregnant? You've been invited to watch the procedure, and the doctor delivers this little baby right to the top of his head.

And that baby's about three minutes from delivery and he is brimming with life. He is pink. His little hands and arms and legs are kicking. And the doctor rolls him over and inserts a canula, a tube, into the back of the head without an anesthetic and sucks the brains out of that baby and collapses that head and delivers a dead baby. And it's not illegal to do that? But you cannot kill an eagle's egg. Have we gone absolutely crazy? And yet, the procedure continues. To call that kind of outrage political, is itself an outrage.

Audience: (Applause)

Thank you everyone. Thank you everybody. Thank you everybody. This burns in my heart. You may remember that Barbara Boxer, the senator from California, on the floor of the Senate in debating partial-birth abortion, said that a baby is not a baby until that child is taken home from the hospital. In other words, you can kill that baby in the hospital. This is where we are headed, a complete disregard for human life.

Those of you who do feel that the church has no responsibility in the cultural area and you have tended to feel our job is to preach the Gospel and all the rest of these things will kind of fall into place, and you haven't felt it is something that you should devote yourself to because that's something somebody else is called to, let me argue with you for just a moment.

Suppose it were 1858 and you were a pastor and you lived in Raleigh, N.C., or Richmond, Va. ? somewhere in the South. Would it be satisfactory for you to say about slavery, "Well, I'm not called to deal with that issue. I'm called to minister to the people in my church. Slavery is not something I have to deal with," when you know that men and women are being subjected to involuntary servitude? They can be killed. Their families can be separated. Their children can be taken away and sold like cattle. And you don't say anything? Is your argument tenable under those circumstances?

The year is 1963, and Martin Luther King is sitting in a Birmingham jail and he is released. And he goes to a church ? yes, a church. And from that church, he comes out into the streets of Birmingham and marches for civil rights. Do you oppose that? Is that a violation of the separation of church and state?

What if it were 1943 and you were in Nazi Germany and you knew what Hitler was doing to the Jews and the Poles and the Gypsies and the homosexuals and to many other undesirables? You knew they were being gassed, you knew little children were lined up in the rain naked all day for their chance to go into the gas chambers. Would you say, "We're not political? That's somebody else's problem. I'm not called to address this?"

I thank God that Dietrich Bonhoeffer did not give that answer, and he was arrested by the Nazis and he was hanged in 1945, naked and alone because he said, "This is not right."

John the Baptist said the same thing to Herod. He said, "It is not lawful for you to have your brother's wife." And it cost him his head. Since when have we become timid about addressing the moral issues of our day?

Audience: (Applause)

In 1983, I was invited to Washington, D.C., for a banquet that featured Dr. Francis Schaeffer. Thank God for Francis Schaeffer. He saw everything we're going through today. He laid it all out. He said there was a connection between abortion and infanticide and euthanasia. And on this occasion, he was talking to a very small group that was there about the Christian's involvement in the military, and especially when it involved war.

And he said, "It really comes down to this." I'll never forget this. I was a young man. I was just beginning to try to understand what was going on in the culture at large. He said, "Suppose you were walking down the right side of a street and coming down the other side of the street is a very cute little 6-year-old girl, and she's skipping along and she's alone and it's night time. And just as you got parallel to her, a big man, a six-foot man, jumped out of the bushes and grabbed her and began assaulting her and abusing her. What is your obligation to that child? Do you have any responsibility?"

He said, "I submit that you do. You should cross that street and put your life at risk, if necessary, to save that little girl. That would be your moral responsibility." And he said, "That is what we were doing in World War II. We were trying to save the little girls, the Jews, the Gypsies, the Poles, the others, and to rescue those that were living in tyranny."

I submit to you all that there are little girls in our culture. Who are the little girls that we're called to defend? The unborn child? Would Jesus' words, "Inasmuch as you do it unto the least of these, my brethren, you do it unto me," would it apply to that little helpless child who can't even speak for himself? He doesn't have a voice. Can you say, "That's political? I won't get involved. I've got to take care of my church. I'm not going to take care of that. That's not my responsibility. Others are called to that." I don't believe so.

How about the newborn? How about that little girl who's left to die on a porcelain table somewhere? What about the elementary school child who's going to be taught about homosexuality and has no one to defend him or her? What about the teenagers that Colin Powell was talking about who are going to be told, "Go ahead and have lots of really good sex, just do it in a safe way"? And more and more we see now that euthanasia is coming and as it is in Holland, involuntary euthanasia may be right around the corner. Do we have a responsibility to those little girls? I think that we do.

And this last thing. Dr. John Corts with the Billy Graham organization told a story about himself and it really grabbed me by the throat. He said when he was 16 years of age, he went to a farm with about eight of his little cousins and they couldn't wait to get there. And

when they arrived, there was such excitement among all the kids. He was the eldest of them and they couldn't wait to get in the field. They wanted to go pitch hay and they thought it'd be fun to ride on the tractor and they couldn't wait to get out there.

But the grandfather wouldn't let them go. He was very reluctant to let them go and they whined and cried and begged and finally, he went to John and he said, "John, you can take those kids to the field, but don't bring them back early. You keep them out there until the end of the day. I'm telling you, I don't want you to bring them in early." And he said, "I will do that, Grandfather," and so, they all got on the hay wagon and the tractor pulled them out to the field and they began working out there.

And very, very quickly, the kids got tired and they started complaining. It was hot and it was miserable and they wanted to come back. And he said, "No, Grandfather told me to keep you out here," and they cried and they complained, but they stayed there.

And at lunch time, they were really exhausted and most of them were crying. They were very upset and they wanted to come back in. It was very hot. The sun was overhead and the hay was down their backs and it itched and they wanted to come back. And he said, "No, Grandfather told me to keep you here."

And about 3:00 in the afternoon, a big storm cloud came over, big black clouds, and the kids got scared. They really wanted to return, but he kept them there. He kept the order of the grandfather.

At about 5:00, he said, "All right, it's time to go." He got them all on the hay wagon and they went back to the house. And after they had had their baths and they got something to eat and they rested a little bit, they were all very proud of themselves for what they did.

And then, the grandfather told John why he wanted them to stay in the field. He said, "This farm has been successful for one reason. Through the years, we have stayed in the field when we felt like coming in. We've stayed out there and done what we needed to do, and I wanted those kids to have the experience of staying with something through the day."

And John made his own application for that, but you can see what it means to me. We're in that situation now. It's tough. It's hard speaking against the tide of public opinion, the media, the entertainment industry, the Congress, the libraries, the professions? all of those forces that are making fun of us. Yes, you're right. You're right. They're calling us "religious right" and "far right" and "religious extremists" and it hurts.

I can tell you at Focus on the Family, we've had bloody animal parts brought to the front door. We've had our building spray-painted. We've had lies told about us in Denver and in Colorado Springs. That's not fun. And we've been called "extremists." And the easiest thing to do would be to quit.

But God has called us to stay in the field and we will do that as long as we have breath in our bodies. And I beg those of you who are here to do the same. Thank you everybody.

Scalia, Antonin (b. March 11, 1936), is a U.S. Supreme Court Justice, nominated in 1986 by President Ronald Reagan. He graduated from Harvard, 1960, and began practicing with a Cleveland law firm. In 1967, he began teaching at the University of Virginia Law School. He served in both the Nixon and Ford administrations, being the Assistant Attorney General, 1971-77. He taught at the University of Chicago Law School, 1977-82; and was served as judge of the U.S. Court of Appeals for the District of Columbia, 1982-86.

On April 9, 1996, in an address that gained national attention, Antonin Scalia spoke at the Mississippi College Law School. Pointing out that the word "cretin," or "fool" is derived from the French word for "Christian," he continued:

Devout Christians are destined to be regarded as fools in modern society.... We are fools for Christ's sake.... We must pray for courage to endure the scorn of the sophisticated world....

The "wise" do not investigate such silliness.... They do not believe....

One can be sophisticated and believe in God. Reason and intellect are not to be laid aside where matters of religion are concerned.

To be honest about it, that is the view of Christians taken by modern society.... Surely those who adhere to all or most of these traditional Christian beliefs are to be regarded as simpleminded.

The "worldly wise" just will not have anything to do with miracles... [assuming] everything from the Easter morning to the Ascension had to be made up by the groveling enthusiasts as part of their plan to get themselves martyred.

In the 1992 case of *Lee v. Weisman*; 120 L. Ed. 2d 467, 509 (1992), Scalia, J. (dissenting), Justice Antonin Scalia stated:

The Court lays waste a longstanding American tradition of nonsectarian prayer to God at public celebrations....

There is simply no support for the proposition that the officially sponsored nondenominational invocation and benediction read by Rabbi Gutterman - with no one legally coerced to recite them - violated the Constitution of the United States.

To the contrary, they are so characteristically American they could have come from the pen of George Washington or Abraham Lincoln himself....

That obvious fact recited the graduates and their parents may proceed to thank God, as Americans have always done, for the blessings He has generously bestowed on them and their country.

Our Nation's protection, that fortress which is our Constitution, cannot possibly rest upon the changeable philosophical predilections of the Justices of this Court, but must have deep foundations in the historic practices of our people.

C. I. O. , 307 U. S. 496, 515 (1939), stated:

Wherever the title of streets and parks may rest, they have immemorially been held in trust for the use of the public, and time out of mind, have been used for the purposes of assembly, communicating thoughts between citizens, and discussing public questions.

Hall, Tony P. (b. January 16, 1942), a U. S. Representative from Ohio, 96th-103rd Congresses; was an Ohio State Senator, 1973-78; an Ohio State Representative, 1969-72; and a volunteer with the Peace Corps in Thailand, 1966-67.

As a member of the 100th Congress, he supported President Ronald Reagan's signing of Public Law 100-307, January 25, 1988, setting aside the first Thursday of each May to celebrate a National Day of Prayer. He stated:

The National Day of Prayer offers a tremendous opportunity for our entire nation to be humbly united in communication with God. Prayer is a "toll-free-lifeline" to our most important Friend. I can't imagine facing the many challenges of service in Congress without prayer. Prayer truly is a two-way exchange with God. In some way, often unexpected, I discover that my concerns are answered through new insights to peaceful understanding that I could never have obtained without spiritual assistance. I urge everyone to discover the powerful potential of prayer.

Ashcroft, John (b. May 9, 1942) Calling him "a man of great integrity, a man of great judgment and a man who knows the law," President George W. Bush announced his decision to nominate John Ashcroft to serve as Attorney General of the United States on December 22, 2000. Upon confirmation by the Senate, Ashcroft pledged to renew the war on drugs, reduce the incidence of gun violence and combat discrimination so no American feels outside the protection of the law.

Ashcroft was born in Chicago, Illinois, and was raised in Springfield, Missouri, where he attended public schools until enrolling at Yale University, where he graduated with honors in 1964. He received his J. D. from the University of Chicago in 1967. He began his career of public service in 1973 as Missouri Auditor and was later elected to two terms as the state's Attorney General. His ability to work with leaders of both political parties prompted his colleagues in the non-partisan National Association of Attorneys General to choose him as Chairman.

Ashcroft was elected Governor of Missouri in 1984 and held that post until 1993. During his tenure, he balanced eight consecutive budgets and served as Chairman of the Education Commission of the States. Fortune magazine rated him one of the top ten education governors in the country, while Financial World and City and State magazines credited him with making Missouri one of the best financially managed states in the country. He also spearheaded the state's efforts to reduce the use of illegal drugs. In 1991, the non-partisan National Governors Association elected him Chairman.

He was elected to the Senate in 1994 and maintained a near-perfect voting attendance record while working to combat illegal drugs, increase the quality of public education, reduce crime and safeguard the rights of crime victims. Ashcroft worked closely with Missouri law enforcement officers, developing strategies to

counter the state's methamphetamine problems. He co-sponsored the reauthorization of the Violence Against Women Act. He fought to toughen the penalties for gun crimes by substantially increasing mandatory minimum prison sentences for the criminal misuse of firearms. During his time in the Senate, Ashcroft was a member of the Senate Judiciary Committee and Chairman of the Constitution Subcommittee.

Prior to entering public service, Ashcroft taught business law at Southwest Missouri State University in Springfield. He authored the book *Lessons from a Father to His Son*, a tribute to his father, and co-authored multiple editions of two college law textbooks with his wife, Janet. John and Janet Ashcroft have three children: Martha, John and Andrew, and one grandchild, Jimmy Patterson.

Attorney General Ashcroft is committed to confronting injustice by leading a professional Justice Department free from politics, defined by integrity and dedicated to upholding the rule of law. He will make certain that the Justice Department fulfills its promise and honors its heritage-not only by enforcing the rule of law, but by guaranteeing rights for the advancement of all Americans.

In an address at Washington D.C., September 1996, during a Christian Coalition Convention, Senator John Ashcroft stated:

One hundred years ago in Chicago, William Borden, heir to the Borden dairy fortune, graduated from high school. His father wanted his son to see the world so he sent William off with a servant, with money, and with a new Bible.

After a month of traveling across Africa, Asia and the Middle East, William had seen a world of pain, a world of need, a world of suffering. In a letter home he reported that he intended to give his life to begin to prepare to serve hurting people on the mission field. He suffered from no delusion. He knew the challenges he would face, but the calling of Christ was more pressing than the lure of the world, and he reflected on that thought as he wrote in the back of his Bible two words: "NO RESERVES."

Returning to the U.S., William enrolled in Yale University where he pursued his calling. Graduating with honors, he was inundated with offers. Wall Street courted him; the family business needed him; law school beckoned him. But William Borden's soul had been captured by Christ and the Holy Spirit would not let him waver.

When he applied and was accepted into Princeton Seminary, he wrote in the back of his Bible two more words: "NO RETREATS." Three years later upon graduating from the seminary and accepting a mission assignment to China, William set out to fulfill his calling to serve those in need. In route to China he stopped in Egypt to further prepare and became ill. A month later he died. Dead at 25 - the flame of life extinguished before it had fully flourished.

While going through his son's possessions, William's father thumbed through the now worn Bible that he had given his son years before. In the back of the book the senior Borden found two additional words written by William on his deathbed: "NO REGRETS."

No reserves, no retreats, no regrets. Six words written in a Bible given by a father to a son. Six

words that encompass three principles of our faith. Six words that signal three opportunities for our hope and our future.

No reserves, no retreat, no regrets. Six words that are nothing less than the call of our faith and the challenge of our time.

No reserves. We are called to live a life of total commitment. I believe that this is true not only as it relates to our faith but in every aspect of our existence. God's word makes it clear that God abhors the tepid and the middling: "I know your deeds, that you are lukewarm, so I am about to spew you out of my mouth." (Revelation 3: 15, 16) No half measures, no reserves.

The world our children are inheriting demands repair so desperately that we can hold no reserve. I do not seek from government and from politics any type of national salvation, nor do I desire to impose my religion on anyone.

God respects the dignity of our freedom so profoundly that He allows us even to choose against Him.

As Christians, we are involved in the political realm because we seek to counteract a governmental system that actively mocks and undermines our values; the values of our heritage. Values like honesty and responsibility, courage and dignity, hard work and perseverance, dedication to country, to life and to faith in God.

As involved Christians we simply share a common vision and serve an uncommon Savior. While we do not seek national salvation, we do demand a return of national sanity. This is one of the great challenges of our times. To achieve it in the face of the odds that we have encountered requires that we give our all, that we have: no reserves.

No reserves, no retreats.

America needs leadership that calls her to her highest and best rather than accommodate her in her lowest and least. America needs leadership that demands that America defend itself on the front line, rather than satisfy itself in the back seat. If we retreat from that which we know to be true, if we retreat from our faith and our principles, we will have gained nothing. With our culture under siege today there are many so-called leaders who believe that discussing cultural issues is too politically divisive. I believe that confronting our culture is the true test of courage, and a true measure of our leadership.

From absolute truths such as the inalienable right to life, from its earliest stages in the womb to its final shimmering days, there is no retreat. From the belief that the family originated by God should be honored by public policy and guarded as our most vital social institution, there is no retreat. From the conviction that the family is where the basic rules of civilization are taught and nurtured - from this truth there can be no retreat. We do not yield to the state the responsibility to teach our children right from wrong. From these truths: no retreats.

We believe that God calls us to minister to the poor among us. The Bible is as clear about our responsibility to care for the poor as it is on any

other matter. I do not believe however, that the best care for the poor comes from government. We have learned that, when government becomes the keeper of the poor, it keeps them poor.

We stand in peril because such principles as this have been compromised. We cannot expect to rescue ourselves by retreating from fundamental truths and principles: no retreats.

No reserves, no retreats, no regrets. We must be totally committed to the task at hand. We must never retreat from that which we know to be true.

Finally, this point of "no regrets." If we want to experience no regrets, we must remember that we could achieve political victory and still find ourselves having lost the battle, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26)

What we seek cannot be measured in terms of political victories, be they electoral or legislative. As Christian citizens we must be as humble in spirit as we are noble in aspirations.

The way we love our neighbors and the fact that we love our enemies must be two hallmarks of our existence. Then: no regrets.

A hundred years after William Borden's father gave him his Bible another father accompanied his newly elected son to Washington where he was to be sworn in as a United States Senator. The father was eager that his son serve with no reserves, work with no retreats and live with no regrets. In a prayerful time of dedication, consecration, commitment and devotion on the morning of the swearing-in ceremony, the elderly father told his son that "the spirit of Washington is the spirit of arrogance, but the spirit of Christ is the spirit of humility."

He looked his son directly in the eye and admonished him with a clarity which went beyond speaking: "Nothing of lasting value in the world has ever been accomplished in the spirit of arrogance."

As the group of friends and family assembled around the son to pray, the newly-elected senator noticed his frail father struggling to get out of the sofa to join with the group in prayer. Noticing the father's struggle the son turned to his dad and said "Dad, you don't have to struggle to stand." His father with weakness but clarity said, "Son, I'm not struggling to stand, I'm struggling to kneel."

And he knelt by his son and prayed that the Spirit of Christ would be a mantle which would cover his son in humility so that he would have no regrets. That day was the last day of my father's life. He died on his way returning home to Missouri.

If you can freeze that frame for a moment - an ailing, aged father not struggling to stand, but struggling to kneel and pray beside his kneeling son - you can observe a picture of what will help save America.

We need fathers and mothers praying with their children, willing to consume their last ounce of energy: no reserves.

We need clear-eyed statesmen who will admonish with ungarnished truth: no retreats.

The spirit of the world is arrogance. The spirit

of Christ is humility. We need as families and congregations, and public servants and private citizens to give our all to defend and communicate our values with humility: no regrets.

William Borden's challenge and my father's direction are the same for us all. It is the challenge to meet our obstacles with total commitment: no reserves. To stand firm on those Creator-endowed truths that we find to be self-evident, the foundations of our culture: no retreats. And to do both in a way that honors and glorifies our Savior, that shows regard for our neighbors and, yes, love for our enemies: no regrets.

No Reserves, no retreats and no regrets.
God Bless You.

In May of 2001, Attorney General John Ashcroft spoke at the Family Research Council's 2001 Washington Briefing, stating:

When it come to illegal exploitative material that would undermine our children and the values of this culture, there needs to be a crackdown. And we need to make sure that our children have the opportunity to escape childhood without the imposition of the worst that adults should have to endure...

The pornographers contaminate and otherwise interrupt what should be the innocence of childhood, and I think it is wrong to steal that wonderful God-given gift of childhood and impose upon children the kinds of things that most of us, as adults, would choose not to inflict upon ourselves.

Gramm, William Philip (b. July 8, 1942), a U.S. Senator from Texas, elected 1985, was a candidate for the Republican Presidential nomination, 1996. He served as a U.S. Representative from Texas, 96th-98th Congresses; and taught economics at Texas A&M University, 1967-78.

On October 18, 1994, commenting on America's Founding Fathers, Senator Phil Gramm stated:

The problems they faced were overwhelming as compared to ours. But they had two things, it seems to me that we don't have enough of today. They had faith and they had will. They had faith that God did not raise America as a beacon of hope for the world, only to let us fail. And they had the will to act, the will to risk everything in order to build a country that would be a model for the world. I believe this creed is as true today as it was then. And if we have faith, if we are willing to act on that faith, I believe we can remake America.

Bush, George Walker (b. July 6, 1946) is the 43rd President of the United States. Formerly the 46th Governor of the State of Texas, Bush has earned a reputation as a compassionate conservative who shapes policy based on the principles of limited government, personal responsibility, strong families, and local control.

George W. Bush grew up in Midland and Houston, Texas. He received a bachelor's degree from Yale University and a Master of Business Administration from Harvard Business School. He served as an F-102 pilot for the Texas Air National Guard before beginning

his career in the oil and gas business in Midland in 1975, working in the energy industry until 1986. After working on his father's successful 1988 presidential campaign, he assembled the group of partners that purchased the Texas Rangers baseball franchise in 1989.

He served as managing general partner of the Texas Rangers until he was elected Governor on November 8, 1994, with 53.5 percent of the vote. In an historic re-election victory, he became the first Texas Governor to be elected to consecutive four-year terms on November 3, 1998, winning 68.6 percent of the vote.

As President, Bush will pursue the same common-sense approach and bipartisan spirit as he has in Texas. He has proposed bold initiatives to ensure that America's prosperity has a purpose. He has also addressed improving our nation's public schools by strengthening local control and insisting on accountability; reducing taxes on all taxpayers, especially for those Americans on the fringes of poverty; strengthening the military with better pay, better planning, and better equipment; saving and strengthening Social Security and Medicare by providing seniors with more options; and ushering in the responsibility era in America.

President Bush is married to Laura Welch Bush, a former teacher and librarian, and they have 19-year-old twin daughters, Barbara and Jenna. The Bush family also includes their two dogs, Spot and Barney, and a cat, India.

On January, 20, 2001, President George W. Bush stated in his Inaugural Address:

This peaceful transfer of authority is rare in history, yet common in our country. With a simple oath, we affirm old traditions, and make new beginnings. As I begin, I thank President Clinton for his service to our nation. And I thank Vice President Gore for a contest conducted with spirit, and ended with grace.

I am honored and humbled to stand here, where so many of America's leaders have come before me, and so many will follow.

We have a place, all of us, in a long story; a story we continue, but whose end we will not see. It is the story of a new world that became a friend and liberator of the old. The story of a slave-holding society that became a servant of freedom. The story of a power that went into world to protect but not possess, to defend but not to conquer. It is the American story; a story of flawed and fallible people, united across the generations by grand and enduring ideals.

The grandest of these ideals is an unfolding American promise: that everyone belongs, that everyone deserves a chance, that no insignificant person was ever born. Americans are called to enact this promise in our lives and in our laws. And though our nation has sometimes halted, and sometimes delayed, we must follow no other course.

Through much of the last century, America's faith in freedom and democracy was a rock in a raging sea. Now it is a seed upon the wind, taking root in many nations. Our democratic faith is more than the creed of our country, it is the inborn hope of our humanity; an ideal we carry but do not own, a trust we bear and pass along. And even after nearly 225 years, we have a long

way yet to travel.

While many of our citizens prosper, others doubt the promise - even the justice - of our own country. The ambitions of some Americans are limited by failing schools, and hidden prejudice, and the circumstances of their birth. And sometimes our differences run so deep, it seems we share a continent, but not a country.

We do not accept this, and will not allow it. Our unity, our union, is the serious work of leaders and citizens in every generation. And this is my solemn pledge: I will work to build a single nation of justice and opportunity.

I know this is within our reach, because we are guided by a power larger than ourselves, Who creates us equal in His image. And we are confident in principles that unite and lead us onward.

America has never been united by blood or birth or soil. We are bound by ideals that move us beyond our backgrounds, lift us above our interests, and teach us what it means to be citizens. Every child must be taught these principles. Every citizen must uphold them. And every immigrant, by embracing these ideals, makes our country more, not less, American.

Today we affirm a new commitment to live out our nation's promise through civility, courage, compassion and character. America, at its best, matches a commitment to principle with a concern for civility. A civil society demands from each of us good will and respect, fair dealing and forgiveness. Some seem to believe that our politics can afford to be petty because, in a time of peace, the stakes of our debates appear small. But the stakes, for America, are never small. If our country does not lead the cause of freedom, it will not be led. If we do not turn the hearts of children toward knowledge and character, we will lose their gifts and undermine their idealism. If we permit our economy to drift and decline, the vulnerable will suffer most.

We must live up to the calling we share. Civility is not a tactic or a sentiment. It is the determined choice of trust over cynicism, of community over chaos. And this commitment, if we keep it, is a way to shared accomplishment.

America, at its best, is also courageous. Or national courage has been clear in times of depression and war, when defeating common dangers defined our common good. Now we must choose if the example of our fathers and mothers will inspire us or condemn us. We must show courage in a time of blessing, by confronting problems instead of passing them on to future generations.

Together we will reclaim America's schools, before ignorance and apathy claim more young lives. We will reform Social Security and Medicare, sparing our children from struggles we have the power to prevent. We will reduce taxes, to recover the momentum of our economy and reward the effort and enterprise of working Americans. We will build our defenses beyond challenge, lest weakness invite challenge. We will confront weapons of mass destruction, so that a new century is spared new horrors.

The enemies of liberty and our country should make no mistake. America remains engaged in the world, by

history and by choice, shaping a balance of power that favors freedom. We will defend our allies and our interests. We will show purpose without arrogance. We will meet aggression and bad faith with resolve and strength. And to all nations, we will speak for the values that gave our nation birth.

America, at its best, is compassionate. In the quiet of American conscience, we know that deep, persistent poverty is unworthy of our nation's promise. And whatever our views of its cause, we can agree that children at risk are not at fault. Abandonment and abuse are not acts of God, they are failures of love. And the proliferation of prisons, however necessary, is no substitute for hope and order in our souls.

Where there is suffering, there is duty. Americans in need are not strangers, they are citizens; not problems, but priorities; and all of us are diminished when any are hopeless.

Government has great responsibilities, for public safety and public health, for civil rights and common schools. Yet compassion is the work of a nation, not just a government. And some needs and hurts are so deep they will only respond to a mentor's touch or a pastor's prayer. Church and charity, synagogue and mosque, lend our communities their humanity, and they will have an honored place in our plans and laws.

Many in our country do not know the pain of poverty. But we can listen to those who do. And I can pledge our nation to a goal: When we see that wounded traveler on the road to Jericho, we will not pass to the other side.

America, at its best, is a place where personal responsibility is valued and expected. Encouraging responsibility is not a search for scapegoats, it is a call to conscience. And though it requires sacrifice, it brings a deeper fulfillment. We find the fullness of life, not only in options, but in commitments. And we find that children and community are the commitments that set us free.

Our public interest depends on private character; on civic duty and family bonds and basic fairness; on uncounted, unhonored acts of decency which give direction to our freedom. Sometimes in life we are called to do great things. But as a saint of our times has said, every day we are called to do small things with great love. The most important tasks of a democracy are done by everyone.

I will live and lead by these principles: to advance my convictions with civility; to pursue the public interest with courage; to speak for greater justice and compassion; to call for responsibility, and try to live it as well. In all these ways, I will bring the values of our history to the care of our times.

What you do is as important as anything government does. I ask you to seek a common good beyond your comfort; to defend needed reforms against easy attacks; to serve your nation, beginning with your neighbor. I ask you to be citizens. Citizens, not spectators. Citizens, not subjects. Responsible citizens, building communities of service and a nation of character.

Americans are generous and strong and decent, not because we believe in ourselves, but because we hold beliefs beyond ourselves. When this spirit of citizenship is missing, no government program can

replace it. When this spirit is present, no wrong can stand against it.

After the Declaration of Independence was signed, Virginia statesman John Page wrote to Thomas Jefferson:

' 'We know the Race is not to the swift nor the Battle to the Strong. Do you not think an Angel rides in the Whirlwind and directs this Storm?'

Much time has passed since Jefferson arrived for his inaugural. The years and changes accumulate. But the themes of this day he would know: our nation's grand story of courage, and its simple dream of dignity.

We are not this story's Author, Who fills time and eternity with His purpose. Yet His purpose is achieved in our duty; and duty is fulfilled in service to one another.

Never tiring, never yielding, never finishing, we renew that purpose today, to make our country more just and generous; to affirm the dignity of our lives and every life.

This work continues. This story goes on. And an angel still rides in the whirlwind and directs this storm.

God bless you, and God bless America.

Forty-eight hours after assuming the presidency, President Bush addressed the tens of thousands gathered in Washington, D.C., for the annual January 22nd March for Life:

We share a great goal to work toward a day when every child is welcomed in life and protected in law. We know this will not come easily, or all at once. But the goal leads us onward to build a culture of life, affirming that every person, at every stage and season of life, is created in God's image. "

That same day President Bush reinstated the "Mexico City" policy of President Reagan and George H. Bush, which cuts off U.S. tax dollars from organizations which campaign to legalize abortion in less developed nations and promote abortion overseas. President Bush stated:

It is my conviction that taxpayer funds should not be used to pay for abortions or advocate or actively promote abortion, either here or abroad. It is therefore my belief that the Mexico City Policy should be restored.

On February 27, 2001, President George W. Bush addressed a Joint Session of Congress, being introduced by Speaker of the House Dennis Hastert (R-IL):

Thank you very much. Thank you very much. Thank you.

Mr. Speaker, Mr. Vice President, members of Congress, it's a great privilege to be here to outline a new budget and a new approach for governing our great country.

I thank you for your invitation to speak here tonight. I know Congress had to formally invite me, and it could have been a close vote.

(LAUGHTER)

So, Mr. Vice President, I appreciate you being

here to break the tie.

(LAUGHTER)

I want to thank so many of you who have accepted my invitation to come to the White House to discuss important issues. We're off to a good start.

I will continue to meet with you and ask for your input. You have been kind and candid, and I thank you for making a new president feel welcome.

The last time I visited the Capitol, I came to take an oath. On the steps of this building, I pledged to honor our Constitution and laws.

And I asked you to join me in setting a tone of civility and respect in Washington.

I hope America is noticing the difference, because we are making progress. Together we are changing the tone in the nation's capital. And this spirit of respect and cooperation is vital, because, in the end, we will be judged not only by what we say or how we say it, we will be judged by what we are able to accomplish.

America today is a nation with great challenges, but greater resources. An artist using statistics as a brush could paint two very different pictures of our country. One would have warning signs: increasing layoffs, rising energy prices, too many failing schools, persistent poverty, the stubborn vestiges of racism.

Another picture would be full of blessings: a balanced budget, big surpluses, a military that is second to none, a country at peace with its neighbors, technology that is revolutionizing the world, and our greatest strength: concerned citizens who care for our country and care for each other.

Neither picture is complete in and of itself. And tonight I challenge and invite Congress to work with me to use the resources of one picture or repaint the other, to direct the advantages of our time to solve the problems of our people.

Some of these resources will come from government-some, but not all. Year after year in Washington, budget debates seem to come down to an old, tired argument: on one side, those who want more government, regardless of the cost; on the other, those who want less government, regardless of the need.

We should leave those arguments to the last century and chart a different course.

Government has a role and an important role. Yet too much government crowds out initiative and hard work, private charity and the private economy. Our new governing vision says government should be active, but limited; engaged, but not overbearing.

And my budget is based on that philosophy. It is reasonable, and it is responsible. It meets our obligations, and funds our growing needs.

We increase spending next year for Social Security and Medicare and other entitlement programs by \$81 billion. We have increased spending for discretionary programs by a very responsible 4 percent above the rate of inflation. My plan pays down an unprecedented amount of our national debt. And then when money is still left over, my plan returns it to the people who earned it in the first place.

A budget's impact is counted in dollars but

measured in lives. Excellent schools, quality health care, a secure retirement, a cleaner environment, a stronger defense--these are all important needs, and we fund them.

The highest percentage increase in our budget should go to our children's education. Education is my top priority.

Education is my top priority, and by supporting this budget, you will make it yours as well.

Reading is the foundation of all learning, so during the next five years, we triple spending, adding \$5 billion to help every child in America learn to read. Values are important, so we've tripled funding for character education to teach our children not only reading and writing, but right from wrong.

We've increased funding to train and recruit teachers, because we know a good education starts with a good teacher. And I have a wonderful partner in this effort.

I like teachers so much I married one.

Laura has begun a new effort to recruit Americans to the profession that will shape our future: teaching. She will travel across America to promote sound teaching practices and early reading skills in our schools and in programs such as Head Start.

When it comes to our schools, dollars alone do not always make the difference. Funding is important and so is reform, so we must tie funding to higher standards and accountability, for results.

I believe in local control of schools. We should not and we will not run public schools from Washington, D. C.

Yet when the federal government spends tax dollars, we must insist on results. Children should be tested on basic reading and math skills every year between grades three and eight. Measuring is the only way to know whether all our children are learning. And I want to know, because I refuse to leave any child behind in America.

Critics of testing contend it distracts from learning. They talk about ``teaching to the test.'' But let's put that logic to the test. If you test a child on basic math and reading skills, and you are ``teaching to the test,'' you are teaching math and reading. And that's the whole idea.

As standards rise, local schools will need more flexibility to meet them. So we must streamline the dozens of federal education programs into five and let states spend money in those categories as they see fit.

Schools will be given a reasonable chance to improve and the support to do so. Yet if they don't, if they continue to fail, we must give parents and students different options: a better public school, a private school, tutoring or a charter school.

In the end, every child in a bad situation must be given a better choice, because when it comes to our children, failure is simply not an option.

Another priority in my budget is to keep the vital promises of Medicare and Social Security, and together we will do so. To meet the health care needs of all America's seniors, we double the Medicare budget over the next 10 years.

My budget dedicates \$238 billion to Medicare next

year alone, enough to fund all current programs and to begin a new prescription drug benefit for low-income seniors.

No senior in America should have to choose between buying food and buying prescriptions.

To make sure the retirement savings of America's seniors are not diverted to any other program, my budget protects all \$2.6 trillion of the Social Security surplus for Social Security and for Social Security alone.

My budget puts a priority on access to health care without telling Americans what doctor they have to see or what coverage they must choose.

Many working Americans do not have health care coverage, so we will help them buy their own insurance with refundable tax credits.

And to provide quality care in low-income neighborhoods, over the next five years we will double the number of people served at community health care centers.

And we will address the concerns of those who have health coverage yet worry their insurance company doesn't care and will not pay.

Together, this Congress and this president will find common ground to make sure doctors make medical decisions and patients get the health care they deserve with a patients' bill of rights.

When it comes to their health, people want to get the medical care they need, not be forced to go to court because they didn't get it. We will ensure access to the courts for those with legitimate claims. But first, let's put in place a strong, independent review so we promote quality health care, not frivolous lawsuits.

My budget also increases funding for medical research, which gives hope to many who struggle with serious disease.

Our prayers tonight are with one of your own who is engaged in his own fight against cancer, a fine representative and a good man, Congressman Joe Moakley.

God bless you, Joe.

And I can think of no more appropriate tribute to Joe than to have the Congress finish the job of doubling the budget for the National Institutes of Health.

My New Freedom Initiative for Americans with disabilities funds new technologies, expands opportunities to work and makes our society more welcoming. For the more than 50 million Americans with disabilities, we must continue to break down barriers to equality.

The budget I propose to you also supports the people who keep our country strong and free, the men and women who serve in the United States military.

I am requesting \$5.7 billion in increased military pay and benefits and health care and housing. Our men and women in uniform give America their best, and we owe them our support.

America's veterans honored their commitment to our country through their military service. I will honor our commitment to them with a billion dollar increase to ensure better access to quality care and faster decisions on benefit claims.

My budget will improve our environment by accelerating the cleanup of toxic brownfields. And I propose we make a major investment in conservation by fully funding the Land and Water Conservation Fund.

Our national parks have a special place in our country's life. Our parks are places of great natural beauty and history. As good stewards, we must leave them better than we found them, so I propose providing \$4.9 billion over five years for the upkeep of these national treasures.

And my budget adopts a hopeful new approach to help the poor and the disadvantaged. We must encourage and support the work of charities and faith-based and community groups that offer help and love one person at a time.

These groups are working in every neighborhood in America to fight homelessness and addiction and domestic violence, to provide a hot meal or a mentor or a safe haven for our children. Government should welcome these groups to apply for funds, not discriminate against them.

Government cannot be replaced by charities or volunteers. Government should not fund religious activities.

But our nation should support the good works of these good people who are helping their neighbors in need.

So I propose allowing all taxpayers, whether they itemize or not, to deduct their charitable contributions. Estimates show this could encourage as much as \$14 billion a year in new charitable giving, money that will save and change lives.

Our budget provides more than \$700 million over the next 10 years for a Federal Compassion Capital Fund with a focused and noble mission: to provide a mentor to the more than 1 million children with a parent in prison and to support other local efforts to fight illiteracy, teen pregnancy, drug addiction and other difficult problems.

With us tonight is the mayor of Philadelphia. Please help me welcome Mayor John Street.

Mayor Street has encouraged faith-based and community organizations to make a significant difference in Philadelphia. He's invited me to his city this summer to see compassion in action.

I'm personally aware of just how effective the mayor is. Mayor Street's a Democrat.

Let the record show...

Let the record show, I lost his city, big time.

(LAUGHTER)

But some things are bigger than politics, so I look forward to coming to your city to see your faith-based programs in action.

As government promotes compassion, it also must promote justice. Too many of our citizens have cause to doubt our nation's justice when the law points a finger of suspicion at groups instead of individuals. All our citizens are created equal and must be treated equally.

Earlier today, I asked John Ashcroft, the attorney general, to develop specific recommendations to end racial profiling. It is wrong, and we will end it in America.

In so doing, we will not hinder the work of our

nation's brave police officers. They protect us every day, often at great risk.

But by stopping the abuses of a few, we will add to the public confidence our police officers earn and deserve.

My budget has funded a responsible increase in our ongoing operations. It has funded our nation's important priorities. It has protected Social Security and Medicare. And our surpluses are big enough that there is still money left over.

Many of you have talked about the need to pay down our national debt. I listened, and I agree.

We owe it to our children and grandchildren to act now, and I hope you will join me to pay down \$2 trillion in debt during the next 10 years.

At the end of those 10 years, we will have paid down all of the debt that is available to retire.

And so my budget sets aside almost a trillion dollars over 10 years for additional needs. That is one trillion additional reasons you can feel comfortable supporting this budget.

We have increased our budget at a responsible 4 percent. We have funded our priorities. We paid down all the available debt. We have prepared for contingencies. And we still have money left over.

Yogi Berra once said, "When you come to a fork in the road, take it."

(LAUGHTER)

Now we come to a fork in the road. We have two choices. Even though we have already met our needs, we could spend the money on more and bigger government. That's the road our nation has traveled in recent years.

Last year, government spending shot up 8 percent. That's far more than our economy grew, far more than personal income grew and far more than the rate of inflation. If you continue on that road, you will spend the surplus and have to dip into Social Security to pay other bills. Unrestrained government spending is a dangerous road to deficits, so we must take a different path.

The other choice is to let the American people spend their own money to meet their own needs.

I hope you'll join me in standing firmly on the side of the people. You see, the growing surplus exists because taxes are too high, and government is charging more than it needs. The people of America have been overcharged, and, on their behalf, I am here to ask for a refund.

Some say my tax plan is too big.

Others say it is too small.

I respectfully disagree.

(LAUGHTER)

This plan is just right.

(LAUGHTER)

I didn't throw darts at a board to come up with a number for tax relief. I didn't take a poll or develop an arbitrary formula that might sound good. I looked at problems in the tax code and calculated the cost to fix them.

A tax rate of 15 percent is too high for those who earned low wages, so we must lower the rate to 10 percent.

No one should pay more than a third of the money they earn in federal income taxes, so we lowered the top rate to 33 percent.

This reform will be welcome relief for America's small businesses, which often pay taxes at the highest rate. And help for small business means jobs for Americans.

We simplified the tax code by reducing the number of tax rates from the current five rates to four lower ones: 10 percent, 15, 25 and 33 percent. In my plan, no one is targeted in or targeted out. Everyone who pays income taxes will get tax relief.

Our government should not tax and thereby discourage marriage, so we reduced the marriage penalty.

I want to help families rear and support their children, so we doubled the child credit to \$1,000 per child.

It's not fair to tax the same earnings twice, once when you earn them and again when you die, so we must repeal the death tax.

These changes add up to significant help. A typical family with two children will save \$1,600 a year on their federal income taxes.

Now, \$1,600 may not sound like a lot to some, but it means a lot to many families. \$1,600 buys gas for two cars for an entire year. It pays tuition for a year at a community college. It pays the average family grocery bill for three months. That's real money.

With us tonight, representing many American families, are Steven and Josephina Ramos.

They are from Pennsylvania, but they could be from any one of your districts. Steven is a network administrator for a school district. Josephina is a Spanish teacher at a charter school. And they have a 2-year-old daughter.

Steven and Josephina tell me they pay almost \$8,000 a year in federal income taxes. My plan will save them more than \$2,000.

Let me tell you what Steven says: "\$2,000 a year means a lot to my family. If we had this money, it would help us reach our goal of paying off our personal debt in two years' time." After that, Steven and Josephina want to start saving for Lianna's college education.

My attitude is, government should never stand in the way of families achieving their dreams.

And as we debate this issue, always remember: The surplus is not the government's money; the surplus is the people's money.

For lower-income families, my tax plan restores basic fairness. Right now, complicated tax rules punish hard work.

A waitress supporting two children on \$25,000 a year can lose nearly half of every additional dollar she earns above the \$25,000. Her overtime, her hardest hours, are taxed at nearly 50 percent. This sends a terrible message: You will never get ahead.

But America's message must be different. We must honor hard work, never punish it.

With tax relief, overtime will no longer be overtax time for the waitress.

People with the smallest incomes will get the

highest percentage of reductions, and millions of additional American families will be removed from the income tax rolls entirely.

Tax relief is right, and tax relief is urgent. The long economic expansion that began almost 10 years ago is faltering.

Lower interest rates will eventually help, but we cannot assume they will do the job all by themselves.

Forty years ago, and then 20 years ago, two presidents, one Democrat, one Republican, John F. Kennedy and Ronald Reagan, advocated tax cuts to, in President Kennedy's words, "get this country moving again."

They knew then what we must do now: To create economic growth and opportunity, we must put money back into the hands of the people who buy goods and create jobs.

We must act quickly. The chairman of the Federal Reserve has testified before Congress that tax cuts often come too late to stimulate economic recovery. So I want to work with you to give our economy an important jump start by making tax relief retroactive.

We must act now because it is the right thing to do. We must also act now because we have other things to do. We must show courage to confront and resolve tough challenges: to restructure our nation's defenses, to meet our growing need for energy, and to reform Medicare and Social Security.

America has a window of opportunity to extend and secure our present peace by promoting a distinctly American internationalism. We will work with our allies and friends to be a force for good and a champion of freedom. We will work for free markets, free trade and freedom from oppression. Nations making progress toward freedom will find America is their friend.

We will promote our values. We'll promote the peace. And we need a strong military to keep the peace.

But our military was shaped to confront the challenges of the past, so I have asked the secretary of defense to review America's armed forces and prepare to transform them to meet emerging threats.

My budget makes a down payment on the research and development that will be required. Yet, in our broader transformation effort, we must put strategy first, then spending. Our defense vision will drive our defense budget, not the other way around.

Our nation also needs a clear strategy to confront the threats of the 21st century, threats that are more widespread and less certain. They range from terrorists who threaten with bombs to tyrants and rogue nations intent on developing weapons of mass destruction.

To protect our own people, our allies and friends, we must develop and we must deploy effective missile defenses.

And as we transform our military, we can discard Cold War relics and reduce our own nuclear forces to reflect today's needs.

A strong America is the world's best hope for peace and freedom.

Yet the cause of freedom rests on more than our ability to defend ourselves and our allies.

Freedom is exported every day as we ship goods and products that improve the lives of millions of people.

Free trade brings greater political and personal freedom.

Each of the previous five presidents has had the ability to negotiate far-reaching trade agreements. Tonight, I ask you to give me the strong hand of presidential trade promotion authority and to do so quickly.

As we meet tonight, many citizens are struggling with the high cost of energy. We have a serious energy problem that demands a national energy policy.

The West is confronting a major energy shortage that has resulted in high prices and uncertainty. I have asked federal agencies to work with California officials to help speed construction of new energy sources. And I have directed Vice President Cheney, Commerce Secretary Evans, Energy Secretary Abraham and other senior members of my administration to develop a national energy policy.

Our energy demand outstrips our supply. We can produce more energy at home while protecting our environment, and we must.

We can produce more electricity to meet demand, and we must.

We can promote alternative energy sources and conservation, and we must.

America must become more energy independent, and we will.

Perhaps the biggest test of our foresight and courage will be reforming Medicare and Social Security.

Medicare's finances are strained and its coverage is outdated. Ninety-nine percent of employer-provided health plans offer some form of prescription drug coverage. Medicare does not.

The framework for reform has been developed by Senators Frist and Breaux and Congressman Thomas, and now is the time to act.

Medicare must be modernized, and we must make sure that every senior on Medicare can choose a health care plan that offers prescription drugs.

Seven years from now, the baby boom generation will begin to claim Social Security benefits. Everyone in this chamber knows that Social Security is not prepared to fully fund their retirement, and we only have a couple of years to get prepared.

Without reform, this country will one day awaken to a stark choice: either a drastic rise in payroll taxes, or a radical cut in retirement benefits. There is a better way.

This spring I will form a presidential commission to reform Social Security. The commission will make its recommendations by next fall. Reform should be based on these principles: It must preserve the benefits of all current retirees and those nearing retirement. It must return Social Security to sound financial footing. And it must offer personal savings accounts to younger workers who want them.

Social Security now offers workers a return of less than 2 percent on the money they pay into the system. To save the system, we must increase that by allowing younger workers to make safe, sound investments that yield a higher rate of return.

Ownership, access to wealth and independence should not be the privilege of a few. They are the hope

of every American, and we must make them the foundation of Social Security.

By confronting the tough challenge of reform, by being responsible with our budget, we can earn the trust of the American people. And we can add to that trust by enacting fair and balanced election and campaign finance reforms.

The agenda I have set before you tonight is worthy of a great nation. America is a nation at peace, but not a nation at rest. Much has been given to us and much is expected.

Let us agree to bridge old divides. But let us also agree that our good will must be dedicated to great goals. Bipartisanship is more than minding our manners, it is doing our duty.

No one can speak in this Capitol and not be awed by its history.

At so many turning points, debates in these chambers have reflected the collected or divided conscience of our country. And when we walk through Statuary Hall and see those men and women of marble, we are reminded of their courage and achievement.

Yet America's purpose is never found only in statues or history. America's purpose always stands before us.

Our generation must show courage in a time of blessing as our nation has always shown in times of crisis. And our courage, issue by issue, can gather to greatness and serve our country.

This is the privilege and responsibility we share. And if we work together, we can prove that public service is noble.

We all came here for a reason. We all have things we want to accomplish and promises to keep. Juntos podemos, together we can.

We can make Americans proud of their government. Together, we can share in the credit of making our country more prosperous and generous and just and earn from our conscience and from our fellow citizens, the highest possible praise, "Well done, good and faithful servants."

Thank you all. Good night, and God bless.

On January 29, 2001, President George W. Bush issued an Executive Order entitled: Agency Responsibilities With Respect to Faith-Based and Community Initiatives:

By the authority vested in me as President by the Constitution and the laws of the United States of America, and in order to help the Federal Government coordinate a national effort to expand opportunities for faith-based and other community organizations and to strengthen their capacity to better meet social needs in America's communities, it is hereby ordered as follows:

Section 1. Establishment of Executive Department Centers for Faith-Based and Community Initiatives.

(a) The Attorney General, the Secretary of Education, the Secretary of Labor, the Secretary of Health and Human Services, and the Secretary of Housing and Urban Development shall each establish within their respective departments a Center for Faith-Based and Community Initiatives (Center).

(b) Each executive department Center shall be supervised by a Director, appointed by the department head in consultation with the White House Office of Faith-Based and Community Initiatives (White House OFBCI).

(c) Each department shall provide its Center with appropriate staff, administrative support, and other resources to meet its responsibilities under this order.

(d) Each department's Center shall begin operations no later than 45 days from the date of this order.

Sec. 2. Purpose of Executive Department Centers for Faith-Based and Community Initiatives. The purpose of the executive department Centers will be to coordinate department efforts to eliminate regulatory, contracting, and other programmatic obstacles to the participation of faith-based and other community organizations in the provision of social services.

Sec. 3. Responsibilities of Executive Department Centers for Faith-Based and Community Initiatives. Each Center shall, to the extent permitted by law:

(a) conduct, in coordination with the White House OFBCI, a department-wide audit to identify all existing barriers to the participation of faith-based and other community organizations in the delivery of social services by the department, including but not limited to regulations, rules, orders, procurement, and other internal policies and practices, and outreach activities that either facially discriminate against or otherwise discourage or disadvantage the participation of faith-based and other community organizations in Federal programs;

(b) coordinate a comprehensive departmental effort to incorporate faith-based and other community organizations in department programs and initiatives to the greatest extent possible;

(c) propose initiatives to remove barriers identified pursuant to section 3(a) of this order, including but not limited to reform of regulations, procurement, and other internal policies and practices, and outreach activities;

(d) propose the development of innovative pilot and demonstration programs to increase the participation of faith-based and other community organizations in Federal as well as State and local initiatives; and

(e) develop and coordinate department outreach efforts to disseminate information more effectively to faith-based and other community organizations with respect to programming changes, contracting opportunities, and other department initiatives, including but not limited to Web and Internet resources.

Sec. 4. Additional Responsibilities of the Department of Health and Human Services and the Department of Labor Centers.

In addition to those responsibilities described in section 3 of this order, the Department of Health and Human Services and the Department of Labor Centers shall, to the extent permitted by law:

(a) conduct a comprehensive review of policies and practices affecting existing funding streams governed

by so-called "Charitable Choice" legislation to assess the department's compliance with the requirements of Charitable Choice; and

(b) promote and ensure compliance with existing Charitable Choice legislation by the department, as well as its partners in State and local government, and their contractors.

Sec. 5. Reporting Requirements.

(a) Report. Not later than 180 days after the date of this order and annually thereafter, each of the five executive department Centers described in section 1 of this order shall prepare and submit a report to the White House OFBCI.

(b) Contents. The report shall include a description of the department's efforts in carrying out its responsibilities under this order, including but not limited to:

(1) a comprehensive analysis of the barriers to the full participation of faith-based and other community organizations in the delivery of social services identified pursuant to section 3(a) of this order and the proposed strategies to eliminate those barriers; and

(2) a summary of the technical assistance and other information that will be available to faith-based and other community organizations regarding the program activities of the department and the preparation of applications or proposals for grants, cooperative agreements, contracts, and procurement.

(c) Performance Indicators. The first report, filed 180 days after the date of this order, shall include annual performance indicators and measurable objectives for department action. Each report filed thereafter shall measure the department's performance against the objectives set forth in the initial report.

Sec. 6. Responsibilities of All Executive Departments and Agencies. All executive departments and agencies (agencies) shall:

(a) designate an agency employee to serve as the liaison and point of contact with the White House OFBCI; and

(b) Cooperate with the White House OFBCI and provide such information, support, and assistance to the White House OFBCI as it may request, to the extent permitted by law.

Sec. 7. Administration and Judicial Review.

(a) The agencies actions directed by this Executive Order shall be carried out subject to the availability of appropriations and to the extent permitted by law.

(b) This order does not create any right or benefit, substantive or procedural, enforceable at law or equity against the United States, its agencies or instrumentalities, its officers or employees, or any other person.

In an address entitled "A Charge to Keep," delivered during his 2000 Presidential Campaign, George W. Bush stated:

Actually, the seeds of my decision had been planted the year before by the Reverend Billy Graham. He visited my family for a summer weekend in Maine. I saw him preach at the small summer church, St. Ann's by

the Sea. We all had lunch on the patio overlooking the ocean.

One evening my dad asked Bill to answer questions from a big group of family gathered for the weekend. He sat by the fire and talked. And what he said sparked a change in my heart. I don't remember the exact words. It was more the power of his example. The Lord was so clearly reflected in his gentle and loving demeanor.

The next day we walked and talked at Walker's Point, and I knew I was in the presence of a great man. He was like a magnet; I felt drawn to seek something different. He didn't lecture or admonish; he shared warmth and concern.

Billy Graham didn't make you feel guilty; he made you feel loved.

Over the course of that weekend, Reverend Graham planted a mustard seed in my soul, a seed that grew over the next year. He led me to the path, and I began walking. And it was the beginning of a change in my life.

I had always been a religious person, had regularly attended church, even taught Sunday school and served as an altar boy. But that weekend my faith took on a new meaning.

It was the beginning of a new walk where I would recommit my heart to Jesus Christ. I was humbled to learn that God sent His Son to die for a sinner like me. I was comforted to know that through the Son, I could find God's amazing grace, a grace that crosses every border, every barrier and is open to everyone. Through the love of Christ's life, I could understand the life-changing powers of faith.

When I returned to Midland, I began reading the Bible regularly. Don Evans talked me into joining him and another friend, Don Jones, at a men's community Bible study.

The group had first assembled the year before in spring on 1984, at the beginning of the downturn in the energy industry. Midland was hurting. A lot of people were looking for comfort and strength and direction. A couple of men started the Bible study as a support group, and it grew. By the time I began attending, in the fall of 1985, almost 120 men would gather. We met in small discussion groups of ten or twelve, then joined the larger group for full meetings.

Don Jones picked me up every week for the meetings. I remember looking forward to them. My interest in reading the Bible grew stronger and stronger, and the words became clearer and more meaningful.

We studied Acts, the story of the Apostles building the Christian Church and next year the Gospel of Luke. The preparation for each meeting took several hours reading the Scripture passages and thinking through responses to discussion questions. I took it seriously, with my usual touch of humor...

Laura and I were active members of the First Methodist Church of Midland, and we participated in many family programs, including James Dobson's Focus on the Family series on raising children. As I studied and learned, Scripture took on greater meaning, and I gained confidence and understanding in my faith. I read the Bible regularly.

Don Evans gave me the "One-Year" Bible, a Bible divided into 356 daily readings, each one including a section from the New Testament, the Old Testament, Psalms and Proverbs. I read through that Bible every other year. During the years in between, I picked different chapters to study at different times.

I have also learned the power of prayer. I pray for guidance. I do not pray for earthly things, but for heavenly things, for wisdom and patience and understanding. My faith gives me focus and perspective. It teaches humility.

But I also recognize that faith can be misinterpreted in the political process. Faith is an important part of my life. I believe it is important to live my faith, not flaunt it.

America is a great country because of our religious freedoms. It is important for any leader to respect the faith of others. That point was driven home when Laura and I visited Israel in 1998. We traveled to Rome to spend Thanksgiving with our daughter, who was attending a school program there, and spend three days in Israel on the way home. It was an incredible experience.

I remember walking up at the Jerusalem Hilton and opening the curtains and seeing the Old City before us, the Jerusalem stone glowing gold. We visited the Western Wall and the Church of the Holy Sepulcher. And we went to the Sea of Galilee and stood atop the hill where Jesus delivered the Sermon on the Mount.

It was an overwhelming feeling to stand in the spot where the most famous speech in the history of the world was delivered, the spot where Jesus outlined the character and conduct of a believer and gave his disciples and the world the beatitudes, the golden rule and the Lord's Prayer.

Our delegation included four gentile governors—one Methodist, two Catholics, and a Mormon, and several Jewish-American friends. Someone suggested we read Scripture.

I chose to read "Amazing Grace," my favorite hymn. Later that night we all gathered at a restaurant in Tel Aviv for dinner before we boarded our middle-of-the-night flight back to America. We talked about the wonderful experiences and thanked the guides and government officials who had introduced us to their country.

And toward the end of the meal, one of our friends rose to share a story, to tell us how he, a gentile, and his friend, a Jew, had (unbeknownst to the rest of us) walked down to the Sea of Galilee, joined hands underwater, and prayed together, on bended knee. Then out of his mouth came a hymn he had known as a child, a hymn he hadn't thought about in years. He got every word right:

"Now is the time approaching, by the prophets long foretold, when all shall dwell together, One Shepherd and one fold.

"Now Jew and gentile, meeting, from many a distant shore, around an altar kneeling, one common Lord adore."

Faith changes lives. I know, because faith has changed mine.

I could not be governor if I did not believe in a

Divine plan that supersedes all human plans. Politics is a fickle business. Polls change. Today's friend is tomorrow's adversary. People lavish praise and attention. Many times genuine; sometimes it is not.

Yet I build my life on a foundation that will not shift. My faith frees me. Frees me to put the problem of the moment in proper perspective. Frees me to make decisions that others might not like. Frees me to try to do the right thing, even though it may not poll well...."

The death penalty is a difficult issue for supporters as well as its opponents. I have a reverence for life, my faith teaches that life is a gift from our Creator. In a perfect world, life is given by God and only taken by God. I hope someday our society will respect life, the full spectrum of life from the unborn to the elderly. I hope someday unborn children will be protected by law and welcomed in life. I support the death penalty because I believe, if administered swiftly and justly, capital punishment is a deterrent against future violence and will save other innocent lives.

Some advocates of life will challenge why I oppose abortion yet support the death penalty; to me it's the difference between innocence and guilt....

Today, two weeks after Jeb's inauguration, in the church in downtown Austin, the pastor Mark Craig was telling me that my reelection as the first Governor to win back-to-back four-year terms in the history of the state of Texas was a beginning, not an end....

People are starved for faithfulness. He talked of the need for honesty in government; he warned that leaders who cheat on their wives will cheat on their country, will cheat on their colleagues, will cheat themselves. The minister said that America is starved for honest leaders.

He told the story of Moses, asked by God to lead his people to a land of milk and honey. Moses had a lot of reasons to shirk the task. As the pastor told it, Moses' basic reaction was, "Sorry, God, I'm busy. I've got a family. I've got sheep to tend. I've got a life."

"Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" "The people won't believe me," he protested. "I'm not a very good speaker. Oh Lord, send, I pray, some other person," Moses pleaded.

But God did not, and Moses ultimately did his bidding, leading his people through forty years of wilderness and wandering, relying on God for strength and direction and inspiration.

People are "starving for leadership," Pastor Craig said, "starved for leaders who have ethical and moral courage."

"It is not enough to have an ethical compass to know right from wrong," he argued, "America needs leaders who have the moral courage to do what is right for the right reason. It's not always easy or convenient for leaders to step forward," he acknowledged, "remember even Moses had doubts."

"He was talking to you," my mother later said. The pastor was, of course, talking to all of us, challenging each one of us to make the most of our lives, to assume the mantle of leadership and

responsibility wherever we find it. He was calling on us to use whatever power we have, in business, in politics, in our communities, and in our families, to do good for the right reason. And the sermon spoke directly to my heart and my life...

There was no magic moment of decision. After talking with my family during the Christmas holidays, then hearing the rousing sermon to make the most of every moment during my inaugural church service, I gradually felt more comfortable with the prospect of a presidential campaign. My family would love me, my faith would sustain me, no matter what.

During the more than a half century of my life, we have seen an unprecedented decay in our American culture, a decay that has eroded the foundations of our collective values and moral standards of conduct. Our sense of personal responsibility has declined dramatically, just as the role and responsibility of the federal government have increased. The changing culture blurred the sharp contrast between right and wrong and created a new standard of conduct.

"If it feels good, do it." and "If you've got a problem, blame somebody else." Individuals are not responsible for their actions, the new culture said, we are all victims of forces beyond our control. We went from a culture of sacrifice and saving to a culture obsessed with grabbing all the gusto.

We went from accepting responsibility to assigning blame. As government did more and more, individuals were required to do less and less. The new culture said if people were poor, the government should feed them. If someone had no house, the government should provide one. If criminals are not responsible for their acts, then the answers are not prisons, but social programs... For culture to change, it must change one heart, one soul, and one conscience at a time. Government can spend money, but it cannot put hope in our hearts or a sense of purpose in our lives...

But government should welcome the active involvement of people who are following a religious imperative to love their neighbors through after school programs, child care, drug treatment, maternity group homes, and a range of other services. Supporting these men and women - soldiers in the armies of compassion - is the next bold step of welfare reform, because I know that changing hearts will change our entire society.

During the opening months of my presidential campaign, I have traveled our country and my heart has been warmed. My experiences have reinvigorated my faith in the greatness of Americans. They have reminded me that societies are renewed from the bottom up, not the top down. Everywhere I go, I see people of love and faith, taking time to help a neighbor in need...

These people and thousands like them are the heart and soul and greatness of America. And I want to do my part. I am running for President because I believe America must seize this moment, America must lead. We must give our prosperity a greater purpose, a purpose of peace and freedom and hope.

We are a great nation of good loving people. And together, we have a charge to keep.

Catholic University of America in northeast Washington D.C., for the dedication of the Pope John Paul II Cultural Center. After cutting the ribbon with Cardinal Adam J. Maida, President Bush, a Methodist, commented to the Archbishop of Washington, Theodore McCarrick:

I may be just passing through and I may not be a parishioner, but I'm proud to live in your archdiocese.

President Bush continued:

When Cardinal Wojtyla spoke here at Catholic University in 1976, few imagined the course his life would take, or the history his life would shape.

In 1978, most of the world knew him only as the Polish Pope. There were signs of something different and deeper.

One journalist, after hearing the new Pope's first blessing in St. Peter's Square wired back to his editors: "This is not a Pope from Poland, this is a Pope from Galilee."

From that day to this, the Pope's life was written one of the great inspiring stories of our time.

We remember the Pope's first visit to Poland in 1979 when faith turned into resistance and began to swift collapse of imperial communism. The gentle, young priest, once ordered into forced labor by Nazis, became the foe of tyranny and a witness to hope.

The last leader of the Soviet Union would call him "the highest moral authority on earth." We remember his visit to a prison comforting the man who shot him. By answering violence with forgiveness, the Pope became a symbol of reconciliation.

We remember the Pope's visit to Manila in 1995, speaking to one of the largest crowds in history, more than 5 million men and women and children. We remember that as a priest 50 years ago, he traveled by horse-cart to teach the children of small villages. Now he's kissed the ground of 123 countries and leads a flock of 1 billion into the third millennium.

We remember the Pope's visit to Israel and his mission of reconciliation and mutual respect between Christians and Jews. He is the first modern Pope to enter a synagogue always or visit an Islamic country. He has always combined the practice of tolerance with a passion for truth.

John Paul, himself, has often said, "In the designs of Providence, there are no mere coincidences." And maybe the reason this man became Pope is that he bears the message our world needs to hear. To the poor, sick and dying, he carries a message of dignity and solidarity with their suffering. Even when they are forgotten by men, he reminds them they are never forgotten by God.

"Do not give in to despair," he said in the South Bronx. "God has your lives and his care goes with you, calls you to better things, calls you to overcome."

To the wealthy, this Pope carries the message that wealth alone is a false comfort. The goods of the world, he teaches, are nothing without goodness. We are called, each and every one of us, not only to make our own way, but to ease the path of others.

To those with power, the Pope carries a message of justice and human rights. And that message has caused dictators to fear and to fall. His is not the power of armies or technology or wealth. It is the unexpected power of a baby in a stable, of a man on a cross, of a simple fisherman who carried a message to Rome.

Pope John Paul II brings that message of liberation to every corner of the world. When he arrived in Cuba in 1998, he was greeted by signs that read, "Fidel is the Revolution!" But as the Pope's biographer put it, "In the next four days Cuba belonged to another revolutionary." We are confident that the revolution of hope the Pope began in that nation will bear fruit in our time.

And we're responsible to stand for human dignity and religious freedom wherever they are denied, from Cuba to China to southern Sudan. And we, in our country, must not ignore the words the Pope addresses to us. On his four pilgrimages to America, he has spoken with wisdom and feeling about our strength and our flaws, our successes and our needs.

The Pope reminds us that while freedom defines our nation, responsibility must define our lives. He challenges us to live up to our aspirations, to be a fair and just society where all are welcomed, all are valued, and all are protected. And he is never more eloquent than when he speaks for a culture of life. The culture of life is a welcoming culture, never excluding, never dividing, never despairing and always affirming the goodness of life in all its seasons.

In the culture of life we must make room for the stranger. We must comfort the sick. We must care for the aged. We must welcome the immigrant. We must teach our children to be gentle with one another. We must defend in love the innocent child waiting to be born.

The center we dedicate today celebrates the Pope's message, its comfort and its challenge. This place stands for the dignity of the human person, the value of every life and the splendor of truth. And, above all, it stands, in the Pope's words, for the "joy of faith in a troubled world."

I'm grateful that Pope John Paul II chose Washington as the site of this center. It brings honor and it fills a need. We are thankful for the message. We are also thankful for the messenger, for his personal warmth and prophetic strength; for his good humor and his bracing honesty; for his spiritual and intellectual gifts; for his moral courage, tested against tyranny and against our own complacency.

Always, the Pope points us to the things that last and the love that saves. We thank God for this rare man, a servant of God and a hero of history. And I thank all of you for building this center of conscience and reflection in our nation's capital.

God bless.

On July 22, 2001, President George W. Bush proclaimed:

PARENTS' DAY 2001

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA
A PROCLAMATION

Being a parent is the most important job in the

world. As we hold a newborn in our arms or embrace an older adopted child, the promise we make in our hearts to love, protect, and nurture our children stays with us and with them forever. We are eternally linked to the children whom we are blessed to parent and to the generations before us who helped shape our lives.

Both mothers and fathers play a vital role in giving children the best possible start in life. As parents, we provide our children with the love and support they need to grow up to be caring individuals and responsible citizens. The care we express and the values we instill help our children achieve their greatest potential and ultimately will determine the future of our Nation.

Unfortunately, children who lack a strong parental presence in their lives can suffer over both the short and the long term. Study after study has demonstrated that children who grow up without both parents in their home are more likely to end up in poverty, drop out of school, become addicted to drugs, have a child out of wedlock, or go to prison.

Single-parented children who avoid these unfortunate outcomes will nevertheless miss out on the balance, unity, and stability that a two-parent family can bring.

Recognizing that strong families make a strong America, I have committed my Administration to help parents do better by encouraging the formation and maintenance of loving families. We have proposed several major initiatives designed to promote responsible fatherhood, strengthen families, and make adoption easier and more affordable, so that every child has a better chance of living in a stable and loving home.

We also have achieved widespread support for the historic reform of our public education system that will significantly improve our schools. This improvement is founded on the core principles of my education reform agenda, which include: accountability; flexibility; local control; and more choices for parents.

Government bears an important responsibility to provide excellent schools and educational programs that leave no child behind; but Government cannot replace the love and nurturing of committed parents that are essential for a child's well-being. Many community organizations, centers of faith, and schools offer services and programs to help parents improve their child-rearing skills.

As we observe Parents' Day, I encourage all Americans to join me in honoring the millions of mothers and fathers, biological and adoptive, foster parents, and stepparents, whose selfless love and hard-working efforts are building better lives for their children and our Nation.

NOW, THEREFORE, I, GEORGE W. BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and Laws of the United States and consistent with Public Law 103-362, do hereby proclaim Sunday, July 22, 2001, as Parents' Day. I urge all Americans to express their love, respect, support, and appreciation to their parents, and I call upon citizens to observe this day with appropriate programs, ceremonies, and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-first day of July, in the year of our Lord two thousand one, and of the Independence of the United States of America the two hundred and twenty-sixth.

GEORGE W. BUSH

On September 11, 2001, Terrorists crashed jets into the World Trade Center and the Pentagon. Associated Press reporters David Crary and Jerry Schwartz wrote:

NEW YORK (Sept. 11) - In the most devastating terrorist onslaught ever waged against the United States, knife-wielding hijackers crashed two airliners into the World Trade Center on Tuesday, toppling its twin 110-story towers. The deadly calamity was witnessed on televisions across the world as another plane slammed into the Pentagon, and a fourth crashed outside Pittsburgh.

"Today, our nation saw evil," President Bush said in an address to the nation Tuesday night. He said thousands of lives were "suddenly ended by evil, despicable acts of terror."

Said Adm. Robert J. Natter, commander of the U.S. Atlantic Fleet: "We have been attacked like we haven't since Pearl Harbor."

Establishing the U.S. death toll could take weeks. The four airliners alone had 266 people aboard and there were no known survivors. At the Pentagon, about 100 people were believed dead.

In addition, a firefighters union official said he feared half of the 400 firefighters who first reached the scene had died in rescue efforts at the trade center - where 50,000 people worked - and dozens of police officers were believed missing.

"The number of casualties will be more than most of us can bear," a visibly distraught Mayor Rudolph Giuliani said.

"We have entire companies that are just missing," said firefighters union vice president Mike Carter. "We lost chiefs. ... We're going to have to bury a lot of people."

A police source said some people trapped in the twin towers managed to call authorities or family members, but it was not clear how many people or when all the calls were made. In one of the calls, which took place in the afternoon, a businessman called his family to say he was trapped with police officers, whom he named, the source said.

No one took responsibility for the attacks that rocked the seats of finance and government. But federal authorities identified Osama bin Laden, who has been given asylum by Afghanistan's Taliban rulers, as the

prime suspect.

Aided by an intercept of communications between his supporters and harrowing cell phone calls from at least one flight attendant and two passengers aboard the jetliners before they crashed, U.S. officials began assembling a case linking bin Laden to the devastation.

U.S. intelligence intercepted communications between bin Laden supporters discussing the attacks on the World Trade Center and Pentagon, according to Utah Sen. Orrin Hatch, the top Republican on the Senate Judiciary Committee.

The people aboard planes who managed to make cell phone calls each described similar circumstances: They indicated the hijackers were armed with knives, in some cases stabbing flight attendants. The hijackers then took control of the planes.

At the World Trade Center, the dead and the doomed plummeted from the skyscrapers, among them a man and woman holding hands.

Shortly after 7 p.m., crews began heading into ground zero of the attack to search for survivors and recover bodies. All that remained of the twin towers by then was a pile of rubble and twisted steel that stood barely two stories high, leaving a huge gap in the New York City skyline.

"Freedom itself was attacked this morning and I assure you freedom will be defended," said Bush, who was in Florida at the time of the catastrophe. As a security measure, he was shuttled to a Strategic Air Command bunker in Nebraska before leaving for Washington.

"Make no mistake," he said. The United States will hunt down and pursue those responsible for these cowardly actions."

More than nine hours after the U.S. attacks began, explosions could be heard north of the Afghan capital of Kabul, but American officials said the United States was not responsible.

"It isn't us. I don't know who's doing it," Pentagon spokesman Craig Quigley said.

Officials across the world condemned the attacks but in the West Bank city of Nablus, thousands of Palestinians celebrated, chanting "God is Great" and handing out candy. The United States has become increasingly unpopular in the Mideast in the past year of Israeli-Palestinian fighting, with Washington widely seen as siding with Israel against the Arab world.

At the Pentagon, the symbol and command center for the nation's military force, one side of the building collapsed as smoke billowed over the Potomac River. Rep. Ike Skelton, briefed by Pentagon officials, said, "There appear to be about 100 casualties" in the building.

The first airstrike - on the trade center - occurred shortly before 8:45 a.m. EDT. A burning, 47-story part of the trade center complex, long since evacuated, collapsed in flames just before nightfall.

Emergency Medical Service worker Louis Garcia said initial reports indicated that bodies were buried beneath the two feet of soot on streets around the trade center.

"A lot of the vehicles are running over bodies because they are all over the place," he said.

Said National Guard member Angelo Otchy of Maplewood, N. J., "I must have come across body parts by the thousands. I came across a lady, she didn't remember her name. Her face was covered in blood."

For the first time, the nation's aviation system was completely shut down as officials considered the frightening flaws that had been exposed in security procedures. Financial markets were closed, too.

Top leaders of Congress were led to an undisclosed location, as were key officials of the Bush administration. Guards armed with automatic weapons patrolled the White House grounds and military aircraft secured the skies above the capital city. National Guard troops appeared on some street corners in the nation's capital.

Evacuations were ordered at the tallest skyscrapers in several cities, and high-profile tourist attractions closed - Walt Disney World, Mount Rushmore, Seattle's Space Needle, the Gateway Arch in St. Louis.

The Federal Reserve, seeking to provide assurances that the nation's banking system would be protected, said it would provide additional money to banks if needed.

In Afghanistan, where bin Laden has been given asylum, the nation's hardline Taliban rulers rejected suggestions he was responsible.

Bin Laden came to prominence fighting alongside the U.S.-backed Afghan mujahedeen - holy warriors - in their war against Soviet troops in the 1980s. But former followers say he turned against the United States during the 1991 Gulf War, seething at the deployment of U.S. troops in Saudi Arabia during the Gulf War campaign to oust Iraq from Kuwait. He has repeatedly called on Muslims worldwide to join in a jihad, or holy war, against the United States.

Abdel-Bari Atwan, editor of the Al-Quds al-Arabi newspaper, said he received a warning from Islamic fundamentalists close to bin Laden, but had not taken the threat seriously. "They said it would be a huge and unprecedented attack, but they did not specify," Atwan said in a telephone interview in London.

Eight years ago, the World Trade Center was a terrorist target when a truck bomb killed six people and wounded about 1,000 others. Just the death toll on the planes alone could surpass the 168 people killed in the 1995 bombing of the federal building in Oklahoma City.

This is how Tuesday's mayhem unfolded:

At about 8:45 a.m., a hijacked airliner crashed into the north tower of the trade center, the 25-year-old, glass-and-steel complex that was once the world's tallest.

Clyde Ebanks, an insurance company vice president, was at a meeting on the 103rd floor of the south tower when his boss said, "Look at that!" He turned to see a plane slam into the other tower.

"I just heard the building rock," said Peter Dicerbo, a bank employee on the 47th floor. "It knocked me on the floor. It sounded like a big roar, then the building started swaying. That's what really scared me."

The enormity of the disaster was just sinking in when 18 minutes later, the south tower also was hit by

a plane.

"All this stuff started falling and all this smoke was coming through. People were screaming, falling, and jumping out of the windows," said Jennifer Brickhouse, 34, from Union, N. J.

The chaos was just beginning. Workers stumbled down scores of flights, their clothing torn and their lungs filled with smoke and dust.

John Axisa said he ran outside and watched people jump out of the first building; then there was a second explosion, and he felt the heat on the back of his neck.

Donald Burns, 34, was being evacuated from the 82nd floor when he saw four people in the stairwell. "I tried to help them but they didn't want anyone to touch them. The fire had melted their skin. Their clothes were tattered," he said.

Worse was to come. At 9:50, one tower collapsed, sending debris and dust cascading to the ground. At 10:30, the other tower crumbled.

Glass doors shattered, police and firefighters ushered people into subway stations and buildings. The air was black, from the pavement to the sky. The dust and ash were inches deep along the streets.

Bridges and tunnels were closed to all but pedestrians. Subways were shut down for much of the day; many commuter trains were not running.

Meanwhile, at about 9:30 a.m., an airliner hit the Pentagon - the five-sided headquarters of the American military. "There was screaming and pandemonium," said Terry Yonkers, an Air Force civilian employee at work inside the building.

The military boosted security across the country to the highest levels, sending Navy ships to New York and Washington to assist with air defense and medical needs.

A half-hour after the Pentagon attack, a United Airlines Flight 93, a Boeing 757 jetliner en route from Newark, N. J., to San Francisco, crashed about 80 miles southeast of Pittsburgh.

Airline officials said the other three planes that crashed were American Airlines Flight 11, a Boeing 767 from Boston to Los Angeles, apparently the first to hit the trade center; United Airlines Flight 175, also a Boeing 767 from Boston to Los Angeles, which an eyewitness said was the second to hit the skyscrapers; and American Airlines Flight 77, a Boeing 757 en route from Washington-Dulles to Los Angeles that a source said hit the Pentagon.

"We're at war," said Gaillard Pinckney, an employee at the Housing and Urban Development office in Columbia, S. C. "We just don't know with who."

Giuliani said it was believed the aftereffects of the plane crashes eventually brought the buildings down, not planted explosive devices.

Hyman Brown, a University of Colorado civil engineering professor and the construction manager for the World Trade Center, speculated that flames fueled by thousands of gallons of aviation fuel melted steel supports.

"This building would have stood had a plane or a force caused by a plane smashed into it," he said. "But steel melts, and 24,000 gallons of aviation fluid

melted the steel. Nothing is designed or will be designed to withstand that fire."

At mid-afternoon, Giuliani said 1,500 "walking wounded" had been shipped to Liberty State Park in New Jersey by ferry and tugboat, and 750 others were taken to New York City hospitals, among them 150 in critical condition.

Well into the night, a steady stream of boats continued to arrive in the park. "Every 10 minutes another boat with 100 to 150 people on it pulls up," said Mayor Glenn Cunningham. "I have a feeling this is going to go on for several days."

Felix Novelli, who lives in Southampton, N.Y., was in Nashville with his wife for a World War II reunion. He was trying to fly home to New York when the attacks occurred

"I feel like going to war again. No mercy," he said. "This is Dec. 7th happening all over again. We have to come together like '41, go after them."

The attack on Pearl Harbor claimed the lives of 2,390 Americans, most of them servicemen.

Associated Press reporter Sandra Sobieraj wrote: "Bush Addresses Nation on Attacks":

WASHINGTON (Sept. 11) - A grim-faced President Bush mourned the deaths of thousands of Americans in Tuesday's atrocities and vowed to avenge their killings. "Today, our nation saw evil," he said.

In his first prime-time Oval Office address, Bush said the United States would find and punish "those behind these evil acts," and any country that harbors them.

Bush spoke from the Oval Office just hours after bouncing between Florida and air bases in Louisiana and Nebraska for security reasons. Fighter jets and decoy helicopters accompanied his evening flight to Washington and the White House, where his Marine One helicopter briefly stood vigil on the South Lawn in the event of another evacuation. The helicopter took off about 10 p.m. EDT.

With smoke still pouring out of rubble in Washington and New York, Bush declared: "These acts shattered steel, but they cannot dent the steel of American resolve."

He spoke for less than five minutes from the desk that Bill Clinton and John F. Kennedy used before him. Beside the door, a TelePrompTer operator fed Bush the words that he and his speechwriters hastened to pen just an hour earlier.

He stumbled a couple of times even as he strove to maintain a commanding air. Aides pushed an American flag and one with the presidential seal behind him for the somber occasion.

Immediately afterward, Bush joined a late-night meeting of his National Security Council and planned to remain overnight at the White House.

Bush said the government offices deserted after the bombings Tuesday would open on Wednesday

He asked the nation to pray for the families of the victims and quoted the Book of Psalms, "And I pray they will be comforted by a power greater than any of us spoken through the ages in Psalm 23. Even though I

walk through the valley of the shadow of death, I fear no evil for you are with me."

The United States received no warning of the attacks on the Pentagon and New York's World Trade Center towers, White House press secretary Ari Fleischer said.

U.S. officials privately said they suspected terrorism Osama bin Laden, protected by Afghan government, was behind the tragedies. The Afghan government has rejected the accusations.

"We will make no distinction between the terrorists who committed these acts and those who harbor them," Bush said.

"Today, our fellow citizens, our way of life, our very freedom, came under attack in a series of deliberate and deadly terrorist acts."

"Thousands of lives were suddenly ended by evil, despicable acts of terror," Bush said.

The Oval Office address was his third statement on the tragedy that, being unaware of any hijackings, he first took as a single plane "that went off course," Fleischer said.

He began his day in Sarasota, Fla., where he intended to talk about education. The remarks were scrapped, Bush headed to Louisiana's Barksdale Air Force Base and, in mid-flight, authorized Vice President Dick Cheney to put the U.S. military on high alert worldwide.

Bush made a brief statement from a Barksdale conference room, assuring Americans that he was in regular contact with his command post in Washington: Cheney, Defense Secretary Donald H. Rumsfeld and the White House national security team. On the line held open all day between Bush and Cheney, the president told his No. 2 at one point, "It's the faceless coward that attacks."

Shuttled across the base in a camouflaged Humvee vehicle, Bush boarded Air Force One at 1:30 p.m. EDT for a secret destination that turned out to be Nebraska's Offutt Air Force Base, home to the U.S. Strategic Command, which controls the nation's nuclear weapons. Until three years ago, the Strategic Command also housed the so-called doomsday plane that had been specially equipped to serve as a flying White House in the event of nuclear war.

Before his return to the White House at dusk, Bush advisers were sensitive to any appearance that he was not at the helm.

Fleischer said Bush wanted to be in Washington, where Cheney led the crisis operations center at the White House, but "he understands that at a time like this, caution must be taken" with his location.

At the first reports of attacks on New York's World Trade Center, Bush told his Sarasota elementary school audience that he was hastening back to Washington. All of that immediately changed - and he was diverted to Louisiana - when a plane slammed into the Pentagon, and Washington, too, was under attack.

On Capitol Hill, first lady Laura Bush, who was to have made her debut testifying before the Senate on education, tried to soothe a horrified nation.

"Parents need to reassure their children everywhere in our country that they're safe," she said,

grim-faced, as she and Sen. Edward Kennedy, D-Mass., announced their hearing was postponed.

Mrs. Bush and a handful of aides were whisked by motorcade to a secret location away from the White House, which had been evacuated but for the small corps of foreign policy advisers who staffed the basement Situation Room.

Fleischer said the 19-year-old girls, Barbara at Yale University and Jenna at the University of Texas, were also moved to secure locations.

On September 11, 2001, shortly after 9 a.m. EDT, President Bush responded to the World Trade Center attacks of the morning:

Ladies and gentlemen, this is a difficult moment for America. I unfortunately will be going back to Washington after my remarks.

Secretary Rod Paige and the lieutenant governor will take the podium and discuss education.

I do want to thank the folks here at the Booker Elementary

School for their hospitality.

Today we've had a national tragedy. Two airplanes have crashed into the World Trade Center in an apparent terrorist attack on our country. I have spoken to the vice president, to the governor of New York, to the director of the FBI, and I've ordered that the full resources of the federal government go to help the victims and their families and to conduct a full-scale investigation to hunt down and to find those folks who committed this act.

Terrorism against our nation will not stand.

And now if you join me in a moment of silence.

May God bless the victims, their families and America. Thank you very much.

On September 11, 2001 1:30pm EDT, President Bush issued a statement from Barksdale Air Force Base in Louisiana:

Freedom itself was attacked this morning by a faceless coward, and freedom will be defended.

I want to reassure the American people that the full resources of the federal government are working to assist local authorities to save lives and to help the victims of these attacks.

Make no mistake: The United States will hunt down and punish those responsible for these cowardly acts.

I've been in regular contact with the vice president, secretary of defense, the national security team and my Cabinet. We have taken all appropriate security precautions to protect the American people.

Our military at home and around the world is on high-alert status and we have taken the necessary security precautions to continue the functions of your government. We have been in touch with the leaders of Congress and with world leaders to assure them that we will do whatever is necessary to protect America and Americans.

I ask the American people to join me in saying a thanks for all the folks who have been fighting hard to rescue our fellow citizens and to join me in saying a prayer for the victims and their families.

The resolve of our great nation is being tested.

But make no mistake: We will show the world that we will pass this test. God bless.

On Tuesday evening, September 11, 2001, President Bush addressed the nation from the Oval Office:

Good evening.

Today, our fellow citizens, our way of life, our very freedom came under attack in a series of deliberate and deadly terrorist acts. The victims were in airplanes or in their offices: secretaries, business men and women, military and federal workers, moms and dads, friends and neighbors.

Thousands of lives were suddenly ended by evil, despicable acts of terror.

The pictures of airplanes flying into buildings, fires burning, huge structures collapsing have filled us with disbelief, terrible sadness and a quiet, unyielding anger.

These acts of mass murder were intended to frighten our nation into chaos and retreat. But they have failed. Our country is strong. A great people has been moved to defend a great nation.

Terrorist attacks can shake the foundations of our biggest buildings, but they cannot touch the foundation of America. These acts shatter steel, but they cannot dent the steel of American resolve.

America was targeted for attack because we're the brightest beacon for freedom and opportunity in the world.

I appreciate so very much the members of Congress who have joined me in strongly condemning these attacks. And on behalf of the American people, I thank the many world leaders who have called to offer their condolences and assistance.

America and our friends and allies join with all those who want peace and security in the world and we stand together to win the war against terrorism.

Tonight I ask for your prayers for all those who grieve, for the children whose worlds have been shattered, for all whose sense of safety and security has been threatened. And I pray they will be comforted by a power greater than any of us spoken through the ages in Psalm 23: "Even though I walk through the valley of the shadow of death, I fear no evil for you are with me."

This is a day when all Americans from every walk of life unite in our resolve for justice and peace. America has stood down enemies before, and we will do so this time.

None of us will ever forget this day, yet we go forward to defend freedom and all that is good and just in our world.

Thank you. Good night and God bless America.

On Wednesday morning, September 12, 2001, President addressed the nation regarding the terrorist attacks:

I just completed a meeting with our national security team, and we've received the latest intelligence updates.

The deliberate and deadly attacks, which were carried out yesterday against our country, were more

than acts of terror. They were acts of war. This will require our country to unite in steadfast determination and resolve. Freedom and democracy are under attack.

The American people need to know we're facing a different enemy than we have ever faced. This enemy hides in shadows and has no regard for human life. This is an enemy who preys on innocent and unsuspecting people, then runs for cover, but it won't be able to run for cover forever. This is an enemy that tries to hide, but it won't be able to hide forever. This is an enemy that thinks its harbors are safe, but they won't be safe forever. This enemy attacked not just our people but all freedom-loving people everywhere in the world.

The United States of America will use all our resources to conquer this enemy. We will rally the world. We will be patient. We'll be focused, and we will be steadfast in our determination. This battle will take time and resolve, but make no mistake about it, we will win.

The federal government and all our agencies are conducting business, but it is not business as usual. We are operating on heightened security alert. America is going forward, and as we do so, we must remain keenly aware of the threats to our country.

Those in authority should take appropriate precautions to protect our citizens. But we will not allow this enemy to win the war by changing our way of life or restricting our freedoms.

This morning, I am sending to Congress a request for emergency funding authority so that we are prepared to spend whatever it takes to rescue victims, to help the citizens of New York City and Washington, D. C., respond to this tragedy, and to protect our national security.

I want to thank the members of Congress for their unity and support. America is united. The freedom-loving nations of the world stand by our side.

This will be a monumental struggle of good versus evil, but good will prevail.

Thank you very much.

On September 13, 2001, President George W. Bush proclaimed a National Day of Prayer and Remembrance for the Victims Of the Terrorist Attacks on September 11, 2001:

A Proclamation by the President of the United States of America.

On Tuesday morning, September 11, 2001, terrorists attacked America in a series of despicable acts of war. They hijacked four passenger jets, crashed two of them into the World Trade Center's twin towers and a third into the Headquarters of the U.S. Department of Defense at the Pentagon, causing great loss of life and tremendous damage. The fourth plane crashed in the Pennsylvania countryside, killing all on board but falling well short of its intended target apparently because of the heroic efforts of passengers on board. This carnage, which caused the collapse of both Trade Center towers and the destruction of part of the Pentagon, killed more than 250 airplane passengers and thousands more on the ground.

Civilized people around the world denounce the

evildoers who devised and executed these terrible attacks. Justice demands that those who helped or harbored the terrorists be punished -- and punished severely. The enormity of their evil demands it. We will use all the resources of the United States and our cooperating friends and allies to pursue those responsible for this evil, until justice is done.

We mourn with those who have suffered great and disastrous loss. All our hearts have been seared by the sudden and sense-less taking of innocent lives. We pray for healing and for the strength to serve and encourage one another in hope and faith.

Scripture says: "Blessed are those who mourn for they shall be comforted." I call on every American family and the family of America to observe a National Day of Prayer and Remembrance, honoring the memory of the thousands of victims of these brutal attacks and comforting those who lost loved ones. We will persevere through this national tragedy and personal loss. In time, we will find healing and recovery; and, in the face of all this evil, we remain strong and united, "one Nation under God."

NOW, THEREFORE, I, GEORGE W. BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim Friday, September 14, 2001, as a National Day of Prayer and Remembrance for the Victims of the Terrorist Attacks on September 11, 2001. I ask that the people of the United States and places of worship mark this National Day of Prayer and Remembrance with noontime memorial services, the ringing of bells at that hour, and evening candlelight remembrance vigils. I encourage employers to permit their workers time off during the lunch hour to attend the noontime services to pray for our land. I invite the people of the world who share our grief to join us in these solemn observances.

IN WITNESS WHEREOF, I have hereunto set my hand this thirteenth day of September, in the year of our Lord two thousand one, and of the Independence of the United States of America the two hundred and twenty-sixth. GEORGE W. BUSH

On September 20, 2001, in an unprecedented show of unity amongst Democrats and Republicans, President George Bush, addressed a Joint Session of Congress:

Mr. Speaker, Mr. President Pro Tempore, members of Congress, and fellow Americans, in the normal course of events, presidents come to this chamber to report on the state of the union. Tonight, no such report is needed; it has already been delivered by the American people.

We have seen it in the courage of passengers who rushed terrorists to save others on the ground. Passengers like an exceptional man named Todd Beamer. And would you please help me welcome his wife Lisa Beamer here tonight?

We have seen the state of our union in the endurance of rescuers working past exhaustion.

We've seen the unfurling of flags, the lighting of candles, the giving of blood, the saying of prayers in English, Hebrew and Arabic.

American Quotations.txt

We have seen the decency of a loving and giving people who have made the grief of strangers their own.

My fellow citizens, for the last nine days, the entire world has seen for itself the state of union, and it is strong.

Tonight, we are a country awakened to danger and called to defend freedom. Our grief has turned to anger and anger to resolution. Whether we bring our enemies to justice or bring justice to our enemies, justice will be done.

I thank the Congress for its leadership at such an important time.

All of America was touched on the evening of the tragedy to see Republicans and Democrats joined together on the steps of this Capitol singing "God Bless America."

And you did more than sing. You acted, by delivering \$40 billion to rebuild our communities and meet the needs of our military. Speaker Hastert, Minority Leader Gephardt, Majority Leader Daschle and Senator Lott, I thank you for your friendship, for your leadership and for your service to our country.

And on behalf of the American people, I thank the world for its outpouring of support.

America will never forget the sounds of our national anthem playing at Buckingham Palace, on the streets of Paris and at Berlin's Brandenburg Gate.

We will not forget South Korean children gathering to pray outside our embassy in Seoul, or the prayers of sympathy offered at a mosque in Cairo.

We will not forget moments of silence and days of mourning in Australia and Africa and Latin America.

Nor will we forget the citizens of 80 other nations who died with our own. Dozens of Pakistanis, more than 130 Israelis, more than 250 citizens of India, men and women from El Salvador, Iran, Mexico and Japan, and hundreds of British citizens.

America has no truer friend than Great Britain.

Once again, we are joined together in a great cause.

I'm so honored the British prime minister had crossed an ocean to show his unity with America.

Thank you for coming, friend.

On September the 11th, enemies of freedom committed an act of war against our country. Americans have known wars, but for the past 136 years they have been wars on foreign soil, except for one Sunday in 1941. Americans have known the casualties of war, but not at the center of a great city on a peaceful morning.

Americans have known surprise attacks, but never before on thousands of civilians.

All of this was brought upon us in a single day, and night fell on a different world, a world where freedom itself is under attack.

Americans have many questions tonight. Americans are asking, "Who attacked our country?"

The evidence we have gathered all points to a collection of loosely affiliated terrorist organizations known as al Qaeda. They are some of the murderers indicted for bombing American embassies in Tanzania and Kenya and responsible for bombing the USS Cole.

Al Qaeda is to terror what the Mafia is to crime. But its goal is not making money, its goal is remaking the world and imposing its radical beliefs on people everywhere.

The terrorists practice a fringe form of Islamic extremism that has been rejected by Muslim scholars and the vast majority of Muslim clerics; a fringe movement that perverts the peaceful teachings of Islam.

The terrorists' directive commands them to kill Christians and Jews, to kill all Americans and make no distinctions among military and civilians, including women and children.

This group and its leader, a person named Osama bin Laden, are linked to many other organizations in different countries, including the Egyptian Islamic Jihad, the Islamic Movement of Uzbekistan.

There are thousands of these terrorists in more than 60 countries.

They are recruited from their own nations and neighborhoods and brought to camps in places like Afghanistan where they are trained in the tactics of terror. They are sent back to their homes or sent to hide in countries around the world to plot evil and destruction.

The leadership of Al Qaeda has great influence in Afghanistan and supports the Taliban regime in controlling most of that country. In Afghanistan we see al Qaeda's vision for the world. Afghanistan's people have been brutalized, many are starving and many have fled.

Women are not allowed to attend school. You can be jailed for owning a television. Religion can be practiced only as their leaders dictate. A man can be jailed in Afghanistan if his beard is not long enough.

The United States respects the people of Afghanistan -- after all, we are currently its largest source of humanitarian aid -- but we condemn the Taliban regime.

It is not only repressing its own people, it is threatening people everywhere by sponsoring and sheltering and supplying terrorists.

By aiding and abetting murder, the Taliban regime is committing murder. And tonight the United States of America makes the following demands on the Taliban.

Deliver to United States authorities all of the leaders of al Qaeda who hide in your land.

Release all foreign nationals, including American citizens you have unjustly imprisoned. Protect foreign journalists, diplomats and aid workers in your country. Close immediately and permanently every terrorist training camp in Afghanistan. And hand over every terrorist and every person and their support structure to appropriate authorities.

Give the United States full access to terrorist training camps, so we can make sure they are no longer operating.

These demands are not open to negotiation or discussion.

The Taliban must act and act immediately.

They will hand over the terrorists or they will share in their fate.

I also want to speak tonight directly to Muslims throughout the world. We respect your faith. It's

practiced freely by many millions of Americans and by millions more in countries that America counts as friends. Its teachings are good and peaceful, and those who commit evil in the name of Allah blaspheme the name of Allah.

The terrorists are traitors to their own faith, trying, in effect, to hijack Islam itself.

The enemy of America is not our many Muslim friends. It is not our many Arab friends. Our enemy is a radical network of terrorists and every government that supports them.

Our war on terror begins with Al Qaeda, but it does not end there.

It will not end until every terrorist group of global reach has been found, stopped and defeated.

Americans are asking "Why do they hate us?"

They hate what they see right here in this chamber: a democratically elected government. Their leaders are self-appointed. They hate our freedoms: our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other.

They want to overthrow existing governments in many Muslim countries such as Egypt, Saudi Arabia and Jordan. They want to drive Israel out of the Middle East. They want to drive Christians and Jews out of vast regions of Asia and Africa.

These terrorists kill not merely to end lives, but to disrupt and end a way of life. With every atrocity, they hope that America grows fearful, retreating from the world and forsaking our friends. They stand against us because we stand in their way.

We're not deceived by their pretenses to piety.

We have seen their kind before. They are the heirs of all the murderous ideologies of the 20th century. By sacrificing human life to serve their radical visions, by abandoning every value except the will to power, they follow in the path of fascism, Nazism and totalitarianism. And they will follow that path all the way to where it ends in history's unmarked grave of discarded lies.

Americans are asking, "How will we fight and win this war?"

We will direct every resource at our command -- every means of diplomacy, every tool of intelligence, every instrument of law enforcement, every financial influence, and every necessary weapon of war -- to the destruction and to the defeat of the global terror network.

Now, this war will not be like the war against Iraq a decade ago, with a decisive liberation of territory and a swift conclusion. It will not look like the air war above Kosovo two years ago, where no ground troops were used and not a single American was lost in combat.

Our response involves far more than instant retaliation and isolated strikes. Americans should not expect one battle, but a lengthy campaign unlike any other we have ever seen. It may include dramatic strikes visible on TV and covert operations secret even in success.

We will starve terrorists of funding, turn them one against another, drive them from place to place until there is no refuge or no rest.

American Quotations.txt

And we will pursue nations that provide aid or safe haven to terrorism. Every nation in every region now has a decision to make: Either you are with us or you are with the terrorists.

From this day forward, any nation that continues to harbor or support terrorism will be regarded by the United States as a hostile regime. Our nation has been put on notice, we're not immune from attack. We will take defensive measures against terrorism to protect Americans.

Today, dozens of federal departments and agencies, as well as state and local governments, have responsibilities affecting homeland security.

These efforts must be coordinated at the highest level. So tonight, I announce the creation of a Cabinet-level position reporting directly to me, the Office of Homeland Security.

And tonight, I also announce a distinguished American to lead this effort, to strengthen American security: a military veteran, an effective governor, a true patriot, a trusted friend, Pennsylvania's Tom Ridge.

He will lead, oversee and coordinate a comprehensive national strategy to safeguard our country against terrorism and respond to any attacks that may come.

These measures are essential. The only way to defeat terrorism as a threat to our way of life is to stop it, eliminate it and destroy it where it grows.

Many will be involved in this effort, from FBI agents, to intelligence operatives, to the reservists we have called to active duty. All deserve our thanks, and all have our prayers.

And tonight a few miles from the damaged Pentagon, I have a message for our military: Be ready. I have called the armed forces to alert and there is a reason.

The hour is coming when America will act and you will make us proud.

This is not, however, just America's fight. And what is at stake is not just America's freedom.

This is the world's fight. This is civilization's fight. This is the fight of all who believe in progress and pluralism, tolerance and freedom.

We ask every nation to join us.

We will ask and we will need the help of police forces, intelligence service and banking systems around the world. The United States is grateful that many nations and many international organizations have already responded with sympathy and with support -- nations from Latin America to Asia to Africa to Europe to the Islamic world.

Perhaps the NATO charter reflects best the attitude of the world: An attack on one is an attack on all. The civilized world is rallying to America's side.

They understand that if this terror goes unpunished, their own cities, their own citizens may be next. Terror unanswered can not only bring down buildings, it can threaten the stability of legitimate governments.

And you know what? We're not going to allow it. Americans are asking, "What is expected of us?" I ask you to live your lives and hug your

children.

American Quotations.txt

I know many citizens have fears tonight and I ask you to be calm and resolute, even in the face of a continuing threat. I ask you to uphold the values of America and remember why so many have come here.

We're in a fight for our principles and our first responsibility is to live by them. No one should be singled out for unfair treatment or unkind words because of their ethnic background or religious faith.

I ask you to continue to support the victims of this tragedy with your contributions. Those who want to give can go to a central source of information, Libertyunites.org, to find the names of groups providing direct help in New York, Pennsylvania and Virginia.

The thousands of FBI agents who are now at work in this investigation may need your cooperation and I ask you to give it. I ask for your patience with the delays and inconveniences that may accompany tighter security and for your patience in what will be a long struggle.

I ask your continued participation and confidence in the American economy. Terrorists attacked a symbol of American prosperity; they did not touch its source.

America is successful because of the hard work and creativity and enterprise of our people. These were the true strengths of our economy before September 11. and they are our strengths today.

And finally, please continue praying for the victims of terror and their families, for those in uniform and for our great country. Prayer has comforted us in sorrow and will help strengthen us for the journey ahead.

Tonight I thank my fellow Americans for what you have already done and for what you will do.

And ladies and gentlemen of the Congress, I thank you, their representatives, for what you have already done and for what we will do together.

Tonight we face new and sudden national challenges.

We will come together to improve air safety, to dramatically expand the number of air marshals on domestic flights and take new measures to prevent hijacking.

We will come together to promote stability and keep our airlines flying with direct assistance during this emergency.

We will come together to give law enforcement the additional tools it needs to track down terror here at home.

We will come together to strengthen our intelligence capabilities to know the plans of terrorists before they act and to find them before they strike.

We will come together to take active steps that strengthen America's economy and put our people back to work.

Tonight, we welcome two leaders who embody the extraordinary spirit of all New Yorkers, Governor George Pataki and Mayor Rudolf Giuliani.

As a symbol of America's resolve, my administration will work with Congress and these two leaders to show the world that we will rebuild New York City.

After all that has just passed, all the lives

taken and all the possibilities and hopes that died with them, it is natural to wonder if America's future is one of fear.

Some speak of an age of terror. I know there are struggles ahead and dangers to face. But this country will define our times, not be defined by them.

As long as the United States of America is determined and strong, this will not be an age of terror. This will be an age of liberty here and across the world.

Great harm has been done to us. We have suffered great loss. And in our grief and anger we have found our mission and our moment.

Freedom and fear are at war. The advance of human freedom, the great achievement of our time and the great hope of every time, now depends on us.

Our nation, this generation, will lift the dark threat of violence from our people and our future. We will rally the world to this cause by our efforts, by our courage. We will not tire, we will not falter and we will not fail.

It is my hope that in the months and years ahead life will return almost to normal. We'll go back to our lives and routines and that is good.

Even grief recedes with time and grace.

But our resolve must not pass. Each of us will remember what happened that day and to whom it happened. We will remember the moment the news came, where we were and what we were doing.

Some will remember an image of a fire or story or rescue.

Some will carry memories of a face and a voice gone forever.

And I will carry this. It is the police shield of a man named George Howard who died at the World Trade Center trying to save others.

It was given to me by his mom, Arlene, as a proud memorial to her son. It is my reminder of lives that ended and a task that does not end.

I will not forget the wound to our country and those who inflicted it. I will not yield, I will not rest, I will not relent in waging this struggle for freedom and security for the American people.

The course of this conflict is not known, yet its outcome is certain. Freedom and fear, justice and cruelty, have always been at war, and we know that God is not neutral between them.

Fellow citizens, we'll meet violence with patient justice, assured of the rightness of our cause and confident of the victories to come.

In all that lies before us, may God grant us wisdom and may he watch over the United States of America.

Thank you.

Charisam Online News Service, www.charismanews.com, Friday, September 28, 2001, "Father Says President's 'Faith Is Real'":

The father of President Bush says he is glad Americans have been able to see his son's genuine beliefs - albeit in the aftermath of the Sept. 11 crisis. "This thing about faith - I mean this is real for him," former President George Bush told "NBC

Nightly News" anchor Tom Brokaw this week. "Here's a man that's read the Bible through twice, and it's not to make it holier-than-thou or not to make a political point. It's something that is in his heart. And we see it all the time."

Hours after the terrorist assault on the World Trade Center and the Pentagon, George W. Bush tried to comfort the nation by quoting Psalm 23. In his widely acclaimed address to the joint session of Congress last week, the lay Methodist asked Americans to continue to unite and pray.

Best-selling author Max Lucado, one of several religious leaders who met with Bush in the White House the day he spoke to Congress, was impressed by the president's faith. "His first words to us was, 'I have never felt better in my life, and it's because of the prayers of the American people,'" Lucado told Charisma News Service in a conference call yesterday from Oak Hills Church of Christ, a 3,000-member congregation he pastors in San Antonio.

On Saturday, November 10, 2001, President Bush addressed the United Nations General Assembly:

Mr. Secretary General, Mr. President, distinguished delegates and ladies and gentlemen, we meet in a hall devoted to peace in a city scarred by violence, in a nation awakened to danger, in a world uniting for a long struggle.

Every civilized nation here today is resolved to keep the most basic commitment of civilization. We will defend ourselves and our future against terror and lawless violence. The United Nations was founded in this cause. In the Second World War, we learned there is no isolation from evil. We affirmed that some crimes are so terrible, they offend humanity itself. And we resolved that the aggressions and ambitions of the wicked must be opposed early, decisively and collectively before they threaten us all.

That evil has returned, and that cause is renewed. A few miles from here, many thousands still lie in a tomb of rubble. Tomorrow the secretary general, the president of the General Assembly and I will visit that site, where the names of every nation and region that lost citizens will be read aloud. If we were to read the names of every person who died, it would take more than three hours. Those names include a citizen of Gambia, whose wife spent their fourth anniversary, September the 12th, searching in vain for her husband. Those names include a man who supported his wife in Mexico, sending home money every week. Those names include a young Pakistani who prayed toward Mecca five times a day and died that day trying to save others.

The suffering of September the 11th was inflicted on people of many faiths and many nations. All of the victims, including Muslims, were killed with equal indifference and equal satisfaction by the terrorist leaders. The terrorists are violating the tenets of every religion, including the one they invoke.

Last week the sheik of Al Azhar University, the world's oldest Islamic institution of higher learning, declared that terrorism is a disease and that Islam prohibits killing innocent civilians. The terrorists

call their cause holy, yet they fund it with drug-dealing. They encourage murder and suicide in the name of a great faith that forbids both. They dare to ask God's blessing as they set out to kill innocent men, women and children. But the God of Isaac and Ishmael would never answer such a prayer. And a murderer is not a martyr. He is just a murderer.

Time is passing. Yet for the United States of America, there will be no forgetting September the 11th. We will remember every rescuer who died in honor. We will remember every family that lives in grief. We will remember the fire and ash, the last phone calls, the funerals of the children.

And the people of my country will remember those who have plotted against us. We are learning their names. We are coming to know their faces. There is no corner of the earth distant or dark enough to protect them. However long it takes, their hour of justice will come.

Every nation has a stake in this cause. As we meet, the terrorists are planning more murder, perhaps in my country or perhaps in yours. They kill because they aspire to dominate. They seek to overthrow governments and destabilize entire regions.

Last week, anticipating this meeting of the General Assembly, they denounced the United Nations. They called our secretary general a criminal and condemned all Arab nations here as traitors to Islam. Few countries meet their exacting standards of brutality and oppression. Every other country is a potential target.

And all the world faces the most horrifying prospect of all. These same terrorists are searching for weapons of mass destruction, the tools to turn their hatred into holocaust. They can be expected to use chemical, biological and nuclear weapons the moment they are capable of doing so. No hint of conscience would prevent it.

This threat cannot be ignored. This threat cannot be appeased. Civilization itself, the civilization we share, is threatened. History will record our response and judge or justify every nation in this hall. The civilized world is now responding. We act to defend ourselves and deliver our children from a future of fear.

We choose the dignity of life over a culture of death. We choose lawful change and civil disagreement over coercion, subversion and chaos. These commitments -- hope and order, law and life -- unite people across cultures and continents. Upon these commitments depend all peace and progress. For these commitments we are determined to fight.

The United Nations has risen to this responsibility. On the 12th of September, these buildings opened for emergency meetings of the General Assembly and the Security Council. Before the sun had set, these attacks on the world stood condemned by the world. And I want to thank you for this strong and principled stand.

I also thank the Arab and Islamic countries that have condemned terrorist murder. Many of you have seen the destruction of terror in your own lands. The terrorists are increasingly isolated by their own

hatred and extremism. They cannot hide behind Islam. The authors of mass murder and their allies have no place in any culture and no home in any faith. The conspiracies of terror are being answered by an expanding global coalition.

Not every nation will be a part of every action against the enemy, but every nation in our coalition has duties. These duties can be demanding, as we in America are learning. We have already made adjustments in our laws and in our daily lives. We're taking new measures to investigate terror and to protect against threats.

The leaders of all nations must now carefully consider their responsibilities and their future. Terrorist groups like al Qaida depend upon the aid or indifference of government. They need the support of a financial infrastructure and safe havens to train and plan and hide.

Some nations want to play their part in the fight against terror but tell us they lack the means to enforce their laws and control their borders. We stand ready to help. Some governments still turn a blind eye to the terrorists, hoping the threat will pass them by. They are mistaken.

And some governments, while pledging to uphold the principles of the U.N., have cast their lot with the terrorists. They support them and harbor them, and they will find that their welcomed guests are parasites that will weaken them and eventually consume them. For every regime that sponsors terror, there is a price to be paid, and it will be paid. The allies of terror are equally guilty of murder and equally accountable to justice.

The Taliban are now learning this lesson. That regime and the terrorists who support it are now virtually indistinguishable. Together they promote terror abroad and impose a reign of terror on the Afghan people. Women are executed in Kabul's soccer stadium. They can be beaten for wearing socks that are too thin. Men are jailed for missing prayer meetings.

The United States, supported by many nations, is bringing justice to the terrorists in Afghanistan. We're making progress against military targets, and that is our objective. Unlike the enemy, we seek to minimize, not maximize, the loss of innocent life. I'm proud of the honorable conduct of the American military.

And my country grieves for all the suffering the Taliban have brought upon Afghanistan, including the terrible burden of war. The Afghan people do not deserve their present rulers. Years of Taliban misrule have brought nothing but misery and starvation. Even before this current crisis, 4 million Afghans depended on food from the United States and other nations, and millions of Afghans were refugees from Taliban oppression.

I make this promise to all the victims of that regime: The Taliban's days of harboring terrorists and dealing in heroin and brutalizing women are drawing to a close. And when that regime is gone, the people of Afghanistan will say, with the rest of the world, "Good riddance."

I can promise, too, that America will join the world in helping the people of Afghanistan rebuild

their country. Many nations, including mine, are sending food and medicine to help Afghans through the winter. America has air-dropped over 1.3 million packages of rations into Afghanistan. Just this week, we airlifted 20,000 blankets and over 200 tons of provisions into the region. We continue to provide humanitarian aid, even while the Taliban try to steal the food we send.

More help eventually will be needed. The United States will work closely with the United Nations and development banks to reconstruct Afghanistan after hostilities there have ceased and the Taliban are no longer in control. And the United States will work with the U.N. to support a post-Taliban government that represents all of the Afghan people.

In this war of terror, each of us must answer for what we have done or what we have left undone. After tragedy, there is a time for sympathy and condolence. And my country has been very grateful for both. The memorials and vigils around the world will not be forgotten. But the time for sympathy has now passed. The time for action has now arrived.

The most basic obligations in this new conflict have already been defined by the United Nations. On September the 28th, the Security Council adopted Resolution 1373. Its requirements are clear: Every United Nations member has a responsibility to crack down on terrorist financing. We must pass all necessary laws in our own countries to allow the confiscation of terrorist assets. We must apply those laws to every financial institution in every nation.

We have a responsibility to share intelligence and coordinate the efforts of law enforcement. If you know something, tell us. If we know something, we'll tell you. And when we find the terrorists, we must work together to bring them to justice.

We have a responsibility to deny any sanctuary, safe haven or transit to terrorists. Every known terrorist camp must be shut down, its operators apprehended, and evidence of their arrest presented to the United Nations. We have a responsibility to deny weapons to terrorists and to actively prevent private citizens from providing them.

These obligations are urgent and they are binding on every nation with a place in this chamber. Many governments are taking these obligations seriously, and my country appreciates it. Yet even beyond Resolution 1373, more is required and more is expected of our coalition against terror. We're asking for a comprehensive commitment to this fight. We must unite in opposing all terrorists, not just some of them.

In this world there are good causes and bad causes, and we may disagree on where that line is drawn. Yet there is no such thing as a good terrorist. No national aspiration, no remembered wrong, can ever justify the deliberate murder of the innocent. Any government that rejects this principle trying to pick and choose its terrorist friends will know the consequences.

We must speak the truth about terror. Let us never tolerate outrageous conspiracy theories concerning the attacks of September the 11th, malicious lies that attempt to shift the blame away from the terrorists

themselves, away from the guilty. To inflame ethnic hatred is to advance the cause of terror.

The war against terror must not serve as an excuse to persecute ethnic and religious minorities in any country. Innocent people must be allowed to live their own lives, by their own customs, under their own religion. And every nation must have avenues for the peaceful expression of opinion and dissent. When these avenues are closed, the temptation to speak through violence grows.

We must press on with our agenda for peace and prosperity in every land. My country is pledged to encouraging development and expanding trade. My country is pledged to investing in education in combating AIDS and other infectious diseases around the world. Following September 11th, these pledges are even more important. In our struggle against hateful groups that exploit poverty and despair, we must offer an alternative of opportunity and hope.

The American government also stands by its commitment to a just peace in the Middle East. We are working toward a day when two states, Israel and Palestine, live peacefully together within secure and recognized borders, as called for by the Security Council resolutions. We will do all in our power to bring both parties back into negotiations. But peace will only come when all have sworn off forever incitement, violence and terror.

And finally, this struggle is a defining moment for the United Nations itself, and the world needs its principled leadership. It undermines the credibility of this great institution, for example, when the Commission on Human Rights offers seats to the world's most persistent violators of human rights. The United Nations depends above all on its moral authority, and that authority must be preserved.

The steps I've described will not be easy. For all nations they will require effort. For some nations they will require great courage. Yet the cost of inaction is far greater. The only alternative to victory is a nightmare world where every city is a potential killing field.

As I've told the American people, freedom and fear are at war. We face enemies that hate not our policies but our existence, the tolerance of openness and creative culture that defines us. But the outcome of this conflict is certain. There is a current in history, and it runs toward freedom. Our enemies resent it and dismiss it, but the dreams of mankind are defined by liberty, the natural right to create and build and worship and live in dignity.

When men and women are released from oppression and isolation, they find fulfillment and hope, and they leave poverty by the millions. These aspirations are lifting up the peoples of Europe, Asia, Africa and the Americas, and they can lift up all of the Islamic world.

We stand for the permanent hopes of humanity, and those hopes will not be denied. We are confident, too, that history has an author who fills time and eternity with his purpose. We know that evil is real, but good will prevail against it. This is the teaching of many faiths. And in that assurance, we gain strength for a

long journey.

It is our task, the task of this generation, to provide the response to aggression and terror. We have no other choice, because there is no other peace. We did not ask for this mission, yet there is honor in history's call. We have a chance to write the story of our times, a story of courage defeating cruelty and light overcoming darkness. This calling is worthy of any life and worthy of every nation. So let us go forward, confident, determined and unafraid.

Thank you very much.

On December 6, 2001, at the Ellipse in Washington, D.C., President Bush remarked at the Lighting of the National Christmas Tree during the "Pageant of Peace" Ceremony:

Be seated, please -- except for you all.

I want to thank you very much, and welcome you all to this year's Christmas Pageant of Peace. During this time of conflict and challenge, we once again celebrate the season of hope and the season of joy. We give thanks to our nation and to our families, and to our friends.

The First Lady and I are so honored to be here. I want to thank Peter Nostrand and the committee for putting this together, and I particularly want to thank the entertainment committee -- the person in charge of getting these fantastic entertainers to come tonight. Thank you from the bottom of our hearts.

I want to thank all the employees and sponsors who put on this magnificent event. I want to thank Fran Minella, the Director of the National Park Service, and all the Park Service employees who have worked hard to put this event on.

I want to thank Santa Clause for being here tonight. I've been looking for you, Santa. (Laughter)

In a moment, we will light the National Christmas Tree, a tradition Americans have been celebrating since 1923. The history of this event has included some memorable moments, including 60 years ago, less than three weeks after the attack on Pearl Harbor, when Prime Minister Winston Churchill made an appearance with President Franklin Roosevelt to light the tree.

Now, once again, we celebrate Christmas in a time of testing, with American troops far from home. This season finds our country with losses to mourn and great tasks to complete. In all those tasks, it is worth recalling the words from a beautiful Christmas hymn -- in the third verse of "Oh Holy Night" we sing, "His law is love, and His gospel is peace. Chains ye shall break, for the slave is our brother. And in His name all oppression shall cease."

America seeks peace, and believes in justice. We fight only when necessary. We fight so that oppression may cease. And even in the midst of war, we pray for peace on Earth and goodwill to men. (Applause.)

This is a time of the year for families and friends to gather together. Not simply to celebrate the season, but to renew the bonds of love and affection that give fulfillment to our lives. And this is a year we will not forget those who lost loved ones in the attacks on September the 11th and on the battlefield. They will remain in our prayers.

American Quotations.txt

It is now my honor to invite Leon Patterson and Faith Elseth and Laura to join me up here as we light the National Christmas Tree. (Applause.)

Leon and Faith's fathers, Major Clifford Patterson, and Lt. Commander Robert Elseth served in the United States military. Both of these good men were lost in the attack on the Pentagon.

Leon and Faith, we thank you for helping us celebrate Christmas. You remind us of the comfort of Christmas that hope never fails, and love never ends.

And now, would you please help Laura light up our beautiful tree. (The tree is lit.) (Applause.)

On December 10, 2001, President George Bush remarked at the White House Lighting of the Menorah:

Tonight, for the first time in American history, the Hanukkah menorah will be lit at the White House residence. It's a symbol that this house may be a temporary home for Laura and me, but it's the people's house, and it belongs to people of all faiths.

The magnificent menorah before us was crafted over a century ago in the city of Lvov, which was an important center of Jewish life and culture. The Jews of Lvov fell victim to the horror of the Nazi Holocaust, but their great menorah survived. And as God promised Abraham, the people of Israel still live.

This has been a year of much sadness in the United States, and for our friends in Israel. America and Israel have been through much together. This year we have grieved together. But as we watch the lighting of this second candle of Hanukkah, we're reminded of the ancient story of Israel's courage and of the power of faith to make the darkness bright. We can see the heroic spirit of the Macabees lives on in Israel today, and we trust that a better day is coming, when this Festival of Freedom will be celebrated in a world free from terror.

Laura and I wish all the people of Jewish faith in America and Israel and around the world many joyous Hanukkahs in the years ahead.

All right, now we call on young Talia to help us light the candles. Thank you so much for being here.

(The menorah is lit.)

It's nice to see everybody. Thank you for coming.

Q. Sir, on this occasion of peace and celebration, can you tell us how you were struck by this bin Laden videotape?

THE PRESIDENT: It just reminded me of what a murderer he is and how right and just our cause is.

I couldn't imagine somebody like Osama bin Laden understanding the joy of Hanukkah, or the joy of Christmas, or celebrating peace and hope. This man wants to destroy any semblance of civilization for his own power and his own good. He's so evil that he's willing to send young men to commit suicide while he hides in caves.

And while we celebrate peace and lightness, I fully understand in order to make sure peace and lightness exists in the future, we must bring him to justice. And we will.

But for those who see this tape, they'll realize that not only is he guilty of incredible murder, he has

no conscience and no soul, that he represents the worst of civilization.

On April 10, 2002, 1:18 P.M. EDT, from the East Room of the White House, President George W. Bush called on the U.S. Senate to ban human cloning:

Well, thank you all so very much for coming to the White House. It's my honor to welcome you to the people's house.

I particularly want to honor three folks who I had the honor of meeting earlier: Joni Tada, Jim Kelly and Steve McDonald. I want to thank you for your courage, I want to thank you for your wisdom, I want to thank you for your extraordinary perseverance and faith. They have triumphed in the face of physical disability and share a deep commitment to medicine that is practiced ethically and humanely.

All of us here today believe in the promise of modern medicine. We're hopeful about where science may take us. And we're also here because we believe in the principles of ethical medicine.

As we seek to improve human life, we must always preserve human dignity. (Applause.) And therefore, we must prevent human cloning by stopping it before it starts. (Applause.)

I want to welcome Tommy Thompson, who is the Secretary of Health and Human Services, a man who is doing a fine job for America. (Applause.) I want to thank members from the United States Congress, members from both political parties who are here. I particularly want to thank Senator Brownback and Senator Landrieu for sponsoring a bill about which I'm going to speak. (Applause.)

As well, we've got Senator Frist and Senator Bond and Senator Hutchinson and Senator Santorum and Congressman Weldon, Stupak, and eventually Smith and Kerns. They just don't realize -- (applause) -- thank you all for coming -- they seem to have forgotten we start things on time here in the White House. (Laughter.)

We live in a time of tremendous medical progress. A little more than a year ago, scientists first cracked the human genetic code -- one of the most important advances in scientific history. Already, scientists are developing new diagnostic tools so that each of us can know our risk of disease and act to prevent them.

One day soon, precise therapies will be custom made for our own genetic makeup. We're on the threshold of historic breakthroughs against AIDS and Alzheimer's Disease and cancer and diabetes and heart disease and Parkinson's Disease. And that's incredibly positive.

Our age may be known to history as the age of genetic medicine, a time when many of the most feared illnesses were overcome.

Our age must also be defined by the care and restraint and responsibility with which we take up these new scientific powers.

Advances in biomedical technology must never come at the expense of human conscience. (Applause.) As we seek what is possible, we must always ask what is right, and we must not forget that even the most noble ends do not justify any means. (Applause.)

Science has set before us decisions of immense consequence. We can pursue medical research with a clear sense of moral purpose or we can travel without an ethical compass into a world we could live to regret. Science now presses forward the issue of human cloning. How we answer the question of human cloning will place us on one path or the other.

Human cloning is the laboratory production of individuals who are genetically identical to another human being. Cloning is achieved by putting the genetic material from a donor into a woman's egg, which has had its nucleus removed. As a result, the new or cloned embryo is an identical copy of only the donor. Human cloning has moved from science fiction into science.

One biotech company has already begun producing embryonic human clones for research purposes. Chinese scientists have derived stem cells from cloned embryos created by combining human DNA and rabbit eggs. Others have announced plans to produce cloned children, despite the fact that laboratory cloning of animals has led to spontaneous abortions and terrible, terrible abnormalities.

Human cloning is deeply troubling to me, and to most Americans. Life is a creation, not a commodity. (Applause.) Our children are gifts to be loved and protected, not products to be designed and manufactured. Allowing cloning would be taking a significant step toward a society in which human beings are grown for spare body parts, and children are engineered to custom specifications; and that's not acceptable.

In the current debate over human cloning, two terms are being used: reproductive cloning and research cloning. Reproductive cloning involves creating a cloned embryo and implanting it into a woman with the goal of creating a child. Fortunately, nearly every American agrees that this practice should be banned. Research cloning, on the other hand, involves the creation of cloned human embryos which are then destroyed to derive stem cells.

I believe all human cloning is wrong, and both forms of cloning ought to be banned, for the following reasons. First, anything other than a total ban on human cloning would be unethical. Research cloning would contradict the most fundamental principle of medical ethics, that no human life should be exploited or extinguished for the benefit of another. (Applause.)

Yet a law permitting research cloning, while forbidding the birth of a cloned child, would require the destruction of nascent human life. Secondly, anything other than a total ban on human cloning would be virtually impossible to enforce. Cloned human embryos created for research would be widely available in laboratories and embryo farms. Once cloned embryos were available, implantation would take place. Even the tightest regulations and strict policing would not prevent or detect the birth of cloned babies.

Third, the benefits of research cloning are highly speculative. Advocates of research cloning argue that stem cells obtained from cloned embryos would be injected into a genetically identical individual without risk of tissue rejection. But there is evidence, based on animal studies, that cells derived

from cloned embryos may indeed be rejected.

Yet even if research cloning were medically effective, every person who wanted to benefit would need an embryonic clone of his or her own, to provide the designer tissues. This would create a massive national market for eggs and egg donors, and exploitation of women's bodies that we cannot and must not allow. (Applause.)

I stand firm in my opposition to human cloning. And at the same time, we will pursue other promising and ethical ways to relieve suffering through biotechnology. This year for the first time, federal dollars will go towards supporting human embryonic stem cell research consistent with the ethical guidelines I announced last August.

The National Institutes of Health is also funding a broad range of animal and human adult stem cell research. Adult stem cells which do not require the destruction of human embryos and which yield tissues which can be transplanted without rejection are more versatile than originally thought.

We're making progress. We're learning more about them. And therapies developed from adult stem cells are already helping suffering people.

I support increasing the research budget of the NIH, and I ask Congress to join me in that support. And at the same time, I strongly support a comprehensive law against all human cloning. And I endorse the bill - wholeheartedly endorse the bill -- sponsored by Senator Brownback and Senator Mary Landrieu. (Applause.)

This carefully drafted bill would ban all human cloning in the United States, including the cloning of embryos for research. It is nearly identical to the bipartisan legislation that last year passed the House of Representatives by more than a 100-vote margin. It has wide support across the political spectrum, liberals and conservatives support it, religious people and nonreligious people support it. Those who are pro-choice and those who are pro-life support the bill.

This is a diverse coalition, united by a commitment to prevent the cloning and exploitation of human beings. (Applause.) It would be a mistake for the United States Senate to allow any kind of human cloning to come out of that chamber. (Applause.)

I'm an incurable optimist about the future of our country. I know we can achieve great things. We can make the world more peaceful, we can become a more compassionate nation. We can push the limits of medical science. I truly believe that we're going to bring hope and healing to countless lives across the country. And as we do, I will insist that we always maintain the highest of ethical standards.

Thank you all for coming. (Applause.) God bless.

Clinton, William Jefferson "Bill" (b. August 19, 1946), the 42nd President of the United States, 1993-97; Governor of Arkansas, 1982-92, 1978-80; Arkansas Attorney General, 1976-78; married Hillary Rodham; law instructor at University of Arkansas; attended Yale Law School; studied at Oxford University, England; and graduated from Georgetown University, Washington, D.C.

On Wednesday, January 20, 1993, in his Inaugural Address,

President Bill Clinton stated:

When our Founders boldly declared America's Independence to the world and our purposes to the Almighty, they knew that America, to endure, would have to change....

And so, my fellow Americans, at the edge of the 21st century, let us begin with energy and hope, with faith and discipline, and let us work until our work is done. The Scripture says, "And let us not be weary in well-doing, for in due season, we shall reap, if we faint not."

From this joyful mountaintop of celebration, we hear a call to service in the valley. We have heard the trumpets. We have changed the guard. And now, each in our way, and with God's help, we must answer the call.

Thank you and God bless you all.

On Wednesday, July 12, 1995, in an address at James Madison High School in Vienna, Virginia, President Bill Clinton stated:

The First Amendment does not require students to leave their religion at the schoolhouse door....It is especially important that parents feel confident that their children can practice religion....

We need to make it easier and more acceptable for people to express and to celebrate their faith....

If students can wear T-shirts advertising sports teams, rock groups or politicians, they can also wear T-shirts that promote religion....

Religion is too important to our history and our heritage for us to keep it out of our schools....It shouldn't be demanded, but as long as it is not sponsored by school officials and doesn't interfere with other children's rights it mustn't be denied....

Nothing in the First Amendment converts our public schools into religion-free zones or requires all religious expression to be left behind at the schoolhouse door....

While the government may not use schools to coerce the consciences of our students, or to convey official endorsement of religion, the government's schools also may not discriminate against private religious expression during the school day.

On Monday, January 20, 1997, 12:05 p.m. EST, President Bill Clinton swore into office for his second term with his hand upon their family Bible, held by his wife, First Lady Hillary Rodham Clinton, open to Isaiah 58:12. Earlier in the day, which happened to be Martin Luther King, Jr.'s birthday, they had attended a prayer service at the Metropolitan African Methodist Episcopal Church, a church that once served as a stop on the Underground Railroad for runaway slaves during the Civil War. Frederick Douglass, who often spoke there, had his funeral service there in 1895. The ministers at the Pre-Inaugural Prayer service included: Reverend Bill Hybels of the Willow Creek Community Church of South Barrington, IL; Reverend Anthony Compolo and Reverend Jesse Jackson.

The Reverend Billy Graham delivered the invocation just prior to President Clinton's second inauguration before the crowd assembled atop Capitol Hill:

Gore, Mrs. Gore, I'm going to ask that we all bow our heads in prayer.

Our Father and our God, we thank you today for the privilege of coming into your presence on this historic and solemn occasion. We thank you for your gracious hand which has preserved us as a nation. We praise you for the peaceful continuity of government that this inauguration represents.

We recall that the Bible says, "Except the Lord build a house, they labor in vain that build it." He also said that to whom much has been given, much shall be required. We look gratefully to the past and thank you that from the very foundations of America, you granted our forefathers courage and wisdom as they trusted in you.

So we ask today that you would inspire us by their example. Where there's been failure, forgive us; where there's been progress, confirm; where there's been success, give us humility and teach us to follow your instructions more closely as we enter the next century. Give to all those to whom you have entrusted leadership today a desire to seek your will and to do it.

So we ask your blessing on President Clinton and his wife, Hillary, and their daughter, Chelsea, and upon Vice President Gore and his wife, Tipper, and their children. Give to all our leaders the vision of what you desire America to become and the wisdom to accomplish it and the strength to cross the bridges into the 21st century. We pray also for the members of the House and the Senate, for the Supreme Court, and for all who bear responsibility of leadership in this nation, which is blessed with such ethnic diversity.

We have not solved all of the social problems of our time such as drugs and racism. Technology and social engineering have not solved the basic problems of human greed, pride, intolerance and selfishness. We need your insight, we need your compassion, we need your strength. As both President Clinton and Senator Dole urged us in the recent presidential campaign, may this be a time of coming together to help us deal with the problems we face. Oh, Lord, help us to be reconciled first to you and secondly to each other.

May Dr. Martin Luther King's dream finally come true for all of us. Help us to learn our courtesy to our fellow countrymen, that comes from the one who taught us that "whatever you want me to do to you, do also to them." Remind us today that you have shown us what is good and what you require of us: to do justly, to love mercy and to walk humbly with our God.

We ask that as a people, we may humble ourselves before you and seek your will for our lives and for this great nation. Help us in our nation to work as never before to strengthen our families and to give our children hope and a moral foundation for the future. So may our desire be to serve you and, in so doing, serve one another. This we pray in the name of the Father, the Son and the Holy Spirit. Amen.

On Monday, January 20, 1997, in his Second Inaugural Address, delivered on Capitol Hill, Washington, D.C., President William Jefferson Clinton stated:

My fellow citizens:

At this last Presidential inauguration of the 20th Century, let us lift our eyes toward the challenges that await us in the next century. It is our great good fortune that time and chance have put us not only at the edge of a new century, in a new millennium, but on the edge of a bright new prospect in human affairs. A moment that will define our course, and our character, for decades to come. We must keep our old democracy forever young. Guided by the ancient vision of a Promised Land, let us set our sights upon a Land of New Promise.

The promise of America was born in the 18th century out of the bold conviction that we are all created equal. It was extended and preserved in the 19th century, when our nation spread across the continent, saved the union, and abolished the awful scourge of slavery. Then, in turmoil and triumph, that promise exploded onto the world stage to make this the American Century....

Our rich texture of racial, religious and political diversity will be a Godsend in the 21st Century. Great rewards will come to those who can live together, learn together, work together, forge new ties that bind together....

Let us never forget: The greatest progress we have made, and the greatest progress we have yet to make, is in the human heart. In the end, all the world's wealth and a thousand armies are no match for the strength and decency of the human spirit....

Thirty-four years ago, the man whose life we celebrate today spoke to us - down there - at the other end of this mall, in the words that moved the conscience of a nation. Like a prophet of old, he told of his dream, that one day America would rise up and treat all its citizens as equals before the law and in the heart. Martin Luther King's dream was the American Dream. His quest is our quest: the ceaseless striving to live out our true creed. Our history has been built on such dreams and labours. And, by our dreams and labours we will redeem the promise of America in the 21st Century.

To that effort, I pledge all my strength and every power of my office. I ask the members of Congress here to join in that pledge. The American people returned to office a President of one party and a Congress of another... They call on us to be repairers of the breach, and to move on with America's mission. America demands and deserves big things from us - and nothing big ever came from being small. Let us remember the timeless wisdom of Cardinal Bernadin, when facing the end of his own life. He said, "It is wrong to waste the precious gift of time... on acrimony and division."...

And so, my fellow Americans, we must be strong, for there is much to dare. The demands of our time are great, and they are different. Let us meet them with faith and courage, with patience and a grateful, happy heart. Let us shape the hope of this day into the noblest chapter in our history. Yes, let us build our bridge, a bridge wide enough and strong enough for every American to cross over to a blessed Land of New Promise....

From the height of this place and the summit of this century, let us go forth. May God strengthen our

hands for the good work ahead - and always, always
bless our America.

On Tuesday, February 4, 1997, in his State of the Union Address, the first such address broadcast live over the internet, President William Jefferson Clinton concluded:

Americans speak every language, know every country. People on every continent can look to us and see the reflection of their own great potential, and they always will, as long as we strive to give all our citizens, whatever their background, an opportunity to achieve their own greatness....

Just a few days before my second inauguration, one of the country's best-known pastors, Reverend Robert Schuller, suggested that I read Isaiah 58:12. Here's what it says: "Thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of the paths to dwell in." I placed my hand on that verse when I took the oath of office, on behalf of all American, for no matter what our differences in our faiths, our backgrounds, our politics, we must all be repairers of the breach....

We may not share a common past, but we surely do share a common future. Building one America is our most important mission, the foundation for many generations of every other strength we must build for this new century. Money cannot buy it, power cannot compel it, technology cannot create it. It can only come from the human spirit....

Tomorrow there will be just over 1,000 days until the year 2000. One thousand days to prepare our people. One thousand days to work together. One thousand days to build a bridge to a land of new promise. My fellow Americans, we have work to do. Let us seize those days and the century. Thank you. God bless you. And God bless America.

On Saturday, December 20, 1997, in his Annual Hanukkah Message, President William Jefferson "Bill" Clinton stated:

Warm greetings to everyone celebrating Hanukkah. The Festival of Lights is a powerful reminder each year that the age-old struggle for religious freedom is not yet over. From the days of the ancient Maccabees down to our present time, tyrants have sought to deny people the free expression of their faith and the right to live according to their own conscience and convictions. Hanukkah symbolizes the heroic struggle of all who seek to defeat such oppression and the miracles that come to those full of faith and courage.

This holiday holds special meaning for us in America, where freedom of religion is one of the cornerstones of our democracy.

The coming year will mark the 50th anniversary of the State of Israel, where the story of the first Hanukkah took place so many centuries ago. As families come together in prayer for the eight nights of Hanukkah, to reaffirm their hope in God and their gratitude for his faithfulness to his people, may the candles of the menorah light our way to a true and lasting peace for the people of the Middle East.

Hillary and I extend our warmest wishes to all those celebrating Hanukkah, all those who work for religious freedom, and all those who devote themselves to the cause of peace.

United States Corp of Cadets (1947), contained in their regulations:

Attendance at chapel is part of a cadet's training; no cadet will be exempted. Each cadet will receive religious training in one of the three particular faiths: Protestant, Catholic or Jewish.

The U. S. Naval Academy required:

All Midshipmen, except those on authorized outside church parties, shall attend Sunday services in the chapel.

Dallas High Schools (September 1946), published a Bible Study Course - New Testament, Bulletin No. 170. It was authorized by the Board of Education, April 23, 1946, and printed in The Dallas Public Schools Printshop, Dallas, Texas:

Foreword. . . . the Dallas public schools allowed one-half credit toward high-school graduation for the successful completion of a general survey course in the Bible, given in the churches and Sunday schools of the city. In 1939, it was decided to provide separate courses in the Old and the New Testaments, each course carrying one-half unit of credit toward high-school graduation.

E. B. Comstock,
Assistant Superintendent
in Charge of High Schools

INTRODUCTION
REGULATIONS GOVERNING
NEW TESTAMENT STUDY COURSE

1. Classes may be organized by any Sunday school or church or any other religious organization for the purpose of studying the Bible in their respective organizations with a view to obtaining high-school credit. Successful completion of the course gives one-half unit credit toward high-school graduation.

2. An application blank, giving necessary information about the class, must be filled out and filed with the Assistant Superintendent in charge of Dallas High Schools.

3. There must be a minimum of forty class periods of 90 minutes net teaching time; or sixty 60-minute periods, net time; or eighty 45-minute periods, net time. In no case will fewer than forty different class sessions be accepted.

4. The text used is the NEW TESTAMENT STUDY COURSE, a syllabus published by the authority of the Dallas Board of Education for use in Bible Study credit classes.

5. . . . 9.

MINIMUM REQUIREMENTS

(NEW TESTAMENT)

The course is itself a "minimum course," since teachers are expected to supplement rather than subtract from the topics included. The following summary requirements are listed for purpose of emphasis and review:

1. Ability to name and classify the books of the Bible (common classifications).
2. General knowledge of the New Testament as outlined in the course of study. Reading of the entire New Testament is required.
3. Ability to reproduce the memory passages indicated in connection with the lessons and given in full in the appendix.
4. . . . 10.

APPENDIX

REQUIRED MEMORY VERSES

(for review purposes)

(Pupils should be able to reproduce from memory each of the following quotations when given the accompanying lead, the book, chapter, and verse reference.)

LESSON I.

1. The pre-existence of Christ:

In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1: 1, 3, 14)

LESSON II.

2. Jesus to the devil in the wilderness:

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . It is written again, Thou shalt not tempt the Lord thy God. . . . Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matthew 4: 4, 7, 10)

LESSON III.

3. The purpose of Christ's coming:

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. (John 3: 16)

LESSON IV. . . . LESSON XLV.

Quayle, James Danforth (b. February 4, 1947), was the Vice-President of the United States under President George Bush, 1989-93. He had served as a U. S. Representative from Indiana, 1977-81, and a U. S. Senator, 1981-89.

Vice-President Dan Quayle stated:

So I think the time has come to renew our public commitment to our Judeo-Christian values - in our churches and synagogues, our civic organizations and our schools. We are, as our children recite each morning, "one nation under God." That's a useful framework for acknowledging a duty and an authority higher than our own pleasures and personal ambitions.

United States Supreme Court (1948), in the case of *McCollum v. Board of Education of School District Number 71*, 333 U.S. 203, 236 (1948), Justice Felix Frankfurter rendered the Court's opinion:

Traditionally, organized education in the Western world was Church education. It could hardly be otherwise when the education of children was primarily study of the Word and the ways of God. Even in the Protestant countries, where there was a less close identification of Church and State, the basis of education was largely the Bible, and its chief purpose inculcation of piety.

Justice Robert Houghwout Jackson concurred:

I think it remains to be demonstrated whether it is possible, even desirable, . . . to isolate and cast out of secular education all that some people may reasonably regard as religious instruction. . . . It would not seem practical to teach either practice or appreciation of the arts if we are to forbid exposure of youth to any religious influences. Music without sacred music, architecture minus the cathedral, or painting without the Scriptural themes would be eccentric and incomplete, even from a secular point of view. . . . Even such a 'science' as biology raises the issue between evolution and creation as an explanation of our presence on this planet. Certainly a course on English literature that omitted the Bible and other powerful uses of our mother tongue for religious ends would be pretty barren. And I suppose it is a proper, if not indispensable, part of the preparation for a worldly life to know the roles that religion and religions have played in the tragic story of mankind. The fact is that, for good or ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with the influences derived from paganism, Judaism, Christianity - both Catholic and Protestant - and other faiths accepted by a large part of the world's people. . . . One can hardly respect a system of education that would leave a student wholly ignorant of the currents of religious thought that moved the world society for a part in which he is being prepared.

New Jersey State Court (1950), in the case of *Doremus v. Board of Education of Borough of Hawthorne*, 5 N.J. 435, 75 A. 880 (N.J. 1950), stated:

We consider that the Old Testament, because of its antiquity, its contents, and its wide acceptance, is not a sectarian book when read without comment. Cf. *Vidal v. Girard's Executors*.

The adherents of those religions [Jew, Catholic, Protestant] constitute the great bulk of our population. There are [other] religious groups. . . but in this country they are numerically small and, in point of impact upon our national life, negligible. . . . And it is not to say that because a religious group is small,

it thereby loses its constitutional rights or that it is not entitled to the protection of those rights. The application is that some of our national incidents are developments from the almost universal belief in God which so strongly shaped and nurtured our people during the colonial period and the formative years of our constitutional government, with the result that we accept as a commendable part of our public life certain conditions and practices which in a country of different origins would be rejected....

Again, take the instance of an atheist: - he has all the protection of the Constitution...but he lives in a country where theism is in the warp and woof of the social and governmental fabric and he has no authority to eradicate from governmental activities every vestige of the existence of God.

With reference to saying the Lord's Prayer, this court found "nothing in the Lord's Prayer that is controversial, ritualistic or dogmatic. It is a prayer to "God, our Father." It does not contain Christ's name and makes no reference to Him. It is, in our opinion, in the same position as is the Bible reading."

While it is necessary that there be a separation between church and state, it is not necessary that the state should be stripped of religious sentiment...The American people are and always have been to our origins and the direction which it has given to our progress are beyond calculation. It may be of the theistic,... that belief in God shall abide....The day the children should pause to hear a few words from the wisdom of the ages [Scriptures] and to bow the head in humility before the Supreme Power. No rights, no ceremony, no doctrinal teachings; just a brief moment with eternity.

But it is clear, we think that the sense of the [First] Amendment does not serve to prohibit government from recognizing the existence and sovereignty of God and that the motives which inspired the amendment and the interpretation given by the several departments of the Federal Government concurrently with and subsequent to the submission and adoption of the amendment are inconsistent with any other conclusion...The fact is that the First Amendment does not say, and so far as we are able to determine was not intended to say, that God shall not be acknowledged by our government as God.

Limbaugh, Rush Hudson, III (b.1951), an American radio talk show and television host. His radio program reaches approximately 20 million listeners a week and his syndicated TV show covers nearly 99 % of America. He is the author of *The Way Things Ought to Be*, 1992, and *See, I Told You So*, 1993, and the publisher of *The Limbaugh Letter*. Born in Cape Girardeau, Missouri, Rush Limbaugh ascended from being a Top-40 deejay, to a successful radio talk-show host at KFBK in Sacramento, California, to being heard in over 616 markets across the country.

In regard to our national heritage, Rush Limbaugh stated:

Well, folks, let's allow our real, undoctored-American-history lesson to unfold further. If our schools and the media have twisted the historical

record when it comes to Columbus, they have obliterated the contributions of America's earliest permanent settlers - the Pilgrims. Why? Because they were a people inspired by profound religious beliefs to overcome incredible odds.

Today, public schools are simply not teaching how important the religious dimension was in shaping our history and our nation's character. Whether teachers are just uncomfortable with this material, or whether there has been a concerted effort to cover up the truth, the result is the same. Kids are no longer learning enough to understand and appreciate how and why America was created.

The story of the Pilgrims begins in the early part of the seventeenth century (that's the 1600's for those of you in Rio Linda, California). The Church of England under King James I was persecuting anyone and everyone who did not recognize its absolute civil and spiritual authority. Those who challenged ecclesiastical authority and those who believed strongly in freedom of worship were hunted down, imprisoned, and sometimes executed for their beliefs.

A group of separatists first fled to Holland and established a community. After eleven years, about forty of them agreed to make a perilous journey to the New World, where they would certainly face hardships, but could live and worship God according to the dictates of their own consciences.

On August 1, 1620, the Mayflower set sail. It carried a total of 102 passengers, including forty Pilgrims led by William Bradford. On the journey, Bradford set up an agreement, a contract, that established just and equal laws for all members of their new community, irrespective of their religious beliefs. Where did the revolutionary ideas expressed in the Mayflower Compact come from? From the Bible.

The Pilgrims were a people completely steeped in the lessons of the Old and New Testaments. They looked to the ancient Israelites for their example. And, because of the biblical precedents set forth in Scripture, they never doubted that their experiment would work.

But this was no pleasure cruise friends. The journey to the New World was a long and arduous one. And when the Pilgrims landed in New England in November, they found, according to Bradford's detailed journal, a cold, barren, desolate wilderness. There were no friends to greet them, he wrote. There were no houses to shelter them. There were no inns where they could refresh themselves.

And the sacrifice they made for freedom was just beginning. During the first winter, half the Pilgrims - including Bradford's wife - died of either starvation, sickness, or exposure. When spring finally came, Indians taught the settlers how to plant corn, fish for cod, and skin beavers for coats. Life improved for the Pilgrims, but they did not yet prosper!

This is important to understand because this is where modern American history lessons often end. Thanksgiving is actually explained in some textbooks as a holiday for which the Pilgrims gave thanks to the Indians for saving their lives, rather than as a devout expression of gratitude grounded in the tradition of

both the Old and New Testaments.

Here is the part that has been omitted: The original contract the Pilgrims had entered into with their merchant-sponsors in London called for everything they produced to go into a common store, and each member of the community was entitled to one common share. All of the land they cleared and the houses they built belonged to the community as well.

Bradford, who had become the new governor of the colony, recognized that this form of collectivism was as costly and destructive to the Pilgrims as that first harsh winter, which had taken so many lives. He decided to take bold action. Bradford assigned a plot of land to each family to work and manage, thus turning loose the power of the marketplace...

"This had very good success," wrote Bradford, "for it made all hands industrious, so as much more corn was planted than otherwise would have been." Bradford doesn't sound like much of a Clintonite, does he? Is it possible that supply-side economics could have existed before the 1980's? Yes. Read the story of Joseph and Pharaoh in Genesis 41. Following Joseph's suggestion (Gen. 41:34), Pharaoh reduced the tax on Egyptians to 20 percent during the "seven years of plenty" and the "Earth brought forth in heaps." (Gen. 41:47). In no time, the Pilgrims found they had more food than they could eat themselves. So they set up trading posts and exchanged goods with the Indians. The profits allowed them to pay off their debts to the merchants in London. And the success and prosperity of the Plymouth settlement attracted more Europeans and began what came to be known as the "Great Puritan Migration."

Now, let me ask you: Have you read this history before?

But guess what? There's even more that is being deliberately withheld from our modern textbooks. For example, one of those attracted to the New World by the success of Plymouth was Thomas Hooker, who established his own community in Connecticut - the first full-fledged constitutional community and perhaps the most free society the world had ever known. Hooker's community was governed by the Fundamental Orders of Connecticut, which established strict limits on the powers of government.

So revolutionary and successful was this idea that Massachusetts was inspired to adopt its Body of Liberties, which included ninety-eight separate protections of individual rights, including: "no taxation without representation," "due process of law," "trial by a jury of peers," and prohibitions against "cruel and unusual punishment."

Does all that sound familiar? It should. These are ideas and concepts that led directly to the U.S. Constitution and Bill of Rights. Nevertheless, the Pilgrims and Puritans of early New England are often vilified today as witch-burners and portrayed as simpletons. To the contrary, it was their commitment to pluralism and free worship that led to these ideals being incorporated into American life. Our history books purposely conceal the fact that these notions were developed by communities of devout Christians who studied the Bible and found it prescribes limited,

representative government and free enterprise as the best political and economic systems.

There's only one word for this, folks: censorship.

This brings us to our Founding Fathers - the geniuses who crafted the Declaration of Independence and the U.S. Constitution. These were men who shook up the entire world by proclaiming the idea that people had certain God-given freedoms and rights and that the government's only *raison d'etre* was to protect those freedoms and rights from both internal and external forces. That simple yet brilliant insight has been all but lost today in liberalism's relentless march toward bigger, more powerful, more intrusive government.

Don't believe the conventional wisdom of our day that claims these men were anything but orthodox, Bible-believing Christians. They were. And they were quite adamant in stating that the Constitution - as brilliant a document as it is - would work only in the context of a moral society.

"Our Constitution was made for a moral and religious people," stated second president John Adams. "It is wholly inadequate for the governance of any other."

George Washington, the father of our country, was of like mind. He said: "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports."

James Madison, primary author of the Constitution, agreed: "We have staked the whole future of the American civilization, not upon the power of government, far from it. We have staked the future... 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."

The eighteenth-century Irish statesman and orator Edmund Burke, some of whose precepts formed the core of conservatism, eloquently stated in his 1791 "A Letter to a Member of the National Assembly":

"Men are qualified for civil liberty, in exact proportion to their disposition to put moral chains upon their own appetites... Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters."

...As Alexis de Tocqueville wrote at the time of our Constitution's fiftieth anniversary in his masterpiece, *Democracy in America*:

"In New England every citizen receives the elementary notion of human knowledge; he is taught, moreover, the doctrines and the evidences of his religion, the history of his country, and the leading features of its Constitution..."

United States Supreme Court (1952), in the case of *Zorach v. Clauson*, 343 US 306, 307, 313, 314 (1952), Justice William O. Douglas delivered the Court's decision, stating:

The First Amendment, however, does not say that in
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every respect there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other.

That is the common sense of the matter. Otherwise the state and religion would be aliens to each other - hostile, suspicious, and even unfriendly....

Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution.

Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamation making Thanksgiving Day a holiday; "so help me God" in our courtroom oaths - these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies, would be flouting the First Amendment.

A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: God save the United States and this Honorable Court.

We are a religious people and our institutions presuppose a Supreme Being....

When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions.

For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe....

We find no constitutional requirement makes it necessary for government to be hostile to religion and to throw its weight against the efforts to widen the scope of religious influence. The government must remain neutral when it comes to competition between sects....

We cannot read into the Bill of Rights such a philosophy of hostility to religion.

We agree of course that the state may not establish a "religion of secularism" in the sense of affirmatively opposing or showing hostility to religion, thus preferring those who believe in no religion over those who do believe.

United States Congress (April 17, 1952), passed Public Law 82-324; 66 Stat. 64, to set aside an annual National Day of Prayer:

Joint Resolution to provide for setting aside an appropriate day as a National Day of Prayer.

The U. S. Senate Report No. 1389, April 2, 1952, of the 82nd Congress, 2nd Session, Calendar No. 1324, ordered to be printed the report of Mr. McCarran, from the Committee on the Judiciary:

The Committee on the Judiciary, to which was referred the resolution (H. J. Res. 382) directing the

President to proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, having considered the same, reports favorably thereon, without amendment, and recommends that the resolution do pass.

PURPOSE

The purpose of the proposed legislation is to direct the President to proclaim a National Day of Prayer each year.

STATEMENT

From its beginning the United States of America has been a nation fully cognizant of the value of prayer. In the early days of colonization, the Pilgrims frequently engaged in prayer. When the delegates to the Constitutional Convention encountered difficulties in the writing and formation of a Constitution for this Nation, prayer was suggested and became an established practice at succeeding sessions. Today, both Houses of the Congress are opened daily with prayer.

Prayer has indeed been a vital force in the growth and development of this Nation. It would certainly be appropriate if, pursuant to this resolution and the proclamation it urges, the people of this country were to unite in a day of prayer each year, each in accordance with his own religious faith, thus reaffirming in a dramatic manner the deep religious convictions which have prevailed throughout the history of the United States.

On June 17, 1952, President Harry S. Truman issued Proclamation 2978, declaring an annual National Day of Prayer:

Whereas from the earliest days of our history our people have been accustomed to turn to Almighty God for help and guidance; and

Whereas in times of national crisis when we are striving to strengthen the foundations of peace and security we stand in special need of divine support; and

Whereas the Congress, by a joint resolution approved on April 17, 1952 (66 Stat. 64), has provided that the President "shall set aside and proclaim a suitable day each year, other than Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation"; and

Whereas I deem it fitting that this Day of Prayer coincide with the anniversary of the adoption of the Declaration of Independence, which published to the world this Nation's "firm reliance on the protection of Divine Providence":

Now, Therefore, I, Harry S. Truman, President of the United States of America, do hereby proclaim Friday, July 4, 1952, as a National Day of Prayer, on which all of us, in our churches, in our homes, and in our hearts, may beseech God to grant us wisdom to know the course which we should follow, and strength and patience to pursue that course steadfastly. May we also give thanks to Him for His constant watchfulness over us in every hour of national prosperity and national peril.

In Witness Whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Done at the City of Washington this 17th day of June in the year of our Lord nineteen hundred and fifty-two, and of the Independence of the United States of America the one hundred and seventy-sixth. Harry S. Truman.

United States Congress (1954), approved in both the Senate and House of Representatives of the 83rd Congress, a joint resolution calling for the establishment of:

A room with facilities for prayer and meditation for the use of Members of the Senate and House of Representatives.

This small room in the Capitol, just off the rotunda, is always open when Congress is in session. It is for the private prayer and meditation of members of Congress, and is not open to the public.

An open Bible is upon an altar, and located above it is the focal point of the room, which is a stained glass window showing George Washington kneeling in prayer. Behind him are etched these words from Psalm 16:1: "Preserve me, O God; for in thee do I put my trust."

Of note is that every session of the House and the Senate begin with prayer, each house has its own chaplain. Presidents also conclude their oath of office, having their hand upon an open Bible, with the words, "So help me God."

Inside the rotunda is the figure of the crucified Christ, as well as a picture of the Pilgrims about to embark from Holland on the sister ship of the Mayflower, the Speedwell. The ship's revered chaplain, Brewster, who later joined the Mayflower, has open on his lap the Bible. On the walls of the Capitol dome very clearly are the words, "The New Testament according to our Lord and Savior Jesus Christ." On the sail is the motto of the Pilgrims, "In God We Trust, God With Us."

The phrase, "In God We Trust," appears opposite the President of the Senate, who is the Vice-President of the U.S.. The same phrase, in large words inscribed in the marble, backdrops the Speaker of the House of Representatives.

On the Great Seal of the United States, the phrase *Annuit Coeptis* is inscribed, which means, "[God] has smiled on our undertaking." Under the Seal, the phrase from Lincoln's Gettysburg address is engraved, "This Nation under God."

The Dirksen Office Building has the words, "IN GOD WE TRUST" inscribed in a bronze relief.

United States Congress (June 14, 1954), approved the Joint Resolution 243 (Public Law 83-396), which added the words "under God" to the Pledge of Allegiance. (The Pledge was initially adopted by the 79th Congress on December 28, 1945, as Public Law 287.):

Public Law 396; Chapter 297;

Joint Resolution

To amend the pledge of allegiance to the flag of the United States of America.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section 7 of the joint resolution entitled "Joint resolution to codify and emphasize existing rules and customs pertaining to the

display and use of the flag of the United States of America," approved June 22, 1942, as amended (36 U.S.C., sec. 172), is amended to read as follows:

"Sec. 7. The following is designated as the pledge of allegiance to the flag: 'I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.' Such pledge should be rendered by standing with the right hand over the heart. However, civilians will always show full respect to the flag when the pledge is given by merely standing at attention, men removing the headdress. Persons in uniform shall render the military salute."

Approved June 14, 1954.

The Pledge of Allegiance was written in 1892 by a Baptist minister from Boston named Francis Bellamy, who was ordained in the Baptist Church of Little Falls, New York. He was a member of the staff of The Youth's Companion, which first published the Pledge on September 8, 1892, in Boston, Massachusetts. Public-school children first recited it during the National School Celebration on the 400th anniversary of Columbus' discovery of America, October 12, 1892, at the dedication of the 1892 Chicago World's Fair. The words "under God" were taken from Abraham Lincoln's Gettysburg Address, "...that this nation, under God, shall have a new birth..."

On June 14, 1954, President Eisenhower signed it into law:

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.

President Eisenhower gave his support to the Congressional Act, which added the phrase "under God" to the Pledge of Allegiance, saying:

In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war.

President Eisenhower then stood on the steps of the Capitol Building and recited the Pledge of Allegiance for the first time with the phrase, "one Nation under God."

In 1979, a publication approved by and printed under authority of Congress entitled The Capitol - A Pictorial History of the Capitol and of the Congress (Washington, D.C.: U.S. Government Printing Office, 1979), p. 24, rendered the following comments regarding the pledge:

This pledge attests what has been true about America from the beginning. Faith in the transcendent, sovereign God was in the public philosophy - the American consensus. America's story opened with the first words of the Bible, In the beginning God... We are truthfully one nation under God "and our institutions presuppose a Divine Being," wrote Justice William O. Douglas in 1966.

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Only a nation founded on theistic pre-supposition would adopt a first amendment to ensure the free exercise of all religions or of none. The government would be neutral among the many denominations and no one church would become the state church. But America and its institutions of government could not be neutral about God.

United States Congress (1955), passed a bill, signed by President Dwight Eisenhower, providing that all United States currency should bear the words:

"In God We Trust."

Federer, William Joseph (b. October 1, 1957), is a nationally known speaker and best-selling author. He is the president of Amerisearch, Inc., a publishing company dedicated to research America's noble heritage. His book America's God and Country Encyclopedia of Quotations has sold nearly a quarter of a million copies. His popular CD-ROM reference American Quotations is an exhaustive resource of American documents, speeches, memoirs and court decisions. His works also include: A Treasury of Presidential Quotations, America's God & Country Inspirational Calendar, 365 Presidential Quotations-A Day to Day Calendar, video documentaries, tapes series, and newsletters. His AMERICAN MINUTE radio feature is aired across the country recalling events of American significance on the date they occurred.

Bill has addressed audiences with Congressmen, Senators, Presidential Candidates, Sports Stars, Military Commanders, Astronaut Charles Duke, etc. Featured on hundreds of radio/television programs, Bill has spoken at political conventions, U.S. Military bases, the Veterans of Foreign Wars, American Assoc. of Retired Persons, U.S. Military Chaplains' conventions, National Day of Prayer events, National Lawyers Assoc., Federalist Society, American Family Assoc., Daughters of the American Revolution, Rotary Clubs, Officer Candidate School graduation, Jaycee Chapters, Kiwanis Clubs, AT&T/Southwestern Bell office fellowships, Zig Zigar Corporation, The 700 Club, Mayor's Breakfasts, Student Leadership Conferences, Businessmen's Luncheons, Colleges, Universities, Institutes, Home-schooling groups & Churches.

Dedicated to continuing Reagan's legacy against an ever-expanding federal government, Bill campaigned for the U.S. Congress in 1998 and 2000 and almost single-handedly kept the U.S. House in the hands of Republicans, as his opponent, Minority Leader Dick Gephardt, was forced to give up plans of raising money and campaigning for liberals around the country. Gephardt had boasted of being the next "Speaker" but instead had his toughest re-election battle ever, spending a record \$6 million dollars against Federer's formidable \$2.7 million from 35,000 contributors across the nation in what was the 3rd most expensive Congressional race in America. In spite of Gephardt's desperate use of 'the politics of personal destruction' and media manipulation, Federer received the most votes ever against him, over 100,000. This was following the 1998 election, when Bill forced Gephardt to spend \$3.3 million, handing him the lowest re-election margin of his career and eighth lowest of any Democrat in Congress. Voter fraud within Gephardt's district resulted in a FBI investigation into the St. Louis City political machine.

With deep roots in St. Louis, Bill works with the Federer Realty Company, founded by his grandfather, William A. Federer, in

1913, and his father Richard L. Federer, both of which served as president of the St. Louis Board of Realtors, building large portions of the city and county. His uncle and namesake taught at St. Louis University, led retreats at the White House Retreat Center and worked with native Americans, seniors and inner-city poor.

Raised in south St. Louis, fifth in a family of eleven children, Bill lettered in wrestling, football and was a state finalist in track, running the high hurdles. He graduated from St. Louis University High School, 1976, studied at University of Dallas, Texas, 1976-1978; in Rome, Italy, 1978, and graduated from Saint Louis University, 1980, with a degree in Accounting/Business Administration. He has worked in real estate, the oil & gas industry (Sante Fe Industries, 1981-1984), and has held positions with community organizations, charity groups and churches - working with youth, elderly, families and disadvantaged minorities. Himself an Eagle Scout, he served as a Scoutmaster, 1978-1981. Bill has gained a nationwide reputation for lecturing and writing, with his articles featured in national publications.

On May 2, 1981, Bill wed his highschool sweetheart, Susan Maria Misko. Sue graduated from Cor Jesu High School, 1976, Fontbonne College, 1980, worked for St. Louis Union Trust Company and is a licensed mortgage & securities specialist. She was presented with the Jefferson Award for outstanding community service by Senator John Danforth in 1980 for her work as spokesperson for the Missouri/Illinois Red Cross Blood Services and her work with the elderly and handicapped. Bill and Sue have four children: Jessica Joy, who produces a radio feature entitled "Our Forgotten Heritage; William Gabriel; Katharine Melody, who sings in patriotic performances; and Richard Michael.

William J. Federer stated:

A true leader is someone who is willing to sacrifice his career for the his country; whereas an ambitious politician will sacrifice his country for his career.

A true leader states what he believes, regardless of opinion polls; whereas an ambitious politician reads the opinion polls to find out what he believes!

A person will be controlled, either voluntarily from the inside, or forcefully from the outside. Our government was designed to govern people who could govern themselves. The less internal restraints a populous has, the more external restraints it will demand! The displacing of traditional morality with the encouragement to experiment and follow one's passions is a precursor to anarchy, then despotic tyranny!

Public opinion polls are an adult version of peer pressure.

Our country is controlled by laws; laws are controlled by politicians; politicians are controlled by voters; voters are controlled by public opinion; and public opinion is controlled by the media & education; - so whoever controls the media & education, controls the country!

This identification and influencing of power is basic to human nature, as in a home a child knows that his father has the power, but he complains to mother to persuade father; or he bothers his elder sister to

complain to mother to persuade father; or he bribes younger brother to bother elder sister to complain to mother to persuade father!

If a child can figure out where the power sits and how to get his way, is it that difficult to figure out that in America the power sits with the laws, but to change them one must influence politicians by influencing voters by influencing public opinion by controlling the media & education!

The cyclical nature of history can be observed in the early history of the nation of Israel, as chronicled in the Book of Judges. First, they made a covenant with God and were blessed; then they backslid by worshipping the gods of other nations; then prophets called them to repentance; when they didn't repent, judgement came; then they repented and a deliverer came, i.e. Joshua, Gideon, Samson, . . . ; then they renewed their covenant with God and were blessed, beginning the cycle all over again.

America has had its own cycle, to major and minor degrees. For example, after the social covenant of the Declaration of Independence, which references God four times, our nation was blessed; then "prophets" arose calling us to repent of slavery, such as Benjamin Franklin, who, after signing the Constitution, became the first president of the first anti-slavery society in America. When our nation didn't repent, the judgement of the Civil War came and over a half-million people died; then our nation repented and "deliverers" such as Lincoln and others preserved the Union; then we renewed our covenant with God, establishing an annual National Day of Thanksgiving to God, 1863, and placing "In God We Trust" on our national coinage, 1865; then our country was blessed, and the cycle began all over again. The question is where are we in that cycle today?

One of the definitions of "religion" is "a system of belief." One of the definitions of "belief" is "thoughts upon which one bases their actions." Therefore, anyone who does "actions" has thoughts that precede those actions, which is their "system of belief" or "religion."

As long as the government does "actions" the government has thoughts which precede those actions, which is the government's belief-system or religion. You cannot have a separation of "belief" and State, unless the government ceases to do actions.

There is a "system of belief" taught in public schools called "situation ethics," where children learn that if there are too many people in a life-raft, they need to decide which one to throw overboard. Those same youth leave the classroom, decide there are too many people in their neighborhood and blow one away! How can we get upset at these youth for simply acting out the "system of belief" they learned in school?

If we do not like students actions, maybe we need to change the thoughts that precede their actions, and possibly reconsider the time-tested, old-fashioned Hebrew code: Do not participate in drive-by shootings

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(thou shalt not murder); Do not take anything that is not yours (thou shalt not steal); Do not shoot a classmate for his tennis shoes (thou shalt not covet thy neighbor's goods); Do not beat-up your parents (honor your father and mother); Keep your mouth out of the gutter and stop cursing (thou shalt not take God's name in vain); Do not be greedy for things (thou shalt not worship idols); Take one day off a week (keep holy the sabbath); and a revolutionary approach to avoid contracting AIDS while solving the teen-pregnancy problem, wait till marriage (thou shalt not commit adultery)!

Once the Ten Commandments were removed from the school walls, metal-detectors had to be installed at the school doors!

George Wilhelm Fredrich Hegel, called the philosophical dictator of Germany in the early 1800's, made an observation in human behavior that "crises brings change" and that individuals were willing to relinquish their freedoms in order to avert crises. This concept was used by both Marx and Hitler, whose fomenting of unrest and anarchy resulted in power being consolidated into their hands.

I have observed a simultaneous phenomenon, that in the midst of these sinister Machiavellian maneuvers, a by-product occurs, namely, that it is often a crisis that brings men to Christ!

If there were more "family altars," there would be fewer families altered.

God does not need your ability, just your availability!

Watts, J.C., Jr. (b. November 8, 1957), is a U.S. Representative from Oklahoma and Chairman of the House Conference Committee. He graduated from the University of Oklahoma, 1981; played professional football, 1981-86; was a youth minister at the Sunnyside Baptist Church, Del City, 1987-94; member of the Oklahoma Corp. Commission 1990-94, chairman 1993-94; elected to the 104th Congress from the 4th district of Oklahoma, 1995; member of the National Drinking Water Adv. Council; member of the electricity commission; and member of the National Association Regulatory Utility Commissioners.

On Tuesday, February 5, 1997, U.S. Representative J.C. Watts delivered the Republican response to President Clinton's State of the Union Address:

We believe first of all that the state of this union really isn't determined in Washington, D.C. It never has been, and it never will be. For a long time the federal government has been grabbing too much power and too much authority over all of the people....

The strength of America is not in Washington, the strength of America is at home in lives well lived in the land of faith and family. The strength of America is not on Wall Street but on Main Street, not in big business but in small business with local owners and workers. It's not in Congress, it's in the city hall. And I pray Republicans and Democrats both understand

this....

First, we can help our country by bringing back the knowledge, the ancient wisdom, that we're nothing without our spiritual, traditional and family values.... I didn't get my values from Washington. I got my values from my parents, from Buddy and Helen Watts, in Eufaula, Oklahoma. I got my values growing up in a poor black neighborhood on the east side of the railroad tracks, where money was scarce but dreams were plentiful and love was all around. I got my values from a strong family, a strong church and a strong neighborhood.

I wasn't raised to be a Republican or Democrat. My parents just taught by example. They taught me and my brothers and sisters that, if you lived under their roof, you were going to work. They taught us, if you made a mistake, as we all do, you've got to own up to it, you call it what it is, and you try to turn it around. They taught us, if you spend more money than you make, you're on a sure road to disaster.

I was taught to respect everyone for the simple reason that we're all God's children. I was taught, in the words of Dr. Martin Luther King, Jr., and from my uncle, Wade Watts, to judge a man not by the color of his skin, but by the content of his character. And I was taught that character does count, and that character is simply doing what's right when nobody's looking....

For the past 30 years our nation's spent \$5 trillion trying to erase poverty, and the result, as you know, is that we didn't get rid of it at all. In fact, we spread it. We destroyed the self-esteem of millions of people, grinding them down in a welfare system that penalizes moms for wanting to marry the father of their children, and penalizes moms for wanting to save money. Friends, that's not right....

A number of my colleagues and I... are working on a package called The American Community Renewal Act. It seeks to return government to the side of the institutions that hold communities together: faith, family, hard work, strong neighborhoods. This will help rebuild low income communities through their own moral renewal and giving them economic opportunity. It also recognizes that faith-based institutions contribute to the healing of our nation's problems. So our first priority is to bring values back and give them pride of place in our moral and economic renewal. And in the next few weeks we will be visiting a number of communities to highlight the accomplishments of active faith-based organizations....

We are more than \$5 trillion in debt. This year we will spend \$330 billion on interest payments alone on the national debt. And you know what? Not one dime of that \$330 billion will go to strengthen Medicare, Medicaid. Not one dime of it will go to find a cure for cancer or fight drugs and crime. And worse yet, not one dime will go toward learning, making the classrooms a centerpiece of our education. Over \$5 trillion worth of national debt is more than financially irresponsible. Friends, it's immoral, because someone is going to have to pay the piper. And you know who it's going to be? It's going to be our kids and our grandkids.

The American family is already overtaxed. Right

now the average family spends about half of every dollar they earn in some type of government tax or government fee. Consider a 5-year-old child today. If things continue as they are, by the time they're 25 they'll pay about 84 cents of every dollar they make in some government tax or government fee. Friends, that's more than a shame, it's a scandal....

I want to say a few words about the...vision of how we can continue to make this one nation under God, indivisible with liberty and justice for all....Too often when we talk about racial healing, we make the old assumption that government can heal the racial divide....Republicans and Democrats - red, yellow, black and white - have to understand that we must individually, all of us, accept our share of responsibility....

It does not happen by dividing us into racial groups. It does not happen by trying to turn rich against poor or by using the politics of fear. It does not happen by reducing our values to the lowest common denominator. And friends, it does not happen by asking Americans to accept what's immoral and wrong in the name of tolerance....

We must be a people who dare, dare to take responsibility for our hatred and fears and ask God to heal us from within. And we must be a people of prayer, a people who pray as if the strength of our nation depended on it, because it does....

I've often told the story of a boy and his father. The father was trying to get some work done, and the boy wanted the daddy's attention, but the father was busy at his desk with so much to do. To occupy the boy, this father...remembered that he had seen a picture of the world in this magazine. In what he thought was a stroke of genius, the father tore out the picture and tore it into 20 different pieces, and he said, "Here son. Go put the world back together."

And you know what happened? Five minutes later the little Michelangelo was back, saying, "Daddy, look what I've done." The father looked, and he said, "Son, how did you do it so quickly? How did you put the world back together so quickly?" And the little boy answered, "Dad, it was easy. There was a picture of a man on the back of the map, on the back of the world. And once I put the man back together, the world fell into place." And friends, this is our agenda: to put our men and women back together, and, in that way, get our country back together.

I am reminded of the final words of President John Kennedy's inaugural address. He said this: "Let us go forth to lead the land we love, knowing that here on earth, God's work truly must be our own." I say Amen to that.

Thank you for your graciousness in listening to me so late in the evening. God bless you, and God bless our children.

On September 12, 2001, Congressman J.C. Watts, Jr. released the following statement in response to the previous day's terrorist attacks upon the World Trade Center and the Pentagon:

Terrorism invades our borders. The tragedy Americans experienced yesterday was a blemish on our

nation's history. It was a day that will be remembered by families in New York City, Washington, D.C. and every town throughout the country.

Unlike momentous days of joy that we remember and tell our grandchildren about, September 11, 2001 will be a day we will recall for years to come with sadness and sorrow. Like Pearl Harbor, like the Oklahoma City bombing, the surprise attack on the people and sites that run this country, economy, military and government will not be the final word.

There can be no justice without peace. And there can be no peace without justice. Over six years ago, I stood on the Floor of the House and condemned the bombing of the federal building in Oklahoma City. Today, like 1995, we should remain strong. We should not succumb to fear. For if we succumb to fear and paranoia, the terrorist has won.

In this time of emergency and mourning, let us open our hearts to those who need our help. If you can, give your blood. If you can, give your time. Fly an American flag at half mast. And take time to pray. Give thanks to those who are helping us through this crisis and give thoughts to those whose suffer because of the will of faceless cowards.

Our nation will get through this upheaval. We will not let the pernicious intentions of an unidentified organization curtail the business of the United States of America. To the families and friends of those who lost their lives, know that you are not alone in your sorrow. I pray for you; we pray for you.

And to the medics, doctors, nurses, firefighters, police, rescue workers, Salvation Army, Red Cross and all of the other emergency personnel on the scene of the incidents, we thank you for your service to the nation and to our sister communities in New York and Washington, D.C. Politics has taken the day off.

Today Congress remembers and recognizes the afflicted and the sorrowing and those who come to the aid of their fellow man. Ralph Waldo Emerson, in 1842, captured what we are thinking as a nation today: "Sorrow makes us all children again, destroys all differences of intellect. The wisest knows nothing."

I thank my colleagues for their service and leadership during this national tragedy.

On October 7, 2001, House Republican Conference Chairman J. C. Watts, Jr. (R.-Okla.) issued the following statement from Washington, D.C., in response to the U.S. air strikes against al-Qaida and Taliban military targets in Afghanistan:

I fully support the air strikes launched by the United States and Great Britain today against al-Qaida and Taliban military targets in Afghanistan. I have full confidence that Congress will remain united in support of President Bush, our leader and commander-in-chief.

While we're one step closer to bringing to justice those that attacked the U.S. on September 11, it's important for the American people to remain patient while this worldwide campaign moves forward. I urge every American to keep America's sons and daughters in uniform in their thoughts and prayers."

New York Supreme Court (1958), in the case of Baer v. Kolmorgen, 181 N.Y.S. 2d. 230, 237 (Sup. Ct. N. Y. 1958), Judge Gallagher stated:

Much has been written in recent years concerning Thomas Jefferson's reference in 1802 to "a wall of separation between church and State." ... Jefferson's figure of speech has received so much attention that one would almost think at times that it is to be found somewhere in our Constitution.

Ohio, Motto of the State of (1959), stated:

With God All Things are Possible.

On March 16, 2001, in a 9-4 decision, the 6th U.S. Circuit Court of Appeals ruled that this motto was constitutional. This overturned a previous decision to prohibit the motto by a three-judge panel of the same court April 2000, which decision, as described by Supreme Court Justice William Rehnquist: "bristled with hostility toward religion."

Matthew Peterson, a Presbyterian minister from Cleveland, sued the State of Ohio to remove the motto with the backing of the American Civil Liberties Union and the support of the Americans United for the Separation of Church and State.

Judge David A. Nelson, writing the majority decision approving the motto, stated:

We... would add that, just as the motto does not have as its primary purpose the advancement of religion, it does not have the primary effect of advancing religion either...

For most of our history as an independent nation, the words of the constitutional prohibition against enactment of any law "respecting an establishment of religion" were commonly assumed to mean what they literally said. The provision was not understood as prohibiting the state from merely giving voice, in general terms, to religious sentiments widely shared by those of its citizens who profess a belief in God.

Jay Sekulow of the American Center for Law and Justice, which represented the State of Ohio in the case, stated:

This is an important victory for freedom and a sound defeat for those who want to strip our nation of its religious heritage. The decision comes at a time when there is a national movement underway to remove any mention of "God" from the public arena."

The court decision affirms what we have believed from the beginning - the Ohio motto is constitutional and represents an important recognition that the motto reflects both the cultural and historical importance of our past and should not be banned.

The Ohio motto, "With God All Things are Possible," is used on official stationery, tax forms and on a bronze plate in the sidewalk at an entrance to the Ohio State House in Columbus.

Ohio Governor Bob Taft called the ruling:

A victory for the people of our state and the traditions that bind us together.

Governor Taft continued:

I agree with the majority opinion that our motto serves a secular purpose, instilling confidence and optimism and exhorting the listener or reader not to give up and to continue to strive. Our state motto has overwhelming support, and I'm pleased that we have survived this challenge.

Alaska, State of (January 3, 1959), was the 49th State admitted to the Union. The Constitution of the State of Alaska, adopted April 24, 1956, stated:

Preamble. We, the people of Alaska, grateful to God and to those who founded our nation and pioneered this great land, in order to secure and transmit to succeeding generations our heritage of political, civil and religious liberty within the Union of States, do ordain and establish this Constitution for the State of Alaska.

Article I, Section 4. Freedom of Religion. No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof.

Article I, Section 19. Right to Keep and Bear Arms. A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed. The individual right to keep and bear arms shall not be denied or infringed by the State or a political subdivision of the State.

Article II, Section 17. Bills Not Signed. A bill becomes law if, while the legislature is in session, the governor neither signs nor vetoes it within fifteen days, Sundays excepted, after its delivery to him. If the legislature is not in session and the governor neither signs nor vetoes a bill within twenty days, Sundays excepted, after its delivery to him, the bill becomes law.

United States Congress (July 20, 1956), in the 84th Congress, 2nd session, adopted House Joint Resolution 396, introduced by Rep. Charles E. Bennett (FL), providing that the national motto of the United States of America officially be "In God We Trust" :

84th Congress, 2nd Session, H. J. 396;
IN THE SENATE OF THE UNITED STATES
April 18 (legislative day, April 9,) 1956
Read twice and referred to the Committee on the

Judiciary

Joint Resolution
To establish a national motto of the United

States.

American Quotations.txt

Resolved by the Senate and House of Representatives of the United States of America in Congress Assembled, That the national motto of the United States is hereby declared to be "In God We Trust."

Passed the House of Representatives April 16, 1956.

Attest: Ralph R. Roberts, Clerk.

Hawaii, State of (August 21, 1959), was the 50th State admitted to the Union. The Constitution of the State of Hawaii, adopted 1959, stated:

Preamble. We, the people of Hawaii, Grateful for Divine Guidance... establish this Constitution.

Hawaii, Motto of the State of (August 21, 1959), stated:

Ua Mau Ke Ea O Ka Aina I Ka Pono (The Life of the Land is perpetuated in Righteousness.)

United States Supreme Court (1962), in the case of Engle v. Vitale; as quoted in Stone v. Graham, 449 U.S. 39, 46 (1980) and Abington v. Schempp, 374 U.S. 203, 212 (1963), stated:

The history of man is inseparable from the history of religion.

In his dissenting opinion in the case of Engle v. Vitale, 370 U.S. 421, 445-446 (1962), Justice Potter Stewart stated:

I think that the Court's task, in this as in all areas of constitutional adjudication, is not responsibly aided by the uncritical invocation of metaphors like the "wall of separation," a phrase nowhere to be found in the Constitution.

Abington Township, Pennsylvania, School District of (prior to 1963), endorsed the public school policy stating:

Each school... shall be opened by the reading, without comment, of a chapter in the Holy Bible... Participation in the opening exercises... is voluntary. The student reading the verses from the Bible may select the passages and read from any version he chooses... There are no prefatory statements, no questions asked or solicited, no comments or explanations made and no interpretations given at or during the exercises. The students and parents are advised that the student may absent himself from the classroom or, should he elect to remain, not participate in the exercises.

United States Supreme Court (1963), in the case of School District of Abington Township v. Schempp, 374 U.S. 203, 212, 225 (1963), pp. 21, 71; Associate Justice Tom Clark delivered the Court's opinion; Justice William Joseph Brennan, Jr., concurring:

American Quotations.txt

It is true that religion has been closely identified with our history and government. As we said in *Engle v. Vitale*, "The history of man is inseparable from the history of religion."

Secularism is unconstitutional....preferring those who do not believe over those who do believe....It is the duty of government to deter no-belief religions....Facilities of government cannot offend religious principles....

[T]he State may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion, thus 'preferring those who believe in no religion over those who do believe.

In addition, it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities.

Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment.

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion....

Any attempt to impose rigid limits upon the mention of God or references to the Bible in the classroom would be fraught with dangers.

Not every involvement of religion in public life is unconstitutional.

United States District Court (1965), Western District of Michigan, in the case of *Reed v. van Hoven*, 237 F. Supp. 48, 51 (W. D. Mich. 1965), rendered the opinion:

The child is not the mere creature of the state.

DeKalb County, Illinois, Community School District of (prior to 1967), endorsed this poem to be recited in its kindergarten classes:

We thank you for the flowers so sweet; We thank you for the food we eat; We thank you for the birds that sing; We thank you for everything.

United States Supreme Court (1969), in the case of *Tinker v. Des Moines Independent School District*, 393 U.S. 503, 506, 512, 513 (1969), stated:

It can hardly be argued that either students or teachers shed their constitutional rights to freedom of speech or expression at the schoolhouse gate. [Student's rights exist] in the cafeteria, or on the playing field, or on campus during authorized hours....

School officials do not possess absolute authority over their students.

Netcong, New Jersey, Board of Education of (prior to 1970), endorsed the public school policy:

On each school day before class instruction begins, a period of not more than five minutes shall be available to those teachers and students who may wish to participate voluntarily in the free exercise of religion as guaranteed by the United States Constitution...

United States Supreme Court (1973), in the case of *Anderson v. Salt Lake City Corp.*, 475 F. 2d 29, 33, 34 (10th Cir. 1973), cert. denied, 414 U.S. 879, stated:

But this creed does not include any element of coercion concerning these beliefs unless one considers it coercive to look upon the Ten Commandments. Although they are in plain view, no one is required to read or recite them.

It does not seem reasonable to require removal of a passive monument, involving no compulsion, because its accepted precepts, as a foundation for law, reflect the religious nature of an ancient era.

Tennessee Supreme Court (1975), in the case of *Swann v. Pack*, 527 S.W. 2d 99, 101 (Sup. Ct. Tn. 1975), asserted:

The scales are always weighted in favor of free exercise of religion, and the State's interest must be compelling, it must be substantial, and the danger must be clear and present and so grave as to endanger paramount public interests before the state can interfere with the free exercise of religion.

Federal Rules of Evidence (December 12, 1975) amended, in Article VIII on Hearsay, declare that records contained in a Family Bible, (i.e. birthdays, marriages, children, etc.), are considered so trustworthy and reliable as to be a formal exception to the Evidence Rule against Hearsay, and are thereby admissible as evidence:

Rule 803 Hearsay Exceptions; Availability of Declarant Immaterial
(13).1 Family Records. Statements of fact concerning personal or family history contained in family Bibles...

United States Congress (1977), ratified Public Law 77-379, in
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which the President officially proclaims the fourth Thursday of every November:

A National Day of Thanksgiving.

United States Supreme Court (1978), in the case of *McDaniel vs. Paty*, 435 U.S. 618 at 641 (1978), gave its opinion:

The Establishment Clause does not license government to treat religion, and those who teach or practice it, simply by virtue of their status as such, as subversive of American ideals and therefore subject to unique disabilities. . . .

In short, government may not as a goal promote "safe-thinking" with respect to religion and fence out from political participation those, such as ministers, whom it regards as over-involved in religion. Religionists no less than members of any other group enjoy the full measure of protection afforded speech, association, and political activity generally. The Establishment Clause, properly understood, is a shield against any attempt by government to inhibit religion. . . . It may not be used as a sword to justify repression of religion or its adherents from any aspect of public life.

United States District Court (1979), Eastern District of Tennessee, in the case of *Wiley v. Franklin*, 468 F.Supp. 133, 149-150 (E.D. Tenn. 1979), stated:

The Bible is replete with writings relevant to such secular subjects and interests as history, both ancient and modern, literature, poetry, music, art, government, social customs and practices, values, behavioral sciences, and, more generally speaking that broad range of subjects, values, interests, and activities encompassed within the generalized phrase "Western Civilization." To ignore the role of the Bible in the vast area of secular subjects such as herein above referred to is to ignore a keystone in the building of an arch, at least in so far as Western history, values and culture are concerned.

Bible study courses can be so designed and taught as not to constitute the teaching of religion and as not to violate the Establishment Clause of the First Amendment when taught in the public schools.

The Constitutional issue presented in teaching the Bible study courses in the public schools is not the Bible itself, but rather the selectivity, emphasis, objectivity, and interpretative manner, or lack thereof, with which the Bible is taught.

None of the foregoing instructions shall limit or restrain the defendant school boards from entering into any arrangement they may elect with any individual or organization, including the Public School Bible Study Committee, for the funding of the. . . Bible study courses.

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California Supreme Court (1980), in the case of Devin Walker v. First Orthodox Presbyterian Church, 760-028.9, gave its opinion:

Freedom of religion is so fundamental to American history that it must be preserved even at the expense of other rights which have become institutionalized by the Democratic process.

United States Supreme Court (1980), in the case of Stone v. Graham, 449 U.S. 39, 42, 46 (1980), stated:

Religion has been closely identified with our history and government, Abington School District, 1963, and that the history of man is inseparable from the history of religion. Engle v. Vitale, 1962.

The Bible may constitutionally be used in an appropriate study of history, civilization, ethics, comparative religion, or the like.

United States Court of Appeals - 8th Circuit (1980), in the case of Florey v. Sioux Falls School District, 619 F. 2d 1311, 1314, 1315-1316, 1317 (8th Cir. 1980), stated that the performance and study of religious songs, inclusive of Christmas carols, is constitutional, provided the purpose is the:

Advancement of the students' knowledge of society's cultural and religious heritage, as well as the provision of an opportunity for students to perform a full range of music, poetry, and drama that is likely to be of interest to the students and their audience.

Advanc[ing] the student's knowledge and appreciation of the role that our religious heritage has played in the social, cultural and historical development of civilization.

It would be literally impossible to develop a public school curriculum that did not in some way affect the religious or nonreligious sensibilities of some of the students or their parents.

The study of religion is not forbidden "when presented objectively as a part of a secular program of education"... We view the term "study" to include more than mere classroom instruction; public performance may be a legitimate part of secular study... As the district noted in its discussion of Rule 3, "To allow students only to study and not perform [religious art, music and literature when] such works... have developed an independent secular and artistic significance would give students a truncated view of our culture."

United States Supreme Court (1981), in the case of Widmar v. Vincent, 454 U.S. 263, 269 (1981), stated:

Religious worship and discussion... are forms of speech and association protected by the First Amendment.

United States Supreme Court (1982), in the case of *Chambers v. Marsh*, 675 F. 2d 228, 233 (8th Cir. 1982); review allowed, 463 U.S. 783 (1982), Chief Justice Warren E. Burger delivered the Court's opinion:

The Legislature by majority vote invites a clergyman to give a prayer, neither the inviting nor the giving nor the hearing of the prayer is making a law. On this basis alone... the sayings of prayers, per se, in the legislative halls at the opening session is not prohibited by the First and Fourteenth Amendments.

The case of *Bogen v. Doty*... involved a county board's practice of opening each of its public meetings with a prayer offered by a local member of the clergy.... This Court upheld that practice, finding that it advanced a clearly secular purpose of establishing a solemn atmosphere and serious tone for the board meetings.... Establishing solemnity is the primary effect of all invocations at gatherings of persons with differing views on religion.

The men who wrote the First Amendment religion clause did not view paid legislative chaplains and opening prayers as a violation of that amendment.... the practice of opening sessions with prayer has continued without interruption ever since that early session of Congress.

It can hardly be thought that in the same week the members of the first Congress voted to appoint and pay a chaplain for each House and also voted to approve the draft of the First Amendment... (that) they intended to forbid what they had just declared acceptable.

[Prayer and Chaplains] are deeply embedded in the history and tradition of this country.

United States Congress (October 4, 1982), by a Joint Resolution of both the Senate and House of Representatives in the 2nd session of the 97th Congress, declared 1983 the "Year of the Bible":

Public Law 97-280.

WHEREAS the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation and people;

WHEREAS deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation;

WHEREAS Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and Constitution of the United States;

WHEREAS many of our great national leaders - among them Presidents Washington, Jackson, Lincoln, and Wilson - paid tribute to the surpassing influence of the Bible in our country's development, as in the words of President Jackson that the Bible is "the Rock on which our Republic rests";

WHEREAS the history of our Nation clearly

illustrates the value of voluntarily applying the teachings of the Scriptures in the lives of individuals, families, and societies;

WHEREAS this Nation now faces great challenges that will test this Nation as it has never been tested before; and

WHEREAS that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people: NOW, THEREFORE, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized and requested to designate 1983 as a national "Year of the Bible" in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures.

Thomas P. O'Neill
Speaker of the House

Strom Thurmond
President of the Senate - Pro Tempore

Approved
October 4, 1982
Ronald Reagan

Thomas, Cal (1983), in his published work entitled, Book Burning, exposed the bias embedded in current media trends. A graduate of American University in Washington, D.C., Cal Thomas' background with NBC and numerous other broadcast companies has made him a seasoned veteran with over 32 years of journalism experience in both radio and T.V. His works include: A Freedom Dream, 1977; Public Persons and Private Lives, 1979; Liberals for Lunch, 1985; The Death of Ethics, 1988; Occupied Territory, 1987; Uncommon Sense, 1990; Gays in the Military, 1993; and The Things That Matter Most, 1994. Nationally acclaimed as a reporter, news commentator, author and syndicated columnist, Cal Thomas stated:

All we are asking for is balance. I would like to think that I could walk into a public library and find not only works by Gloria Steinem but also those of Phyllis Schlafly. I would like to think that a teenager could be taught in sex education that a serious alternative to abortion is teenage abstinence, or should pregnancy occur, that adoption might be preferable. I am not trying, as the ad says, to shove religion down anyone's throat. But I do think everyone has a right, and that the Christian voice is being choked off.

United States Supreme Court (1983), in the case of United States v. Grace, 461 U.S. 171, 177 (1983), stated:

Streets, sidewalks, and parks, are considered, without more, to be public forums.

United States District Courts (1983), Southern District of Alabama, in the case of Jaffree v. Board of School Commissioners

of Mobile County, 544 F. Supp. 1104 (S. D. Ala. 1983), Judge Brevard Hand quoted from the nineteenth-century U. S. Supreme Court Justice Joseph Story, who succinctly clarified the original meaning of the First Amendment:

The real object of the First Amendment was not to countenance, much less to advance Mohammedanism, or Judaism, or infidelity, by prostrating Christianity, but to exclude all rivalry among Christian sects and to prevent any national ecclesiastical patronage of the national government.

United States District Court (1983), Western District of Virginia, in the case of *Crockett v. Sorenson*, 568 F. Supp. 1422, 1425-1430 (W. D. Va. 1983), stated:

The First Amendment was never intended to insulate our public institutions from any mention of God, the Bible or religion. When such insulation occurs, another religion, such as secular humanism, is effectively established.

Clearly, the Establishment Clause can be violated in this regard without a showing of outright hostility to traditional theistic religions. Though in the context of the British university, the following quote is instructive for the situation in our public schools:

On the fundamental religious issue, the modern university intends to be, and supposes that it is, neutral, but it is not. Certainly it neither implicates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him... It is in this sense that the university today is atheistic... It is a fallacy to suppose by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this not openly and explicitly, which could invite criticism, you simply take it for granted and thereby insinuate it silently, insidiously, and albeit irresistibly.

Moberly, *The Crisis in the University*, 55-56 (1949) (quoted in Whitehead and Conlin, *The Establishment of Religion of Secular Humanism and Its First Amendment Implications*, 10 Tex. Tech. L. Rev. 1, 19 n. 104 (1978)).

In art, one cannot truly appreciate such great works as da Vinci's Last Supper, Michelangelo's work in the Sistine Chapel, or Albrecht Durer's woodcuts without some basic understanding of what the Bible contains. Without some introduction to the book of Isaiah, Handel's Messiah loses much of its force and importance. Literature is replete with biblical allusion. Some of the better known works which rely heavily on allusions from the Bible include Milton's *Paradise Lost*; the plays of Shakespeare, especially *Measure for Measure*; Blake's *Marriage of Heaven and Hell*; Melville's *Moby Dick*; Faulkner's *Absalom, Absalom*; T. S. Eliot's *The Wasteland*; and C. S. Lewis' *The Screwtape Letters*.

Our language and popular culture are also replete with biblical allusions. The symbol for the American Medical Association, a staff with a serpent on it, is

drawn from an episode in the book of Numbers, when Moses, at God's suggestion, raised a bronze serpent on a staff and all the children of Israel who looked upon it were healed of snakebites. The phrase "handwriting on the wall" comes from a passage in the book of Daniel in which handwriting on the wall foretold rough time ahead for Babylonian King Belshazzar. The popular phrase "the apple of my eye" is used in the Old Testament as one of God's descriptions for His people Israel. And, of course, the term "Armageddon" is the site where the battle will take place which will mark the end of the age, as described in the Book of Revelations.

Anglo-American law as we know it today is also heavily indebted to the principles and concepts found in the Bible. William Blackstone, one of the most influential figures in the development of the common law, explained:

"The doctrine thus delivered we call the revealed or divine law and they are to be found only in the Holy Scriptures.... Upon these two foundations, the law of nature and the law of revelation, depend all human laws, that is to say, no human law should be suffered to contradict these." Blackstone posited that the law of nature as well as the law of revelation, was derived from God.

Further, biblical influences pervade many specific areas of the law. The "good Samaritan" laws use a phrase lifted directly out of one of Jesus' parables. The concept of the "fertile octogenarian," applicable to the law of wills and trusts, is in a large part derived from the book of Genesis where we are told that Sarah, the wife of the patriarch Abraham, gave birth to Isaac when she was "past age." In addition, the Ten Commandments have had immeasurable effect on Anglo-American legal development.

Moreover, we as Americans, should especially be aware of the influence that the Bible and its principles have had on the founding and development of our nation. In this regard it is significant that Former President Ronald Reagan, on February 3, 1983, issued a proclamation declaring 1983 the "year of the Bible" in recognition of the Bible's fundamental and enduring influence on our country.

Secular education imposes immediate demands that the student have a good knowledge of the Bible. Two defense exhibits vividly illustrate this point. Defendants Exhibit 14 is a summary of references to the Bible in a 1980 edition of the Scholastic Aptitude Manual, used by high school students to prepare for the Scholastic Aptitude Test (SAT).... Defendants' Exhibit 15, a summary of Bible references found in textbooks used in the Bristol public schools, is based on selected books from elementary, junior high and high school classes....

In light of the above, it becomes obvious that a basic background in the Bible is essential to fully appreciate and understand both Western culture and current events.

Bible, Year of the (1983), was declared on October 4, 1982, by a Joint Resolution of both the Senate and House of Representatives

in the second session of the 97th Congress of the United States of America, held at the City of Washington:

Public Law 97-280.

WHEREAS the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation and people;

WHEREAS deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation;

WHEREAS Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and Constitution of the United States;

WHEREAS many of our great national leaders - among them Presidents Washington, Jackson, Lincoln, and Wilson - paid tribute to the surpassing influence of the Bible in our country's development, as in the words of President Jackson that the Bible is "the Rock on which our Republic rests";

WHEREAS the history of our Nation clearly illustrates the value of voluntarily applying the teachings of the Scriptures in the lives of individuals, families, and societies;

WHEREAS this Nation now faces great challenges that will test this Nation as it has never been tested before; and

WHEREAS that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people: NOW, THEREFORE, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized and requested to designate 1983 as a national "Year of the Bible" in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures.

Thomas P. O'Neill
Speaker of the House

Strom Thurmond
President of the Senate - Pro Tempore

Approved
October 4, 1982
Ronald Reagan

United States Supreme Court (1984), Associate Justice William Hubbs Rehnquist, in his dissenting opinion in the case of Wallace v. Jaffree, 472 U.S. 38, 92, 99, 107 (1984), stated:

It is impossible to build sound constitutional doctrine upon a mistaken understanding of Constitutional history. . . . The establishment clause had been expressly freighted with Jefferson's misleading metaphor for nearly forty years. . . .

There is simply no historical foundation for the proposition that the framers intended to build a wall of separation [between church and state]. . . . The recent court decisions are in no way based on either the

language or intent of the framers....

But the greatest injury of the "wall" notion is its mischievous diversion of judges from the actual intentions of the drafters of the Bill of Rights.... The "wall of separation between church and State" is a metaphor based on bad history, a metaphor which has proved useless as a guide to judging. It should be frankly and explicitly abandoned.

Bounoure, Professor Louis (March 8, 1984), was quoted in The Advocate publication. His statement carried considerable credence, as he had been the President of the Biological Society of Strasbourg, Director of the Strasbourg Zoological Museum, and later Director at the French National Centre of Scientific Research. Professor Bounoure declared:

Evolutionism is a fairy tale for grown-ups. This theory has helped nothing in the progress of science. It is useless.

United States Congress (August 11, 1984), by a Senate vote of 88-11 and a House vote of 337-77, voted the Equal Access Act into law. The Supreme Court upheld it by a vote of 8-1 in the Westside Community Schools v. Mergens case in 1990. Section 4071 (20 U.S.C. ?? 4071-74) explains that denial of equal access is prohibited:

Sec. 4071. (a) It shall be unlawful for any public secondary school which receives Federal financial assistance and which has a limited open forum to deny equal access or a fair opportunity to, or discriminate against, any students who wish to conduct a meeting within that limited open forum on the basis of the religious, political, philosophical, or other content of the speech at such meeting.

United States Supreme Court (1985), in the case of Lynch v. Donnelly, 465 U.S. 668, 669-670, 673 (1985), Chief Justice Warren Burger rendered the Court's opinion upholding that the city of Pawtucket, R.I. did not violate the Constitution by displaying a Nativity scene. The decision noted that presidential orders and proclamations from Congress have designated Christmas as a national holiday in religious terms since 1789:

The city of Pawtucket, R.I., annually erects a Christmas display in a park.... The creche display is sponsored by the city to celebrate the Holiday recognized by Congress and national tradition and to depict the origins of that Holiday; these are legitimate secular purposes.... The creche... is no more an advancement or endorsement of religion than the congressional and executive recognition of the origins of Christmas....

It would be ironic if... the creche in the display, as part of a celebration of an event acknowledged in the Western World for 20 centuries, and in this country by the people, the Executive Branch, Congress, and the courts for 2 centuries, would so 'taint' the exhibition as to render it violative of the Establishment Clause. To forbid the use of this one passive symbol... would be an overreaction contrary to this Nation's history.

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There is an unbroken history of official acknowledgement by all three branches of government of the role of religion in American life. . . .

The Constitution does not require a complete separation of church and state. It affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility towards any.

Anything less would require the "callous indifference" we have said was never intended by the Establishment Clause. Indeed, we have observed, such hostility would bring us into a "war with our national tradition as embodied in the First Amendment's guaranty of the free exercise of religion."

Gallup Poll (1986), indicated that 81% of the American people identify themselves as Christian.

In a more recent Gallup poll, reported by Ari Goldman in the New York Times on February 27, 1993, 96 % of Americans believe in God. Among those polled 82 % identify themselves as Christians, (being 56 % Protestant, 25 % Roman Catholic), and 2 % of Americans identified themselves as Jewish.

United States Supreme Court (1986), in the case of Bowers v. Hardwick, 478 U.S. 186, 92 L Ed 2d 140, 106 S. Ct. 2841, p. 149, Chief Justice Warren E. Burger delivered the Court's decision censuring the act of sodomy:

Condemnation of those practices is firmly rooted in Judeo-Christian moral and ethical standards.

Sodomy was a criminal offense at common law and was forbidden by the laws of the original 13 States when they ratified the Bill of Rights. In 1868, when the Fourteenth Amendment was ratified, all but five of the 37 States in the Union had criminal sodomy laws. In fact, until 1961, all 50 states outlawed sodomy. . . . provid[ing] criminal penalties for sodomy performed in private and between consenting adults.

United States Supreme Court (1987), in the case of Edwards v. Aquillard, 482 U.S. ___, 96 L.Ed.2d 510, 535 (1987), Justice Powell and O'Connor concurring, stated:

The book [Bible] is, in fact, "the world's all-time best seller" with undoubted literary and historic value apart from its religious content.

f.n. - See N.Y. Times, May 10, 1981, Sec. 2, p. 24, col.3; N. McWhirter, 1986 Guinness Book of World Records (the Bible is the world's most widely distributed book).

United States Congress (January 25, 1988), by a Joint Resolution of the 100th Congress, declared the first Thursday of each May to be recognized as a National Day of Prayer.

AT THE SECOND SESSION

Begun and held at the City of Washington on Monday, the twenty-fifth day of January, one thousand nine hundred and eighty-eight

AN ACT

To provide for setting aside the first Thursday in May as the date on which the National Day of Prayer is celebrated.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the joint resolution entitled "Joint Resolution to provide for setting aside an appropriate day as a National Day of Prayer," approved April 17, 1952 (Public Law 82-324; 66 Stat. 64), is amended by striking "a suitable day each year, other than a Sunday", and inserting in lieu thereof "the first Thursday in May in each year."

Speaker of the House of Representatives
President of the Senate Pro Tempore
APPROVED

May-5 1988
Ronald Reagan

United States Congress (February 22, 1990), in Senate Joint Resolution 164, authorized and requested President George Bush to issue a Presidential Proclamation declaring 1990 the International Year of Bible Reading. In his Proclamation, President Bush stated:

Among the great books produced throughout the history of mankind, the Bible has been prized above all others by generations of men and women around the world - by people of every age, every race, and every walk of life.

The Bible has had a critical impact upon the development of Western civilization. Western literature, art, and music are filled with images and ideas that can be traced to its pages. More important, our moral tradition has been shaped by the laws and teachings it contains. It was a biblical view of man - one affirming the dignity and worth of the human person, made in the Image of our Creator - that inspired the principles upon which the United States is founded. President Jackson called the Bible "the Rock on which our Republic rests" because he knew that it shaped the Founding Fathers' concept of individual liberty and their vision of a free and just society.

The Bible has not only influenced the development of our Nation's values and institutions but also enriched the daily lives of millions of men and women who have looked to it for comfort, hope, and guidance. On the American frontier, the Bible was often the only book a family owned. For those pioneers living far from any church or school, it served both as a source of religious instruction and as the primary text from which children learned to read. The historic speeches of Abraham Lincoln and Dr. Martin Luther King, Jr., provide compelling evidence of the role Scripture played in shaping the struggle against slavery and discrimination. Today the Bible continues to give courage and direction to those who seek truth and righteousness. In recognizing its enduring value, we recall the words of the prophet Isaiah, who declared,

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

Containing revelations of God's intervention in human history, the Bible offers moving testimony to His love for mankind. Treasuring the Bible as a source of knowledge and inspiration. President Abraham Lincoln call this Great Book "the best gift God has given to man." President Lincoln believed that the Bible not only reveals the infinite goodness of our Creator, but also reminds us of our worth as individuals and our responsibilities toward one another.

President Woodrow Wilson likewise recognized the importance of the Bible to its readers. "The Bible is the word of life," he once said. Describing its contents, he added:

"You will find it full of real men and women not only but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you will read it the more it will become plain to you what things are worth while and what are not, what things make men happy - loyalty, right dealing, speaking the truth...and the things that are guaranteed to make men unhappy - selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

President Wilson believed that the Bible helps its readers find answers to the mysteries and sorrows that often trouble the souls of men.

Cherished for centuries by men and women around the world, the Bible's value is timeless. Its significance transcends the boundaries between nations and languages because it carries a universal message to every human heart. This year numerous individuals and associations around the world will join in a campaign to encourage voluntary study of the Bible. Their efforts are worthy of recognition and support.

In acknowledgement of the inestimable value and timeless appeal of the Bible, the Congress, by Senate Joint Resolution 164, has designated the year 1990 as the "International Year of Bible Reading" and has authorized and requested the President to issue a proclamation in observance of this year.

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, do hereby proclaim the year 1990 as the International Year of Bible Reading. I invite all Americans to discover the great inspiration and knowledge that can be obtained through thoughtful reading of the Bible.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-second day of February, in the year of our Lord nineteen hundred and ninety, and of the Independence of the United States of America the two hundred and fourteenth.

George Bush

United States Supreme Court (June 4, 1990), in the case of Westside Community Schools v. Mergens, 496, U.S. 226, 250, (1990), No. 88-1597 Part III was delivered by Justice O'Connor and No. 88-

1597-CONCUR Part II was delivered by Justice Kennedy and Justice Scalia. By this 8 to 1 decision, the Supreme Court ruled to allow the formation of Christian clubs on the campuses of public schools, provided they were student initiated. Students were to be granted identical rights which other non-curricular groups were enjoying:

There is a crucial difference between government speech endorsing religion, which the Establishment Clause forbids, and private speech endorsing religion, which the Free speech and Free Exercise Clauses protect.

If a State refused to let religious groups use facilities open to others, then it would demonstrate not neutrality but hostility toward religion. The Establishment Clause does not license government to treat religion and those who teach or practice it, simply by virtue of their status as such, as subversive of American ideals and therefore subject to unique disabilities.

Indeed, as the Court noted in *Widmar*, a denial of equal access to religious speech might well create greater entanglement problems in the form of invasive monitoring to prevent religious speech at meetings at which such speech might occur. See *Widmar*, 454 U.S., at 272, n. 11.

I should think it inevitable that a public high school "endorses" a religious club, in a common-sense use of the term, if the club happens to be one of many activities that the school permits students to choose in order to further the development of their intellect and character in an extracurricular setting.

But no constitutional violation occurs if the school's action is based upon a recognition of the fact that membership in a religious club is one of many permissible ways for a student to further his or her own personal enrichment.

United States Supreme Court (1992), in the case of *Lee v. Weisman*, 112 S. Ct. 2649 (1992), by only a one-vote majority, Justice Kennedy wrote the decision that a commencement prayer is not to be given by clergy. In a strong dissenting opinion, *Lee v. Weisman*; 120 L. Ed. 2d 467, 509 (1992), Scalia, J. (dissenting), Justice Antonin Scalia, joined by Chief Justice William Rehnquist, Justice Byron White and Justice Clarence Thomas, stated that invocations and benedictions may continue to be offered, provided a notice is included in the commencement program that participation is voluntary:

That obvious fact recited the graduates and their parents may proceed to thank God, as American have always done, for the blessings He has generously bestowed on them and their country.

From our Nation's origin, prayer has been a prominent part of governmental ceremonies and proclamations. The Declaration of Independence, the document marking our birth as a separate people, "appeal[ed] to the Supreme Judge of the World for the

rectitude of our intentions" avowed "a firm reliance on the protection of divine Providence." In his first Inaugural Address, after swearing his oath of office on a Bible, George Washington deliberately made a prayer a part of his first official act as President. . . . Such supplications have been a characteristic feature of Inaugural Addresses ever since. Thomas Jefferson, for example, prayed in his first Inaugural Address. . . . In his second Inaugural Address, Jefferson acknowledged his need for divine guidance and invited his audience to join his prayer. . . . Similarly, James Madison, in his first Inaugural Address, placed his confidence "in the guardianship and guidance of that Almighty Being. . . [with] fervent supplications and best hopes for the future." . . . The other two branches of the Federal Government also have a long-established practice of prayer at public events. . . . There is simply no support for the proposition that the officially sponsored nondenominational invocation and benediction read by Rabbi Gutterman - with no one legally coerced to recite them - violated the Constitution of the United States. To the contrary, they are so characteristically American they could have come from the pen of George Washington or Abraham Lincoln himself.

As its instrument of destruction, the bulldozer of its social engineering, the Court invents a boundless, and boundlessly manipulable, test of psychological coercion. . . . The opinion manifests that the Court itself has not given careful consideration to its test of psychological coercion. For if it had, how could it observe, with no hint of concern of disapproval, that students stood for the pledge of Allegiance, which immediately preceded Rabbi Gutterman's invocation? . . . [S]ince the Pledge of Allegiance. . . included the phrase "under God," recital of the Pledge would appear to raise the same Establishment Clause issue as the invocation and benediction. If students were psychologically coerced to remain standing during the invocation, they must also have been psychologically coerced, moments before, to stand for (and thereby, in the Court's view, take part in or appear to take part in) the Pledge. Must the Pledge therefore be barred from the public schools (both from graduation ceremonies and from the classroom)? Logically, that ought to be the next project for the Court's bulldozer.

[N]othing, absolutely nothing, is so inclined to foster among religious believers of various faiths a toleration - no, an affection - for one another than voluntarily joining in prayer together, to God whom they all worship and seek. . . . The Baptist or Catholic who heard and joined in the simple and inspiring prayers of Rabbi Gutterman on this official and patriotic occasion was inoculated from religious bigotry and prejudice in a manner that can not be replicated. To deprive our society of that important unifying mechanism. . . is as senseless in policy as it is unsupported in law.

The reader has been told much in this case about the personal interest of Mr. Weisman and his daughter,

and very little about the personal interests of the other side. They are not inconsequential. Church and state would not be such a difficult subject if religion were, as the Court apparently thinks it to be, some purely personal avocation that can be indulged entirely in secret, like pornography, in the privacy of one's room. For most believers it is not that, and has never been. Religious men and women of almost all denominations have felt it necessary to acknowledge and beseech the blessing of God as a people, and not just as individuals, because they believe in the "protection of divine Providence," as the Declaration of Independence put it, not just for individuals but for societies; because they believe God to be, as Washington's first Thanksgiving Proclamation put it, the "Great Lord and Ruler of Nations." One can believe in the effectiveness of such public worship, or one can deprecate and deride it. But the longstanding American tradition of prayer at official ceremonies displays with unmistakable clarity that the Establishment Clause does not forbid the government to accommodate it. The narrow context of the present case involves a community's celebration of one of the milestones in its young citizen's lives, and it is a bold step for this Court to seek to banish from that occasion, and from thousands of similar celebrations throughout this land, the expression of gratitude to God that a majority of the community wishes to make.

The Court lays waste a longstanding American tradition of nonsectarian prayer to God at public celebrations.

Our Nation's protection, that fortress which is our Constitution, cannot possibly rest upon the changeable philosophical predilections of the Justices of this Court, but must have deep foundations in the historic practices of our people.

United States Court of Appeals - 6th Circuit (1992), in the case of *Americans United for Separation of Church and State v. City of Grand Rapids*, 980 F.2d 1538, 1555, stated:

What the members of Chabad House seek in this court is fully consistent with, and does not violate, our traditional division between church and state....

They merely ask that they not be spurned because they choose to praise God. Instead of forcing them to remain on our sidelines, our Constitution offers them platform from which to proclaim their message.

In a traditional public forum, as at the ballot box, all citizens are insiders as they seek to influence our civic life.

United States Court of Appeals - 7th Circuit (1992), in the case of *Doe v. Small*, 964 F.2d 611, 618 (7th Cir. 1992), stated:

The Supreme Court has refused to find the Establishment Clause to be a sufficiently compelling interest to exclude private religious speech even from a limited public forum created by the government.

West Virginia, State of (January 28, 1992), issued an Executive Proclamation declaring March 8 - March 14, 1992, as "Christian Heritage Week," signed by the Governor, Gaston Caperton, and the Secretary of State, in the Capitol City of Charleston:

WHEREAS, West Virginia has been richly blessed in natural beauty, reflecting God's miracle of creation; and

WHEREAS, The importance of Christian Heritage to the traditions and values of our state is immeasurable; and

WHEREAS, Religious holidays, festivals and celebrations have brought welcome respite from weary labor, as well as renewed respect and meaning for nature's seasons of change; and

WHEREAS, The community church serves a vital function in binding folk together and providing crucial education and charitable services; and

WHEREAS, Teaching future generations of West Virginians the all important role of Christian Heritage is of crucial concern to West Virginians of all faiths;

NOW, THEREFORE, Be it Resolved that I, Gaston Caperton, Governor of the State of West Virginia, do hereby proclaim March 8, 1992 through March 14, 1992 as:

"CHRISTIAN HERITAGE WEEK"

in West Virginia.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of West Virginia to be affixed.

Done at the Capitol, City of Charleston, State of West Virginia, this Twenty-eighth day of January, in the year of our Lord, One Thousand Nine Hundred Ninety-two and in the One Hundred Twenty-ninth year of the State.

Gaston Caperton, Governor
by the Governor, Secretary of State.

Ohio, State of (February 18, 1992), issued an Executive Proclamation declaring May 7, 1992, as A Day of Prayer in Ohio, signed by Governor George V. Voinovich, in the Capitol City of Columbus:

STATE OF OHIO
Executive Department
Office of the Governor
COLUMBUS
PROCLAMATION

WHEREAS, the National Day of Prayer is a tradition first proclaimed by the Continental Congress in 1775; and

WHEREAS, In 1988, legislation was unanimously ratified by both Houses of Congress and signed by President Ronald Reagan stating that the National Day of Prayer was to be observed on the first Thursday of every May; and

WHEREAS, President George Bush has set aside May 7, 1992, as the 41st consecutive observance of the National Day of Prayer; and

American Quotations.txt

WHEREAS, it is fitting and proper to give thanks to the Lord by observing this day in Ohio when all may acknowledge our blessings and express gratitude for them, while recognizing the need for strengthening religious and moral values in our state and nation;

NOW, THEREFORE, I, GEORGE V. VOINOVICH, Governor of the State of Ohio, do hereby proclaim May 7, 1992, as

A DAY OF PRAYER IN OHIO

throughout the state of Ohio. I urge all citizens to observe this day in ways appropriate to its importance and significance.

In Testimony Whereof, I have hereunto subscribed my name and caused the Great Seal of the State of Ohio to be affixed at Columbus, this eighteenth day of February in the year of our Lord, one thousand nine hundred and ninety two.

George V. Voinovich, Governor of the State of Ohio
Bob Taft, Secretary of State.

Kentucky, State of (March 17, 1992), issued an Executive Proclamation declaring May 8 - May 14, 1992, as "Christian Heritage Week," signed by Governor Brereton C. Jones and Secretary of State Robert A. Babbage, in the Capitol City of Frankfort:

WHEREAS, Our state has been richly blessed in natural beauty, reflecting God's miracle of creation; and

WHEREAS, The importance of Christian Heritage to the traditions and values of our state is immeasurable; and

WHEREAS, Religious holidays, festivals, and celebrations have brought welcome respite from weary labor, as well as renewed respect and meaning for nature's seasons of change; and

WHEREAS, The community church serves a vital function in binding folk together and providing crucial education and charitable services; and

WHEREAS, Teaching future generations of our state the all important role of Christian Heritage is of crucial concern to citizens of all faiths:

NOW, THEREFORE, I, Brereton C. Jones, Governor of the Commonwealth of Kentucky, do hereby proclaim May 8 - 14, 1992 as

"CHRISTIAN HERITAGE WEEK"

in recognition of our religious heritage.

Done At The Capitol, in the City of Frankfort, this the 17th day of March, in the year of our Lord One Thousand Nine Hundred Ninety-two and in the year of the Commonwealth the Two Hundredth.

Brereton C. Jones, Governor
Robert A. Babbage, Secretary of State.

United States District Court (March 18, 1992), Western District of Texas - Austin Division, W.O.F. v. Attorney General, Civil No. A-92-CA-089, U.S. District Judge Sam Sparks renders the decision:

On January 13, 1992... the Attorney General of Texas sent to the Plaintiffs, by facsimile

transmission, a demand for documents... Both the nature and extent of the documents demanded were not reasonable and included documents clearly the Attorney General was not entitled to obtain from any religious organization and/or church.

The church... clearly had First Amendment rights to assert... Now, after the filing of this lawsuit, the Attorney General admits its demand for documents... and its petition in quo warranto were inappropriate...

The Court finds from the evidence that the conduct of the Attorney General and his personnel... was neither professional nor responsible, bordering on the unethical and constitutes "bad faith." This conduct is not what is expected of attorneys charged with the responsibility of being the legal representatives of the State of Texas.

It is beyond dispute freedoms of religious worship and of association are foundation pillars of our country... For generations Americans have died and been persecuted defending these specific rights.

In this particular case, the Attorney General of the State of Texas has utilized its own interpretation of a statute... to publicly accuse a church of fraud and demand documents clearly constitutionally protected.

The accusation and demand for documents and records are enforced by pleading in quo warranto requesting dissolution of the corporate church, appointment of a receiver to manage its affairs, and an Injunction against its ministers from conducting the business of the church which is admitted (by stipulation) to be a bona fide religious organization.

These circumstances satisfy, in this Court's judgment... the conduct of the Attorney General as "bad faith, harassment or any other unusual circumstance that would require equitable relief."

... the Court finds from the evidence that the Plaintiffs have established that their declining to deliver the records and documents demanded by the Attorney General was an exercise of legitimate and valid First Amendment rights, i.e. constitutionally protected.

Contributors to the church do not seek to purchase goods or services. Plaintiffs do not advertise goods or services for sale. Contributors to the church are not required to give donations in order to receive pamphlets, books or other goods. Nor is a donation required before [someone] will pray over a prayer request or perform other acts.

There is nothing to make contributors to the church believe their contributions are in return for requested materials or acts by the church... In fact, not only do members sometimes make "vows" or contributions without requesting any materials or acts to be performed... but the church makes it a practice to inform persons who seek to "purchase" items that the church no longer sells anything... Contributors to the church are not "consumers," and the Attorney General may not bring a DTPA action to protect their interests....

The Attorney General demanded, amongst other things... [a] list of all persons who have sent contributions to the Church... including name, address, telephone number, amount and date of

contribution... The scope and substance of these requests are clearly unconstitutional.

The State has no constitutional authority to know a person's membership in or support of any church. The State has no constitutional authority to know what a person believes, how he or she practices religion, or how he or she supports religious activities.

Nor does the State have constitutional authority to probe into the internal operations of a church... The First Amendment right to freedom of religious belief and freedom of association protects this kind of information.

Implicit in these First Amendments freedoms is privacy of belief and association... Disclosure of who belongs to a group or who contributes to a group, and how much, has been vigorously safeguarded by the United States Supreme Court... The Court has recognized that disclosure to the public, or to the State, of a group's members or contributors can harm the group by subjecting them to harassment or causing new members to not join for fear of disclosure or harassment or other reprisal.

In order to withstand attack under the Establishment Clause, three requirements must be met:

First, the statute must have a secular legislative purpose; second its principal or primary effect must be one that neither advances nor inhibits religion; finally, the statute must not foster an excessive government entanglement with religion...

Plaintiffs' pamphlets, advertisements, television broadcasts, sermons, etc., would be subject to inspection and approval by the Attorney General. Certainly this continual monitoring of the Plaintiffs' activities by the Attorney General would constitute an excessive entanglement...

This would also require the Attorney General to make determinations as to which representations are purely religious and which are secular. The Assistant Attorney Generals assure this Court they can distinguish purely religious assertions from secular assertions... Despite the Assistant Attorney Generals' confidence, this Court does not believe they or any other state officials are authorized to make those kind of determinations.

See e.g. *Cantwell v. Connecticut*, 310 U.S. 296, 305-06, 60 S.Ct. 900, 904 (1940) (state could not give a state official the power to determine if a solicitation was for a religious cause or not); *Lemon*, 403 U.S. at 618-19, 91 S.Ct. at 2114 ("With the best of intentions such a teacher would find it hard to make a total separation between secular teaching and religious doctrine").

It is simply not the business of courts or the State to "approve, classify, regulate, or in any manner control sermons delivered at religious meetings" or other forms of religious expression. See *Fowler v. Rhode Island*, 345 U.S. 526, 527, 73 S.Ct. 526, 527 (1953)....

The Attorney General sought forfeiture of [the church's] charter and dissolution of the corporation and appointment of a Receiver to take possession of the affairs of the [church], to rehabilitate, reorganize, conserve or liquidate the affairs of the corporation

and sought a permanent Injunction against the [church], its officers, directors, stockholder, agents, employees, and representatives whomsoever from conducting any business of the [church]....

Application of these remedies to the Plaintiffs is clearly unconstitutional.

It is absurd for the Attorney General to think that it can deprive the Plaintiffs of their rights to freely worship as a group altogether as punishment for the Plaintiffs initial assertion of their First Amendment rights to not produce constitutionally protected documents....

A fine for exercising one's First Amendment rights would clearly be unconstitutional.... Imprisonment would also clearly be unconstitutional, both as a punishment for exercising one's constitutional rights and because it would wholly prevent...exercising an important part of their religious beliefs, which is to spread their religious faith to others.

The Attorney General argues that because Section 501(c)(3) of the Internal Revenue Code includes a corporation operated for religious purposes the Church is a charitable entity. This Court disagrees. A church is not organized for a "civic or public purpose." If the Legislature had intended to incorporate any entity described in the Internal Revenue Code...it could have easily done so.

The church is not a charitable trust, and because jurisdiction in the Travis County Probate Court is based on the church being a charitable trust, that jurisdiction is improper....

The Attorney General cannot, in turn, use allegations of fraud as a sword to violate the Plaintiffs' First Amendment rights....

Article 1396-2.23A specifically exempts a religious institution from having to maintain, and make available to the public financial records "with respect to all financial transaction of the corporation"....

The Attorney General of Texas, is permanently enjoined from pursuing further its...demand for documents and investigation.

Texas, State of (April 7, 1992), issued an Executive Proclamation, declaring April 19 - April 25, 1992, as "Christian Heritage Week," signed by Governor Ann W. Richards, in the Capitol City of Austin:

OUR state has been richly blessed in natural beauty, reflecting God's miracle of creation.

THE importance of Christian Heritage to the traditions and values of our state is immeasurable.

RELIGIOUS holidays, festivals, and celebrations have brought welcome respite from weary labor, as well as renewed respect and meaning for nature's seasons of change.

THE community church serves a vital function in binding folks together and providing crucial education and charitable services.

TEACHING future generations of our state the all-important role of Christian Heritage is of crucial concern to citizens of all faiths.

THEREFORE, I, Ann W. Richards, Governor of Texas, do hereby proclaim the week beginning Easter Sunday,

April 19 through April 25, 1992, as:

"CHRISTIAN HERITAGE WEEK"

in Texas and urge the appropriate recognition thereof.

In official recognition whereof I hereby affix my signature this 7th day of April, 1992.

Ann Richards, Governor of Texas.

Alabama, State of (April 8, 1992), issued an Executive Proclamation declaring May 3 - May 9, 1992, as "Christian Heritage Week," signed by Governor Guy Hunt in the City of Montgomery:

WHEREAS, Our state has been blessed in natural beauty, reflecting God's miracle of creation; and

WHEREAS, The importance of Christian Heritage to the traditions and values of our state is immeasurable; and

WHEREAS, religious holidays, festivals and celebrations have brought welcome respite from labor, as well as renewed respect and meaning for nature's changing seasons; and

WHEREAS, The community church serves a vital function in bringing people together and providing educational and charitable services; and

WHEREAS, Teaching future generations of our state the important role of Christian Heritage is of crucial concern to people of all faiths:

NOW, THEREFORE, I, Gary Hunt, Governor of the State of Alabama, do hereby proclaim May 3 through 9, 1992, as

"CHRISTIAN HERITAGE WEEK"

in Alabama, in recognition of our religious heritage.

Given Under My Hand, and the Great Seal of the Governor's Office at the State House in the City of Montgomery on this the 8th day of April, 1992,

Guy Hunt, Governor.

Iowa, State of (May 23, 1992), Governor Terry Edward Branstad joined the thousands in Des Moines and the estimated 600,000 worldwide in the first international March For Jesus. With over 142 U.S. cities participating and 50 other nations, this yearly event has grown to include an estimated 25 million participants globally. At the end of the march, Governor Terry Branstad addressed the crowd, stating:

It is exciting to see people from all over the world marching today in this very special March For Jesus. We all come together with a common belief in God, and we recognize that we are dependent on the Lord for guidance, that we can't do it by ourselves.

Alaska, State of (July 2, 1992), issued an Executive Proclamation declaring November 22 - November 28, 1992, as "Christian Heritage Week," signed by Governor Walter J. Hickel:

Alaska has been richly blessed in natural beauty,

American Quotations.txt

reflecting God's miracle of creation. The importance of Christian Heritage to the traditions and values of our state is immeasurable.

Religious holidays, festivals, and celebrations have brought welcome respite from weary labor, as well as renewed respect and meaning for nature's seasons of change.

The community church serves a vital function in binding folks together and providing crucial education and charitable services. Teaching future generations of our state the all important role of Christian Heritage is of concern to citizens of all faiths.

NOW, THEREFORE, I, Walter J. Hickel, Governor of the State of Alaska, do hereby proclaim November 22 through 28, 1992, as:

"CHRISTIAN HERITAGE WEEK"

in Alaska, and urge all Alaskans to reflect upon this foundation of our nation.

DATED: July 2, 1992

Done by

Walter J. Hickel, Governor

who has also authorized the Seal of the State of Alaska to be affixed to this proclamation.

Kentucky, State of (July 14, 1992), in the Regular Session of the General Assembly of the Legislature, passed Kentucky Revised Statute, Title XIII, Education, 158.195, regarding conduct of schools, which was signed into law by Governor Brereton Jones:

158.195. Reading and posting in public schools of texts and documents on American history and heritage. - Local school boards may allow any teacher or administrator in a public school district of the Commonwealth to read or post in a public school building, classroom, or event any excerpts or portions of the National Motto, the National Anthem, the Pledge of Allegiance, the Preamble to the Kentucky Constitution, the Declaration of Independence, the Mayflower Pact, the writings, speeches, documents, and proclamations of the founding fathers and presidents of the United States, U.S. Supreme Court decisions, and acts of the U.S. Congress, including the published text of the Congressional Record.

There shall be no content-based censorship of American history or heritage in the Commonwealth based on religious references in these writings, documents, and records. (Enact. Acts 1992, ch. 170, Section 4, effective July 14, 1992.)

South Carolina, State of (July 26, 1992), issued an Executive Proclamation declaring July 26 - August 1, 1992, as "Christian Heritage Week," signed by Governor Carroll A. Campbell, Jr.:

WHEREAS, Our state has been richly blessed in natural beauty, reflecting God's miracle of creation; and

WHEREAS, The importance of Christian Heritage to the traditions and values of our state is immeasurable; and

American Quotations.txt

WHEREAS, Religious holidays, festivals and celebrations have brought welcome respite from weary labor, as well as renewed respect and meaning for nature's seasons of change; and

WHEREAS, The community church serves a vital function in binding folk together and providing crucial education and charitable services; and

WHEREAS, Teaching future generations of our state the all important role of Christian Heritage is of crucial concern to citizens of all faiths.

NOW, THEREFORE, I, Carroll A. Campbell, Jr., Governor of the State of South Carolina, do hereby proclaim July 26- August 1, 1992, as

"CHRISTIAN HERITAGE WEEK"

in South Carolina in recognition of our religious heritage.

Carroll A. Campbell, Jr., Governor
State of South Carolina, Office of the Governor.

United States Congress (August 11, 1992), U. S. Representative Nick Joe Rahall II introduced legislation in the 102nd Congress to declare November 22 through November 28, 1992, as "America's Christian Heritage Week." (Reintroduce in the 103rd Congress as Christian Heritage Resolution, H.J. 113). As recorded in the Congressional Record, Vol 138, No. 1, Washington, Wednesday, August 12, 1992, the legislation reads:

America's Christian Heritage Week
Hon. Nick Joe Rahall, II of West Virginia
in the House of Representatives
Tuesday, August 11, 1992

Mr. Rahall. Mr. Speaker, I rise today to introduce a House joint resolution calling for the designation of Thanksgiving week as "America's Christian Heritage Week." This year, the proclamation would cover the week of November 22 through November 28. It proclaims that America does, indeed, have a Christian heritage.

Mr. Speaker, one of the first things we, our parents before us, and our children after us, learned in school was that the settlement of America came about because of the desire of oppressed peoples to have the freedom to worship as they please.

At this time in history we as Americans - free men and women - are being called upon to witness emerging democracies struggle with the same potentially politically divisive questions as our Founding Fathers struggled with more than 200 years ago. Questions such as: To what extent should public schools recognize and teach religion? How much should the State regulate a church's charitable activities? Should churches be exempt from general laws? To what extent should church and State be separated?

And while we watch and wait for those emerging democracies to turn from the long held atheism of communism to true religious freedoms, we find ourselves, with heavy hearts, watching our own Government succumb to pressures to distant itself from God and religion. All because of a simple constitutional prohibition of a State-sponsored church, our own Government and higher court has allowed it to

evolve into bans against the simple freedom as:

First, representation of the Ten Commandments on government buildings;

Second, Christmas manger scenes on public property;

Third, prayer in schools; and

Fourth, prayer at public meetings - including high school graduation ceremonies.

We seem to be bowing to pressure to seek a blind standard of legislative amorality, with a total exclusion of the mention of God in the public square, instead of a national morality based on religious principles of which Washington spoke.

Such a standard of religious exclusion is absolutely and unequivocally counter to the intention of those who designed our Government. It was not, in my view, mere chance that placed the freedom to worship according to individual conscience among the first freedoms specified in the Bill of Rights - freedoms that must flourish together or perish separately.

The Founding Fathers understood this country's religious heritage. But as Samuel Adams said: "I thank God that I have lived to see my country independent and free. She may long enjoy her independence and freedom if she will. It depends upon her virtue."

In other words, it depends upon us.

When Abraham Lincoln sat apart a day for national prayer and humiliation, he cried out: "We have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God."

At a time of increasing focus on family values by us as individuals, as political parties, as religious groups, as communities, let us set aside an occasion of celebration to help us make our families truly free by teaching them that God holds us all accountable.

It depends upon all of us whether America long enjoys her independence and freedom - and it depends upon our virtue.

As legislators let us each try never to support legislation that sponsors laws contrary to the laws of God.

The freedom we give thanks for daily, and the freedom we especially celebrate on Thanksgiving day, is at stake when we can no longer hear a child's prayer in school, or a benediction at a high school students' graduation ceremony.

Let us all be wise and remember the source of our many blessings, and never be timid or apologetic in sharing this knowledge with others.

There is no better place than this great land of America for people to embrace and declare that our trust is in God, and that we look to His commandments and teachings for values that fortify and give direction to our families.

This resolution I introduce today is like many others we have voted on in this body - in celebration of prayer, of Bible reading, of our trust in God.

We as Members of Congress begin our session in the House Chamber with a prayer and we follow it by a pledge of allegiance which contains the words, "one Nation under God, indivisible..." a change brought about at President Eisenhower's bidding, approved by Congress on June 14, 1956. At that time, President

Eisenhower said, "In this way we are reaffirming the transcendence of religious faith in America's heritage and future, in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and in war."

As Members we are deeply familiar with George Washington's Thanksgiving Proclamation, acknowledging the Providence of Almighty God.

In October 1982 President Ronald Reagan signed a joint resolution of Congress proclaiming the year 1983 as the "Year of the Bible."

More recently in 1990, President George Bush proclaimed 1990 as "International Year of Bible Reading." President Bush issued another proclamation in 1991, calling for a National Day of Prayer on February 3, 1991, to keep our fighting men and women safe while they sought the liberation of Kuwait.

My colleagues, we are not strangers to resolutions recognizing, observing, proclaiming this Government's belief in and reliance in Almighty God, and the power of prayer to strengthen us and guide us as a nation in all that we do here and throughout the world.

I invite each of you to cosponsor the resolution I have introduced today, proclaiming the week of November 22 through November 28, 1992, as "America's Christian Heritage Week." I pray that it will be given the support and cosponsorship it deserves and that it will become law in time for our prayerful observances, each in our own ways, at Thanksgiving time this year.

Mississippi, State of (October 5, 1992), issued an Executive Proclamation declaring October 11 - October 17, 1992, as "Christian Heritage Week," signed by Governor Kirk Fordice and the Secretary of State, in the Capitol City of Jackson:

WHEREAS, The people of the State of Mississippi desire to recognize and commemorate the Christian Heritage of the United States of America; and

WHEREAS, The Christian Heritage of our nation is recognized in the accomplishments of such renowned individuals as Christopher Columbus, William Bradford, George Washington, John Hancock, Abigail Adams, Noah Webster, Abraham Lincoln and Woodrow Wilson; and

WHEREAS, The rights of citizens to be fully educated as to the Christian Heritage of our nation is recognized by the United States as a voluntary exercise of the freedom of educational choice; and

WHEREAS, The Christian faith has been historically documented as a foundational influence on the inception, formation, structure and culture of our nation:

NOW, THEREFORE, I, Kirk Fordice, Governor of the State of Mississippi, do hereby proclaim October 11 through October 17, 1992

"CHRISTIAN HERITAGE WEEK"

in Mississippi and encourage our citizens to join in recognizing the historical Christian Heritage of our nation.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of Mississippi

to be affixed.

Done at the Capitol, in the City of Jackson, the 5th day of October in the year of our Lord, nineteen hundred and ninety-two, and the Independence of the United States of America, the two hundred and seventeenth.

Kirk Fordice, Governor
D.M., Secretary of State.

United States Supreme Court (1993), in the case of Jayne Bray v. Alexandria Women's Health Clinic, Justice Scalia delivered the majority decision, which held that:

A value judgement favoring childbirth over abortion is proper and reasonable enough to be implemented by the allocation of public funds.

United States Court of Appeals - 9th Circuit (1993), in the case of Kreisner v. City of San Diego, 1 F.3d 775, 785, held:

The Committee [erecting the display], like other citizens of diverse views, has a right to express its views publicly in areas traditionally held open for all manner of speech.

Colorado, State of (January 5, 1993), issued an Executive Proclamation declaring April 4 - 11, 1993, as "Christian Heritage Week," signed by Governor Roy Romer in the Capitol City of Denver:

WHEREAS, Christian Heritage has contributed to the traditions and values of our state; and

WHEREAS, religious holidays, festivals and celebrations have brought welcome respite for many Coloradans and have renewed the respect and meaning held for nature's changing seasons; and

WHEREAS, the community church has served an important function in bringing people together and in providing education and charitable services; and

WHEREAS, many Colorado churches are observing Christian Heritage Week in celebration of the role Christianity has held in the lives of their members;

NOW, THEREFORE, I, Roy Romer Governor of Colorado, proclaim April 4 - 11, 1993, as

"CHRISTIAN HERITAGE WEEK"

in the State of Colorado.

Given under my hand and the Executive Seal of the State of Colorado, this fifth day of January, 1993.

Roy Romer, Governor.

California, State of (February 11, 1993), issued an Executive Proclamation declaring February 14 - 20, 1993, as "Christian Heritage Week," signed by Governor Pete Wilson and the Secretary of State:

WHEREAS, the Judeo-Christian moral traditions upon which our nation was founded have greatly influenced the lives of generations of Americans and the

development of our society; and

WHEREAS, these traditions are bolstered by ideals vital to our individual happiness and collective good; and

WHEREAS, these traditions stress the importance of family, religion, personal and societal responsibility, humane and just values, and brotherhood among all mankind; and

WHEREAS, great men and women throughout U.S. history have turned to their religious beliefs not only for their own comfort, strength, and inspirational guidance, but to embolden them in their efforts to promote liberty, humanity, and opportunity for all people; and

WHEREAS, today's culture makes it difficult for mothers and fathers to impart to their children the moral traditions that will enrich their growing years and help them become responsible, productive adults; and

WHEREAS, we must uphold the Judeo-Christian traditions that have for centuries been our nation's strength, for in remembering and celebrating our religious past we can more faithfully strive for a vibrant spiritual future; and

WHEREAS, once again this year, citizens from coast to coast will be joined in celebration of Christian Heritage Week to rededicate themselves to the tenets of Judeo-Christian teaching that have helped make America the greatest nation in the world;

NOW, THEREFORE, I, Pete Wilson, Governor of the State of California, do hereby proclaim February 14-20, 1993, as Christian Heritage Week in California and urge all citizens to appropriately celebrate this observance with reverence for the beliefs they cherish and thanks for the blessings in their lives.

In Witness Whereof I have hereunto set my hand and caused the Great Seal of the State of California to be affixed this 11th day of February, 1993.

Pete Wilson, Governor of California
M. F., Secretary of State.

West Virginia, State of (March 1, 1993), issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week," signed by Governor Gaston Caperton and Secretary of State Ken Hechler, in the Capitol City of Charleston. (A similar Proclamation was also signed February 18, 1994.):

WHEREAS, For many West Virginians, life in the one-room schoolhouse began with a daily Pledge of Allegiance, prayer, and Bible reading; and

WHEREAS, The West Virginia Legislature opens each daily session with a prayer to Almighty God; and

WHEREAS, West Virginia has been richly blessed in natural resources, reflecting God's miracle of creation; and

WHEREAS, the Bill of Rights to the Constitution of West Virginia guarantees religious freedom to all citizens; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on thanks to Almighty God for His great and good Providence and for the Christian faith, which is a foundation of American history;

NOW, THEREFORE, Be it Resolved that I, Gaston Caperton, Governor of the State of West Virginia, do hereby proclaim November 21, 1993, through November 21, 1993, as:

"CHRISTIAN HERITAGE WEEK"

in West Virginia and encourage our citizens to acknowledge and appreciate the religious heritage of our great state and nation.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of West Virginia to be affixed.

DONE at the Capitol City of Charleston, State of West Virginia, this the first day of March, in the year of our Lord, One Thousand Nine Hundred Ninety-three and in the One Hundred Thirtieth year of the State.

Gaston Caperton, Governor
By the Governor
Ken Hechler, Secretary of State.

Coppell, Texas, City of (April 27, 1993), passed the following resolution:

RESOLUTION No. 042793.1

A RESOLUTION URGING THAT PRAYER BE RETURNED TO THE PUBLIC SCHOOLS AND THAT CITIES ACROSS THE STATE OF TEXAS JOIN IN AN EFFORT TO REINSTATE PRAYER IN THE PUBLIC SCHOOLS BY PASSING SIMILAR RESOLUTIONS AND UNITING IN A GRASS ROOTS MOVEMENT FOR THAT PURPOSE.

WHEREAS, the Constitution of the United States Article (1) states "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

WHEREAS, our nation was founded upon the many different religious beliefs and ideals of settlers from other countries; and

WHEREAS, our nation was founded on the freedom OF RELIGION and was not founded on the freedom FROM RELIGION; and

WHEREAS, through time court decisions and certain interest groups have contributed to the deterioration of those religious beliefs and ideals to the extent that prayer has been banned from the public school system; and

WHEREAS, public schools are in a unique position to influence and guide the lives of this nation's youth; and

WHEREAS, the City Council strongly believes that reinstatement of prayer in the public schools will move this nation toward those religious ideals and beliefs upon which this nation was founded; and

WHEREAS, the City Council urges all cities across this State to join in an effort to reinstate prayer in the public schools by passing similar resolutions and uniting in a "grass roots" movement for that purpose;

NOW THEREFORE, BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF COPPELL, TEXAS:

Section 1. That the City Council of the City of
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Coppell, Texas strongly urges that prayer be returned to the public school systems of this nation and invites all cities across this State to join in an effort to reinstate prayer in the public schools by passing similar resolutions and uniting in a grass roots movement for that purpose.

DULY PASSED AND APPROVED by the City Council of the City of Coppell, Texas on this the 27th day of April, 1993.

THE CITY OF COPPELL, TEXAS
By Mark Wolfe, Mayor

ATTEST:
Linda Grau, Assistant City Secretary
b: \Pub Sch Pra. Res.

Missouri, State of (May 3, 1993), issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week," signed by Governor Mel Carnahan and the Secretary of State, in the Capitol City of Jefferson. (A similar Proclamation was also signed May 17, 1994):

WHEREAS, For many Missourians, life in the one-room school house began with a daily Pledge of Allegiance, prayer, and Bible reading; and

WHEREAS, The Missouri Legislature opens each daily session with a prayer to Almighty God; and

WHEREAS, Missouri has been richly blessed in natural resources, reflecting God's miracle of creation; and

WHEREAS, The Bill of Rights to the Constitution of Missouri guarantees religious freedom to all citizens; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on thanks to Almighty God for His great and good Providence and for the Christian faith, which is a foundation of American History:

NOW, THEREFORE, I, Mel Carnahan, Governor of the State of Missouri, do hereby proclaim November 21 - 27, 1993, as

"CHRISTIAN HERITAGE WEEK"

in Missouri and encourage all citizens to acknowledge and appreciate the religious heritage of our great state and nation.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Missouri, in the City of Jefferson, this 3rd day of May, 1993.

Mel Carnahan, Governor
Attest:
J.M., Secretary of State.

United States Court of Appeals - 7th Circuit (May 17, 1993), rendered its opinion in the case of Walsh v. Boy Scouts of America. In 1989, Elliott Walsh of Hinsdale, an agnostic, had sued the Boy Scouts on behalf of his 10-year-old son, Mark, claiming religious discrimination against the West Suburban Council Tiger Cub Scout chapter. The Court ruled that the Boy Scouts could keep

the phrase "duty to God" in their oath, and as a private organization they had the right to exclude anyone who refused to take the oath.

Judge John Coffey, in delivering the 2-1 majority opinion, stated the Boy Scouts did not violate the 1964 Civil Rights Act, as scouting was an activity and not a facility, a membership organization, rather than a "place of public accommodation":

The leadership of many in our government is a testimonial to the success of Boy Scout activities... In recent years, single-parent families, gang activity, the availability of drugs and other factors have increased the dire need for support structures like the Scouts.

When the government, in this instance, through the courts, seeks to regulate the membership of an organization like the Boy Scouts in a way that scuttles its founding principles, we run the risk of undermining one of the seedbeds of virtue that cultivate the sorts of citizens our nation so desperately needs.

United States Supreme Court (June 7, 1993), in the case of *Lamb's Chapel v. Center Moriches Union Free School District*, rendered a 9-0 unanimous decision, overturning a ruling by the Second U.S. Circuit Court of Appeals. The case involved a New York school district that had rejected the request for facilities, which are made available for other non-curricular uses, to be used for the showing of Dr. James Dobson's film, *Turn Your Heart Toward Home*. The Supreme Court allowed the film to be shown, thereby upholding the right of freedom of speech, including religious free speech, within the public arena. Free speech, even involving religious content, cannot be restricted by the New York education law, which permits public school facilities to be rented for the purpose of:

Holding social, civic, and recreational meetings and entertainments, and other uses pertaining to the welfare of the community.

During the proceedings, Supreme Court Justice Scalia questioned the school board's attorney:

Justice Scalia: You are here representing both respondents [the State of New York and the school board]... in this argument, and the Attorney General of New York, in his brief defending... the New York rule says that 'Religious advocacy serves the community only in the eyes of its adherents and yields a benefit only to those who already believe.'

Does New York State - I grew up in New York State, and in those days they - they used to have a tax exemption for religious property. Is that still there?

Counsel: Yes, Your Honor, it still is.

Justice Scalia: But they've changed their view, apparently, that -

Counsel; Well, Your Honor -

Justice Scalia: You see - it used to be thought that - that religion - it didn't matter what religion, but it - some code of morality always went with it and was thought, you know, what was called a God-fearing person might be less likely to mug me and rape my sister. That apparently is not the view of New York anymore.

Counsel: Well I'm not sure that that's - that -
Justice Scalia: Has this new regime worked very
well?
(Laughter)

Justice White, writing the opinion, stated:

The government violates the First Amendment when it denies access to a speaker solely to suppress the point of view he espouses on an otherwise inculcable subject... [the] First Amendment forbids the government to regulate speech in ways that favor some viewpoints or ideas at the expense of others.

Justice Scalia, in his concurring opinion, wrote:

That was not the view of those who adopted our Constitution, who believed that the public virtues inculcated by religion are a public good.
It suffices to point out that during the summer of 1789, when it was in the process of drafting the First Amendment, Congress enacted the famous Northwest Territory Ordinance of 1789, Article III of which provides, "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

United States Supreme Court (June 7, 1993), in the case of *Jones v. Clear Creek Independent School District*, 977 F.2d 963, 972 (5th Cir. 1992), upheld the Fifth Circuit Court of Appeals decision permitting student-initiated prayer at high school graduation ceremonies, providing a majority of the class votes to do so:

A majority of students can do what the State acting on its own cannot do to incorporate prayer in public high school graduation ceremonies.

There is a crucial difference between government speech endorsing religion, which the Establishment Clause forbids, and private speech endorsing religion, which the Free speech and Free Exercise Clauses protect.

On June 26, 1995, the U.S. Supreme Court continued to permit student-led prayer at graduation ceremonies by lifting a temporary ban imposed on nine western states by the San Francisco-based 9th Circuit Court of Appeals. Samuel Harris, a student, had challenged Idaho's Grangeville High School's practice of allowing student-led prayer at graduation ceremonies, but the U.S. Supreme Court dismissed the case as moot, thereby allowing the practice of student-led graduation prayer to continue.

Tennessee, State of (June 21, 1993), issued an Executive Proclamation declaring August 29 - September 4, 1993, as "Christian Heritage Week," signed by Governor Ned McWherter and Secretary of State Riley C. Darnell, in the Capitol City of Nashville. (A similar Proclamation was signed November 21, 1994.):

WHEREAS, The Constitution of the State of Tennessee states that "All power is inherent in the

people, and all free governments are founded on their authority, and instituted for their peace, safety, and happiness... That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent..."; and

WHEREAS, Benjamin Franklin, at the Constitutional Convention in 1787 stated: "It is impossible to build an empire without our Father's aid. I believe the sacred writings which say that 'Except the Lord build the house, they labor in vain that build it' (Psalm 127:1); and

WHEREAS, George Washington enunciated: "animated alone by the pure spirit of Christianity, and conducting ourselves as the faithful subjects of our free government, we may enjoy every temporal and spiritual felicity;" and

WHEREAS, Thomas Jefferson, author of the Declaration of Independence, wrote: "Can the liberties of a nation be secure when we have removed the conviction that these liberties are the gift of God?" and

WHEREAS, James Madison, father of the U. S. Constitution, advocated "the diffusion of the light of Christianity in our nation" in his Memorial and Remonstrance; and

WHEREAS, Patrick Henry quoted Proverbs 14:34 for our nation: "Righteousness alone can exalt a nation, but sin is a disgrace to any people"; and

WHEREAS, George Mason, in his Virginia Declaration of Rights, forerunner to our U. S. Bill of Rights, affirmed: "that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other"; and

WHEREAS, These, and many other truly great men and women of America, giants in the structuring of American history, were Christian statesmen of calibre and integrity who did not hesitate to express their faith;

NOW, THEREFORE, I, Ned McWherter, as Governor of the State of Tennessee do hereby proclaim August 29 through September 4, 1993, as

"CHRISTIAN HERITAGE WEEK"

in Tennessee and urge all citizens to join me in this worthy observance.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Tennessee to be affixed at Nashville on this 21st Day of June, 1993.

Ned McWherter, Governor

Riley C. Darnell, Secretary of State.

Texas Supreme Court (June 30, 1993), in the case of Ex Parte: Reverend Keith Tucci, declared that a proposed 100 foot "speech free zone" around abortion facilities violated the Constitution of the State of Texas. The Supreme Court of Texas issued the opinion:

Today our court continues to favor the growth and enhancement of freedom, not its constraint. The fact that vigorous debate of public issues in our society

may produce speech considered obnoxious or offensive by some is a necessary cost of that freedom. Our Constitution calls on this court to maintain a commitment to expression that is strong and uncompromising for friend and foe alike.

United States District Court (July 1993), in the case of *Black v. City of Atlanta*, ordered the City of Atlanta, Georgia, to adopt procedures respecting the rights of pro-life protestors. The ruling encompassed:

1. The fundamental rights of speech, press and religion includes the freedom to engage in prayer, conversation, oratory, display and/or distribution of literature, display of picket signs, reading of scriptures, singing and chanting.

2. City authorities will not interfere with, restrict, or deny the rights of speech, press, or religion, unless an actual obstruction or impediment occurs. Circumstances where physical passage is possible, but discomfort with the messages of a speaker causes a person to avoid the abortion location, are not considered an obstruction or impediment.

3. Public streets and public sidewalks located adjacent to abortion facilities in Atlanta are public forums. The City of Atlanta and its law enforcement personnel shall respect the exercise of free speech rights on these public forums.

Atlanta's law enforcement personnel must allow the greatest tolerance for political and religious expression by its citizens. The Atlanta Police Department's Field Manual will be revised to include the guidelines set forth in the court order. Copies of the court order will be distributed to all police zone and watch commanders.

United States Court of Appeals - 10th Circuit (July 12, 1993), in the case of *Cannon v. City and County of Denver*, rendered a unanimous decision in favor of two women who picketed near an abortion clinic, stating:

We are convinced that here the message on the signs did not amount to fighting words under the Supreme Court's standards... Furthermore they played an important role in the exposition of ideas. We hold therefore that the rights of the protestors to picket on the public sidewalks in front of the clinic with signs was a clearly established constitutional right at the time of the 1988 arrests in question.

Oklahoma State Court (July 15, 1993), Tulsa County, in the case of *Crowley, Gaines and Ries v. Tltn.*, District Judge Robert J. Scott granted the defendants summary judgement, stating:

Initially Christianity was taught by Christ. He then taught disciples who went out over the world to teach others. This process has spread to a major world body of believers. Religion should be permitted to use contemporary means to communicate religious messages in the form of TV appeal to mass audiences, follow-up communication by computerized mailing designed to convert and symbolic tokens to cause response to the messages.

The context of the message is belief, and the freedom for belief is absolute. When a minister or a

church urges one to take certain actions based upon a representation that God will act toward that person in positive and rewarding ways, they are entitled to absolute protection as a belief.

Wisconsin, State of (September 20, 1993), issued an Executive Proclamation declaring October 3 - October 9, 1993, as "Christian Heritage Week," signed by Governor Tommy G. Thompson and Secretary of State Douglas La Follet, in the Capitol City of Madison. (A similar Proclamation was also signed November 1, 1994.):

WHEREAS, The Preamble to the Constitution of the State of Wisconsin states that "We, the people of Wisconsin, grateful to Almighty God for our freedom, domestic tranquility and to promote the general welfare, do establish this Constitution"; and

WHEREAS, Benjamin Franklin, at the Constitutional Convention in 1787 stated: "It is impossible to build an empire without our Father's aid. I believe the sacred writings which say that 'Except the Lord build the house, they labor in vain that build it,'" (Psalm 127:1); and

WHEREAS, George Washington enunciated: "animated alone by the pure spirit of Christianity, and conducting ourselves as the faithful subjects of our free government, we may enjoy every temporal and spiritual felicity"; and

WHEREAS, Thomas Jefferson, author of the Declaration of Independence, wrote: "Can the liberties of a nation be secure when we have removed the conviction that these liberties are the gift of God?"; and

WHEREAS, James Madison, father of the U. S. Constitution, advocated "the diffusion of the light of Christianity in our nation" in his Memorial and Remonstrance; and

WHEREAS, Patrick Henry quoted Proverbs 14:34 for our nation: "Righteousness alone can exalt a nation, but sin is a disgrace to any people"; and

WHEREAS, George Mason, in his Virginia Declaration of Rights, forerunner to our U. S. Bill of Rights, affirmed: "That it is the mutual duty of all to practice Christian forbearance, love and charity towards each other"; and

WHEREAS, these, and many other great men and women of America, giants in the structuring of American history, were Christian statesmen of calibre and integrity who did not hesitate to express their faith;

NOW, THEREFORE, I, Tommy G. Thompson, Governor of the State of Wisconsin, do hereby proclaim October 3 through October 9, 1993

"CHRISTIAN HERITAGE WEEK"

in the State of Wisconsin, and I commend this observance to all citizens.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Wisconsin to be affixed. Done at the Capitol in the City of Madison this twentieth day of September in the year one thousand nine hundred ninety-three.

Tommy G. Thompson, Governor

American Quotations.txt
By the Governor
Douglas La Follet, Secretary of State.

United States Court of Appeals - 11th Circuit (October 18, 1993),
in the case of Chabad - Lubavitch of Georgia v. Miller, No. 92-
8008 stated:

Because the religious speech is communicated in a true public forum... the state, by definition, neither endorses nor disapproves of the speech. By permitting religious speech in a public forum - whether in the heart of a core government building, in the Georgia Governor's mansion, or in the outer reaches of some state-owned pasture - the state simply does not endorse, but rather acts in a strictly neutral manner toward, private speech.

Kentucky, State of (November 1, 1993), issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week," signed by Governor Brereton C. Jones and Secretary of State Robert A. Babbage, in the Capitol City of Frankfort:

WHEREAS, All 50 state constitutions contain a statement of faith similar to the Preamble to Kentucky's Constitution which recognizes Almighty God to be the source "for all civil, political and religious liberties we enjoy and invoking the continuance of these blessings;" and

WHEREAS, The Pilgrims fathers, in the Mayflower Compact, America's first written constitution, made a covenant to "form a civil body politic" "for the glory of God and the advancement of the Christian faith;" and

WHEREAS, Our Founding Fathers recognized the nature of this covenant relationship whereby the success and prosperity of the nation is dependent upon America's respect for the Lord and adherence to His ways; and

WHEREAS, In 1863 President Abraham Lincoln issued a proclamation as requested by the United States Senate which recognized that, "It is the duty of nations to own their dependence on the overruling power of god" and, "That those nations only are blessed whose God is the Lord."

WHEREAS, In 1789 both Houses of Congress requested President George Washington to issue the First Thanksgiving Proclamation which states: "Whereas, it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His Will, to be grateful for His benefits, and humbly implore His protection, and favor... and unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions..."

NOW, THEREFORE, I, Brereton C. Jones, Governor of the Commonwealth of Kentucky, do hereby proclaim November 21 - 27, 1993 as

"CHRISTIAN HERITAGE WEEK"

in Kentucky, and call on the citizens of the
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Commonwealth to acknowledge the Providence of Almighty God, the need to obey His Will, be grateful for His benefits, unite in humbly offering prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions.

DONE AT THE CAPITOL, in the City of Frankfort, this the 1st day of November, in the year of our Lord One Thousand Nine Hundred Ninety-three and in the 202nd year of the Commonwealth.

Brereton C. Jones, Governor
Bob Babbage, Secretary of State.

Delaware, State of (November 14, 1993), issued an Executive Proclamation declaring November 14 - 20, 1993, as "Christian Heritage Week," signed by Governor Thomas R. Carper, and Lieutenant Governor Ruth Ann Minner:

WHEREAS, our nation was founded on the belief that religious freedom was an inherent right of all citizens; and

WHEREAS, the Constitution of the State of Delaware states that "Through Divine Goodness, all men have by nature the rights of worshipping and serving their Creator according to the dictates of their consciences..."; and

WHEREAS, Benjamin Franklin, at the Constitutional Convention in 1787 stated: "It is impossible to build an empire without our Father's aid. I believe the sacred writings which say that 'Except the Lord build the house, they labor in vain that build it'" (Psalm 127:1); and

WHEREAS, George Washington enunciated: "animated alone by the pure spirit of Christianity, and conducting ourselves as the faithful subjects of our free government, we may enjoy every temporal and spiritual felicity"; and

WHEREAS, Thomas Jefferson, author of the Declaration of Independence, wrote: "Can the liberties of a nation be secure when we have removed the conviction that these liberties are the gift of God?"; and

WHEREAS, James Madison, father of the U. S. Constitution, advocated "the diffusion of the light of Christianity in our nation" in his Memorial and Remonstrance; and

WHEREAS, Patrick Henry quoted Proverbs 14:34 for our nation: "Righteousness alone can exalt a nation, but sin is a disgrace to any people"; and

WHEREAS, George Mason, in his Virginia Declaration of Rights, forerunner to our U. S. Bill of Rights, affirmed: "That it is the mutual duty of all to practice Christian forbearance, love and charity towards each other"; and

WHEREAS, these, and many other truly great men and women of America, giants in the structuring of American history, were Christian statesmen of caliber and integrity who relied on their religious beliefs for guidance, strength and comfort.

NOW, THEREFORE, WE, Thomas R. Carper, Governor, and Ruth Ann Minner, Lieutenant Governor, of the State

of Delaware, do hereby declare November 14 - 20, 1993,
as

"CHRISTIAN HERITAGE WEEK"

in the State of Delaware, and urge all citizens to
recognize the importance of this event.

Ohio, State of (November 17, 1993), issued an Executive
Proclamation declaring November 21 - November 27, 1993, as
"Christian Heritage Week," signed by Governor George V. Voinovich,
in the Capitol City of Columbus:

In the Name and by the Authority of the State of Ohio
George V. Voinovich
Governor of said State
hereby officially designates
November 21 - 27, 1993
as
"CHRISTIAN HERITAGE WEEK"
throughout the State of Ohio.

IN TESTIMONY WHEREOF, I have hereunto
subscribed my name and caused the Great Seal
of the State of Ohio to be affixed, at
Columbus, this seventeenth day of November,
One Thousand Nine Hundred and Ninety Three.
George V. Voinovich, Governor.

Rhode Island, State of (November 17, 1993), issued an Executive
Proclamation declaring November 21 - November 27, 1993, as
"Christian Heritage Week," signed by Governor Bruce Sundlun and
Secretary of State Barbara M. Leonard:

WHEREAS, On behalf of the citizens of the State of
Rhode Island, I am pleased to join with The Concord
Christian Connection in recognizing Christian Heritage
Week, November 21 - 27, 1993; and

WHEREAS, the Rhode Island Legislature begins each
daily session with a prayer to Almighty God; and

WHEREAS, the Bill of Rights to the Constitution of
the State of Rhode Island and Providence Plantations
guarantees religious freedom to all citizens; and

WHEREAS, As Governor, I am pleased to recognize
this Thanksgiving Week as Christian Heritage Week; and

NOW, THEREFORE, I, Bruce Sundlun, Governor of the
State of Rhode Island and Providence Plantations, do
hereby proclaim,

November 21 - 27, 1993
"CHRISTIAN HERITAGE WEEK"

in the State Rhode Island.

In recognition whereof I have hereby set my hand
and caused the Seal of the State of Rhode Island and
Providence Plantations to be hereunto affixed this 17th
day of November, 1993.

Bruce Sundlun, Governor
Barbara M. Leonard, Secretary of State.

Hawaii, State of (December 30, 1993), issued an Executive Proclamation declaring February 12 - 22, 1994, as "Christian Heritage Week," signed by Governor John Waihee, in the Capitol City of Honolulu:

WHEREAS, the Preamble of the Constitution of the State of Hawaii states, "We, the people of Hawaii, Grateful for Divine Guidance..."; and

WHEREAS, the State Motto, "Ua mau ke ea o ka 'aina i ka pono" - The Life of the Land is Perpetuated in Righteousness - was first uttered by Queen Ke'opuolani as she was baptized into the Christian faith before her death in 1825; and

WHEREAS, King Kamehameha III reiterated his mother's dying words, "Ua mau ke ea o ka 'aina i ka pono," as he gave thanks to God at Kawaiaha'o Church for the return of his kingdom in 1843; and

WHEREAS, the first Hawaiian Christian, Henry Opukahai'a's zeal for Christ and love for the Hawaiian people inspired the first American Board mission to Hawaii in 1820; and

WHEREAS, amid much solemnity and rejoicing the remains of Henry Opukahai'a were returned to Hawaii in 1993, 175 years after his death in Connecticut, and were reinterred at Napo'opo'o, Kona, Hawaii; and

WHEREAS, the influence of Christianity helped to bring about medical aid, public health policies, public education, law and order, political stability and the principles of democracy to the Hawaiian Kingdom; and

WHEREAS, the founding fathers of the United States and many of the leaders who shaped the modern history of Hawaii readily acknowledge their Christian religious heritage as a guiding force in their daily lives and in the conduct of their professional and personal pursuits; and

WHEREAS, the Hawaii Association of Evangelicals has set aside a period in February, 1994, for activities and events to educate the public about the Christian roots of our country and our state; and

WHEREAS, this period - designated as Christian Heritage Week - has been chosen because it is between the birthdays of Presidents Lincoln and Washington, deeply religious leaders who drew great strength and inspiration from their Christian beliefs, and within this period also falls the anniversary of the death of Henry Opukahai'a, recognized as one of the pivotal persons in Hawaii's history;

NOW, THEREFORE, I, John Waihee, Governor of the State of Hawaii, do hereby proclaim the period February 12 through February 22, 1994, to be

"CHRISTIAN HERITAGE WEEK IN HAWAII"

Done at the State Capitol, in the Executive Chambers, Honolulu, State of Hawaii, this Thirtieth day of December, 1993.

John Waihee, Governor

New York Supreme Court (December 30, 1993), in the Appellate Division, stated in the case of Alfonso v. Fernandez, that the public schools in New York City are:

Prohibited from dispensing condoms to unemancipated minor students without the prior consent of their parents or guardians, or without an opt-out provision....

[The condom distribution plan] is tantamount to condoning promiscuity and sexual permissiveness, and that the exposure to condoms and their ready availability may encourage sexual relations among adolescents at an earlier age and/or with more frequency, thereby weakening their moral and religious values....

[The court agrees that] supplying condoms to students upon request has absolutely nothing to do with education, [but is a] health service....

[Parents should not be] compelled by state authority to send their children into an environment where they will be permitted, even encouraged, to obtain a contraceptive device, which the parents disfavor as a matter of private belief....

The amici miss the point. The primary purpose of the Board of Education is not to serve as a health provider. Its reason for being is education. No judicial or legislative authority directs or permits teachers and other public school educators to dispense condoms to minor, unemancipated students without the knowledge or consent of their parents. Nor do we believe that they have any inherent authority to do so....

[Parents] enjoy a well-recognized liberty interest in rearing and educating their children to accord with their own views, [citing U.S. Supreme Court cases from the 1920's, Pierce v. Society of Sisters and Meyer v. Nebraska] The Constitution gives parents the right to regulate their children's sexual behavior as best they can, [a contraceptive decision] is clearly within the purview of the petitioners' constitutionally protected right to rear their children....

[The AIDS problem cannot force parents] to surrender a parenting right - specifically, to influence and guide the sexual activity of their children without state interference....

The threat of AIDS cannot summarily obliterate this Nation's fundamental values.... We conclude that the condom availability component of the program violates the petitioners' constitutional due process rights to direct the upbringing of their children.

West Virginia, State of (March 12, 1994), passed into law Senate Bill No. 42, signed by Governor Gaston Caperton, which prevents censorship of historical documents because of religious content. Sponsored by West Virginia State Senators Tony Whitlow, Anderson, Miller, Claypole, Ross and Hemlick, this bill was also endorsed by the West Virginia chapter of the National Society of Colonial Dames of America:

Enrolled
Committee Substitute for
Senate Bill No. 42
Senators Whitlow, Anderson, Miller, Claypole,
Ross, and Hemlick)

[Passed March 12, 1994; in effect ninety days from passage.]

AN ACT to amend Article 5, chapter eighteen of the code of West Virginia, one thousand nine hundred thirty-one, as amended, by adding thereto a new section, designated section forty-one, relating to county boards of education; prohibiting the prohibition by county school boards of certain documents based solely on religious references; definitions; and criteria.

Be it enacted by the Legislature of West Virginia:

That Article V, chapter eighteen of the code of West Virginia, one thousand nine hundred thirty-one, as amended, be amended by adding thereto a new section, designated section forty-one, to read as follows:

Article V. County Board of Education.

Section 18-5-41. Content based censorship of American history prohibited.

(a) No county board of education shall prohibit the use as an educational resource or teaching device any historical document related to the founding of the United States of America or any government publication solely because the document contains a religious reference or references: Provided, That the use of such material must serve a bona fide secular educational purpose which does not advance or inhibit a religion or particular religious belief.

(b) (1) As used in subsection (a) of this section, the term "historical document related to the founding of the United States of America" shall include, but not be limited to, such documents as the Declaration of Independence and the United States Constitution.

(2) As used in subsection (a) of this section, the term "government publication" shall include, but not be limited to, such documents as decisions of the United States Supreme Court and Acts of Congress.

(c) In determining the purpose of the use of a document containing a reference to a deity or a religion, consideration shall be given to the overall context of the document's use.

At the signing of the bill into law, Governor Gaston Caperton declared:

This bill prevents censorship of historical documents based of religious references. Educational devices such as the Declaration of Independence and the Constitution of the United States will remain in West Virginia classrooms. Students in our state should have the opportunity...and the privilege...to study those documents that led to the foundation and tradition of our country.

Virginia, State of (March 13, 1994), issued an Executive Proclamation declaring March 13 - March 19, 1994, as "Christian Heritage Week," signed by Governor George Allen and the Secretary of State Betsy Davis Beamer:

WHEREAS, The Constitution of the Commonwealth of Virginia states "That religion or the duty which we owe to our creator, and the manner of discharging it, can be directed only by reason and conviction; not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to

the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other;" and

WHEREAS, Benjamin Franklin, at the Constitutional Convention in 1787 stated: "It is impossible to build an empire without our Father's aid. I believe the sacred writings which say that 'Except the Lord build the house, they labor in vain that build it,'" (Psalm 127:1); and

WHEREAS, George Washington enunciated "animated alone by the pure spirit of Christianity, and conducting ourselves as the faithful subjects of our free government, we may enjoy every temporal and spiritual felicity;" and

WHEREAS, Thomas Jefferson, author of the Declaration of Independence, wrote: "Can the liberties of a nation be secure when we have removed the conviction that these liberties are the gift of God?" and

WHEREAS, James Madison, father of the U.S. Constitution, advocated "the diffusion of the light of Christianity in our nation" in his Memorial and Remonstrance; and

WHEREAS, Patrick Henry quoted Proverbs 14:34 for our nation: "Righteousness alone can exalt a nation, but sin is a disgrace to any people;" and

WHEREAS, George Mason, in his Virginia Declaration of Rights, forerunner to our U.S. Bill of Rights, affirmed: "That it is the mutual duty of all to practice Christian forbearance, love and charity towards each other;" and

WHEREAS, these, and many other truly great men and women of America, giants in the structuring of American history, were Christian statesmen of calibre and integrity who did not hesitate to express their faith;

NOW, THEREFORE, I, George Allen, Governor, do hereby recognize March 13 - 19, 1994 as CHRISTIAN HERITAGE WEEK, in the Commonwealth of Virginia, and I call this observance to the attention of all our citizens.

George Allen, Governor

Betsy Davis Beamer, Secretary of the

Commonwealth.

Indiana, State of (April 18, 1994) issued an Executive Proclamation declaring November 20 - 26, 1994, as "Christian Heritage Week," signed by Governor Evan Bayh and Secretary of State Joseph H. Hogsett, in the Capitol City of Indianapolis. (A similar Proclamation was also signed October 12, 1993):

WHEREAS, Religious holidays, festivals and celebrations add to the cultural mosaic of our state; and

WHEREAS, Churches are a functional part of the many communities in our state, often providing charitable assistance to those in need;

WHEREAS, Thanksgiving week is a fitting time to center attention on the religious heritage of our state;

THEREFORE, I, Evan Bayh, Governor of the State of Indiana, do hereby proclaim November 20 - 26, 1994, as

American Quotations.txt
"CHRISTIAN HERITAGE WEEK"

in the state of Indiana.
In Testimony Whereof, I have hereunto set my hand
and caused to be affixed the Great Seal of the State of
Indiana at the Capitol in Indianapolis on this 18th day
of April, 1994.

Evan Bayh
By The Governor: Evan Bayh
Governor of Indiana
Attest: Joseph H. Hogsett
Secretary of State.

California Supreme Court (May 16, 1994), delivered a landmark 6-1
decision giving California one of the toughest fetal murder laws
in the nation. In the majority opinion, Chief Justice Malcolm
Lucas stated:

The third-party killing of a fetus with malice
aforethought is murder...as long as the state can show
that the fetus has progressed beyond the embryonic
stage of seven to eight weeks.

Alaska, State of (August 3, 1994), issued an Executive
Proclamation declaring November 20 - November 26, 1994, as
"Christian Heritage Week," signed by Governor Walter J. Hickel:

Alaska has been richly blessed in natural beauty,
reflecting God's miracle of creation. The importance of
our Christian heritage to the traditions and values of
our state is immeasurable. Religious holidays,
festivals, and celebrations add to the cultural and
spiritual mosaic of our state and nation.

The Christian faith has been historically
documented as a foundational influence on the
inception, formation, structure, and culture of our
nation. It is important that our children learn the
complete history of our nation, including the
historical Christian heritage, from the establishment
of our nation to the present date. It is recorded in
the accomplishments of such renowned individuals as
Christopher Columbus, William Bradford, George
Washington, John Hancock, Abigail Adams, Noah Webster,
Abraham Lincoln, and Woodrow Wilson.

The community Christian church also serves a vital
function in binding folks together and providing
crucial education and charitable services. Teaching
future generations of our state the all important role
of Christian heritage is of concern to citizens of all
faiths.

NOW, THEREFORE, I, Walter J. Hickel, Governor of
the State of Alaska, do hereby proclaim November 20-26,
1994, as:

"CHRISTIAN HERITAGE WEEK"

and encourage all Alaskans to reflect upon this
foundation of our nation.

Dated: August 3, 1994
Done by Walter J. Hickel, Governor,
who has also authorized the seal of the State of

Alaska to be affixed to this proclamation.

New Mexico, State of (August 4, 1994), issued an Executive Proclamation declaring October 16 - October 22, 1994, as "Christian Heritage Week," signed by Governor Bruce King and Secretary of State Stephanie Gonzales. (Similar Proclamations were signed August 31, 1993 and September 25, 1991.):

WHEREAS, The Governor of the State of New Mexico desires to recognize and commemorate the Christian Heritage of the United States of America; and

WHEREAS, The Christian Heritage of our nation is recognized in the accomplishments of such renowned individuals as Christopher Columbus, William Bradford, George Washington, John Hancock, Abigail Adams, Noah Webster, Abraham Lincoln, and Woodrow Wilson; and

WHEREAS, It is important that our children learn the complete history of our nation, including the historical Christian Heritage, from the establishment of our nation to the present date; and

WHEREAS, The citizens of our great state and nation may be fully educated about the Christian Heritage of our nation through the voluntary exercise of their constitutional right to the freedom of educational choice; and

WHEREAS, The Christian faith has been historically documented as a foundational influence on the inception, formation, structure and culture of our nation;

NOW, THEREFORE, I, Bruce King, Governor of the State of New Mexico, do hereby proclaim October 16 through 22, 1994, as:

"CHRISTIAN HERITAGE WEEK"

In New Mexico, Attest
Stephanie Gonzales, Secretary of State
Done at the Executive office this 4th day of

August, 1994.

Witness my hand and the Great Seal
Of the State of New Mexico.
Bruce King, Governor.

Mississippi, State of (August 24, 1994), issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Kirk Fordice and the Secretary of State, in the Capitol City of Jackson. (A similar Proclamation was also signed August 23, 1993.):

WHEREAS, In 1994, we again reflect on the goals set forth in past years to understand and recapture our Christian Heritage and to reestablish our original freedom of religious concepts; and

WHEREAS, We are reminded of the words of James Madison who in 1778 said, "We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future... upon the capacity of each and all of us to govern ourselves, to sustain ourselves, according to the Ten Commandments of God"; and

WHEREAS, James Madison also advocated, "The

diffusion of the light of Christianity in our nation" in his Memorial and Remonstrance; and

WHEREAS, Let us now refrain from excluding from our teachings, our textbooks and our thoughts the importance of religious values and activities in America's private, public and political life; and

WHEREAS, May we also remember the words in the Declaration of Independence when the Framers noted, "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor":

NOW, THEREFORE, I, Kirk Fordice, Governor of the State of Mississippi, hereby proclaim November 20 through November 26, 1994,

"CHRISTIAN HERITAGE WEEK"

in the State of Mississippi and encourage our citizens to join in remembering that individual faith is the power that inspires men of goodwill to lay foundations and to pursue noble goals for themselves and their country.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Mississippi to be affixed.

DONE at the Capitol, in the City of Jackson, August 24, 1994, in the two hundred and nineteenth year of the United States of America.

Kirk Fordice, Governor

By the Governor, D.M., Secretary of State.

Alabama, State of (September 28, 1994), issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Jim Folsom, in the City of Montgomery. (Similar Proclamations were also signed by Governor Jim Folsom on August 13, 1993; and by Governor Guy Hunt on December 23, 1992):

WHEREAS, the Preamble to the state Constitution says "We, the people of the State of Alabama, in order to establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and to our posterity, invoking the favor and guidance of Almighty God, do ordain and establish the following Constitution and form of government for the State of Alabama"; and

WHEREAS, Benjamin Franklin, at the Constitutional Convention in 1787 said, "It is impossible to build an empire without our Father's aid. I believe the sacred writings which say that 'Except the Lord build the house, they labor in vain that build it'" (Psalm 127:1); and

WHEREAS, George Washington enunciated "animated alone by the pure spirit of Christianity, and conducting ourselves as the faithful subjects of our free government, we may enjoy every temporal and spiritual felicity"; and

WHEREAS, Thomas Jefferson, author of the Declaration of Independence, wrote: "Can the liberties of a nation be secure when we have removed the conviction that these liberties are the gift of God?"; and

American Quotations.txt

WHEREAS, James Madison, father of the U. S. Constitution, advocated "the diffusion of the light of Christianity in our nation" in his memorial and remonstrance; and

WHEREAS, Patrick Henry quoted Proverbs 14: 34 for our nation: "Righteousness alone can exalt a nation, but sin is a disgrace to any people"; and

WHEREAS, George Mason, in his Virginia Declaration of Rights, forerunner to our U.S. Bill of Rights, affirmed: "That it is the mutual duty of all to practice Christian forbearance, love and charity toward each other"; and

WHEREAS, these and many other great men and women of America, giants in the structuring of American history, were Christian statesmen of caliber and integrity who did not hesitate to express their faith:

NOW, THEREFORE, I, Jim Folsom, Governor of the State of Alabama, do hereby proclaim November 20-26, 1994, as

"CHRISTIAN HERITAGE WEEK"

in Alabama.

Given Under My Hand, and the Great Seal of the Governor's Office at the State Capitol in the City of Montgomery on this the 28th day of September, 1994.

Jim Folsom, Governor.

Iowa, State of (October 4, 1994), issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Terry E. Branstad and Secretary of State Elaine Baxter, in the Capitol City of Des Moines. (A similar Proclamation was also signed on March 31, 1992):

WHEREAS, Our state has been richly blessed in natural beauty, reflecting God's miracle of creation; and

WHEREAS, The importance of Christian Heritage to the traditions and values of our state is immeasurable; and

WHEREAS, Religious holidays, festivals and celebrations have brought welcome respite from weary labor, as well as renewed respect and meaning for nature's seasons of change; and

WHEREAS, The community church serves a vital function in binding folk together and providing crucial education and charitable services; and

WHEREAS, Teaching future generations of our state the all important role of Christian Heritage is of crucial concern to citizens of all faiths:

NOW, THEREFORE, I, Terry E. Branstad, Governor of the State of Iowa, do hereby proclaim November 20 - November 26, 1994, as

"CHRISTIAN HERITAGE WEEK"

in Iowa, in recognition of our religious heritage,

In Testimony Whereof, I have hereunto subscribed my name and caused the Great Seal of the State of Iowa to be affixed. Done at Des Moines this 4th day of October in the Year of our Lord one thousand nine hundred ninety-four.

American Quotations.txt
Terry E. Branstad, Governor
Attest Elaine Baxter, Secretary of State

Idaho, State of (October 16, 1994), issued an Executive Proclamation declaring October 16 - 22, 1994, as "Christian Heritage Week," signed by Governor Cecil D. Andrus and Secretary of State Pete T. Cenarrusa, in the Capitol City of Boise. (A similar Proclamation was also signed March 23, 1992.):

WHEREAS, the Preamble to the Constitution of the State of Idaho declares that "We, the people of the State of Idaho, grateful to Almighty God for our freedom, to secure its blessings and promote our common welfare do establish this Constitution."; and

WHEREAS, Idaho has been richly blessed in natural beauty, reflecting God's miracle of creation; and the importance of our Christian Heritage to the traditions and values of Idaho is immeasurable; and

WHEREAS, the Christian Heritage of our nation is recognized in the writings and accomplishments of our citizens and in public documents and utterances made by many prominent Americans including Benjamin Franklin, George Washington, Thomas Jefferson, James Madison, and Patrick Henry; and

WHEREAS, the history of Christian faith and traditions of our people is reflected in practices in our public institutions and by our government officials; and

WHEREAS, the importance of our Christian Heritage to our institutions' values and vision is invaluable, and teaching future generations the all-important role of Christian Heritage is meaningful to peoples of all faiths, with our community churches serving a vital function in binding citizens together and providing crucial education and charitable services; and

WHEREAS, it is appropriate to set aside a specific time for celebrating our Christian Heritage;

NOW, THEREFORE, I, Cecil D. Andrus, Governor of the State of Idaho, do hereby proclaim October 16 through 22, 1994, to be

"CHRISTIAN HERITAGE WEEK"

in Idaho, and I encourage our citizens to acknowledge and appreciate the religious heritage of our great state and nation and to observe this week with appropriate ceremonies, activities and programs.

In Witness Whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Idaho at the Capitol of Boise.

Cecil D. Andrus, Governor
Pete T. Cenarrusa, Secretary of State

Kentucky, State of (November 18, 1994), issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Brereton C. Jones and Secretary of State Robert A. Babbage, in the Capitol City of Frankfort:

WHEREAS, The Pilgrim fathers, in the Mayflower Compact, America's first written constitution, made a Covenant with Almighty God to "form a civil body

politic" "for the glory of God and the advancement of the Christian faith;" and

WHEREAS, Our Founding Fathers recognized that obedience to our Sovereign Lord was the key to national prosperity, and security, and

WHEREAS, The Lord of Glory is recognized in all fifty state constitutions as the Chief Cornerstone of civil government and of all other American institutions, and

WHEREAS, Abraham Lincoln in his great prayer proclamation said, "it is the duty of nations to own their dependence on the overruling power of God" and, "That those nations only are blessed whose God is the Lord," and

WHEREAS, George Washington in the first Thanksgiving proclamation said, "It is the duty of all nations to acknowledge this Providence of Almighty God, to obey His Will, to be grateful for His benefits, and humbly implore His protection, and favor..." and

WHEREAS, We reckon time in the Western World and in the United States from the birth of the Son of God (ANNO DOMINI - IN THE YEAR OF OUR LORD), and

WHEREAS, The Commonwealth of Kentucky has made notable contributions to the preserving of our Christian heritage and our constitutional republic,

NOW, THEREFORE, I, Brereton C. Jones, Governor of the Commonwealth of Kentucky, do hereby proclaim November 20 - 26, in the Year of our Lord 1994 as

"CHRISTIAN HERITAGE WEEK"

in Kentucky, and call on the citizens of the Commonwealth, in the words of Samuel Adams, "To Restore The Sovereign," to acknowledge His Providence and to make supplication to the Great Ruler of nations for forgiveness of our transgressions and to declare that the LORD IS GOD, and commanded in the Holy Scriptures, and to affirm with Patrick Henry, that we must be "faithful to the Majesty on High which (we) revere above all earthly kings."

DONE AT THE CAPITOL, in the City of Frankfort, this Thanksgiving Day, the 18th day of November, in the year of our Lord, One Thousand Nine Hundred Ninety-four and in the Two Hundred and Third of the Commonwealth.

Brereton C. Jones, Governor
Bob Babbage, Secretary of State.

South Carolina, State of (November 20, 1994), issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Carroll A. Campbell, Jr. (A similar Proclamation was signed November 21, 1993.):

WHEREAS, We each have been richly blessed by The Almighty whose divine providence our founding fathers sought as they established these United States of America as a free and independent nation; and

WHEREAS, the contributions of faith and traditions of our people are often reflected in the prayers offered preceding each day's opening of Congress and the General Assembly of this state; and

WHEREAS, The importance of our Christian Heritage to the institutions, values and vision of our nation is

immeasurable; and

WHEREAS, Our Christian Heritage is further reflected by our people and our leaders, past and present, in our individual and collective efforts as a nation of peacekeepers and peacemakers to provide for other people, both in America and abroad, by providing humanitarian assistance to our fellow men, women and children; and

WHEREAS, It is appropriate to recognize the Pilgrims' first Thanksgiving for God's providence as a special time and reason for celebrating our nation's Christian heritage.

NOW, THEREFORE, I, Carroll A. Campbell, Jr., Governor of the State of South Carolina, do hereby proclaim November 20 - 26, 1994, as

"CHRISTIAN HERITAGE WEEK"

in South Carolina.

Carroll A. Campbell, Jr., Governor
State of South Carolina, Office of the Governor.

Illinois, State of (February 1, 1995) issued an Executive Proclamation declaring November 19-25, 1995, as "Christian Heritage Week," signed by Governor Jim Edgar and Secretary of State George H. Ryan. (Similar Proclamations were also signed April 5, 1994; June 24, 1993):

WHEREAS, religious holidays, festivals, and celebrations add to the cultural mosaic of our state; and

WHEREAS, churches are a functional part of the communities in our state, often providing charitable assistance to our citizens; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on the religious heritage of our state and nation;

THEREFORE, I, Jim Edgar, Governor of the State of Illinois, proclaim November 19-25, 1995, as CHRISTIAN HERITAGE WEEK in Illinois.

In Witness Whereof, I hereunto set my hand and caused the Great Seal of the State of Illinois to be affixed. Done at the Capital, in the City of Springfield, this first day of February, in the Year of Our Lord one thousand nine hundred and ninety-five, and of the State of Illinois, the one hundred and seventy-seventh.

Jim Edgar, Governor
George H. Ryan, Secretary of State.

West Virginia, State of (February 10, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1993, as "Christian Heritage Week," signed by Governor Gaston Caperton and Secretary of State Ken Hechler, in the Capitol City of Charleston:

WHEREAS, West Virginia is richly blessed in natural beauty and natural resources, reflecting God's miracle of creation; and,

WHEREAS, the Bill of Rights to the Constitution of West Virginia and the United States guarantees freedom of religious speech and worship to all citizens of the

Mountain State; and

WHEREAS, for many West Virginians, life in the one-room schoolhouse began with a daily Pledge of Allegiance, prayer, and Bible reading; and

WHEREAS, Psalm 127:1 warns, Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on thanks to Almighty God for His great and good Providence and for the Christian faith, which is a foundation of American history;

NOW, THEREFORE, Be it Resolved that I, Gaston Caperton, Governor of the State of West Virginia, do hereby proclaim November 19, 1995, through November 25, 1995, as:

"CHRISTIAN HERITAGE WEEK"

in West Virginia and encourage our citizens to acknowledge and appreciate the religious heritage of our great state and nation.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of West Virginia to be affixed.

DONE at the Capitol City of Charleston, State of West Virginia, this the tenth day of February, in the year of our Lord, One Thousand Nine Hundred Ninety-five and in the One Hundred Thirty-second year of the State.

Gaston Caperton, Governor
By the Governor
Ken Hechler, Secretary of State.

Louisiana, State of (March 20, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1994, as "Christian Heritage Week," signed by Governor Edwin W. Edwards and the Secretary of State, in the Capitol City of Baton Rouge. (Similar Proclamations were also signed March 23, 1994; June 30, 1993):

WHEREAS, throughout the history of our country, prayer has been recognized by our leaders in times of war and peace as a vital part of maintaining a strong national character, and necessary to procure the blessings of a just and benevolent God upon our government and people; and

WHEREAS, the first national Thanksgiving Proclamation was put forth by Samuel Adams as a "National Day of Humiliation, Fasting and Prayer" and was observed by Washington's army in the snowy fields of Valley Forge; and

WHEREAS, the observance of prayer encourages Americans to affirm our nation's spiritual roots, to acknowledge dependence on God and to enlist prayer for local, state and national leaders; and

WHEREAS, it is certainly fitting and proper that we in Louisiana observe a time where all in our communities may acknowledge our many blessings and express gratitude to God for them while recognizing the need for strengthening religious and moral values in our land; and

WHEREAS, it is important that we remember the need

to stand in the grace of God every day and we should acknowledge the need to pray for our leaders in government; and

WHEREAS, a time should be set aside to focus on the wisdom of God in the heritage of the United States and the intention of our founding fathers that the counsel of God be always deeply rooted in our makeup and progress as a nation; and

NOW THEREFORE, I, Edwin W. Edwards, Governor of the State of Louisiana, do hereby proclaim November 19-25, 1994 as

CHRISTIAN HERITAGE WEEK

in the State of Louisiana, and encourage all citizens to acknowledge and appreciate the religious heritage of our great state and nation.

In Witness Whereof, I have hereunto set my hand officially and caused to be affixed the Great Seal of the State of Louisiana at the Capital in the City of Baton Rouge, on this the 20rd day of March A.D. 1995.

Edwin W. Edwards, Governor of Louisiana
Attest By The Governor, J.K., Secretary of

State.

Wisconsin, State of (June 12, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor Tommy G. Thompson and Secretary of State Douglas La Follette, in the Capitol City of Madison:

WHEREAS, our state has been richly blessed in natural beauty, reflecting God's miracle of creation; and

WHEREAS, Christian Heritage is important to our state's traditions and values; and

WHEREAS, religious holidays, festivals, and celebrations have brought welcome respite from labor, as well as renewed respect and meaning for nature's seasons of change; and

WHEREAS, the community church serves a vital function in binding folk together and providing crucial education and charitable services; and

WHEREAS, teaching future generations of our state the all important role of Christian heritage is of concern to citizens of all faiths;

NOW, THEREFORE, I, Tommy G. Thompson, Governor of the State of Wisconsin, do hereby proclaim November 19 through November 25, 1995
Christian Heritage Week

in the State of Wisconsin, and I commend this observance to all citizens.

In testimony whereof, I have hereunto set my hand and caused the Great Seal of the State of Wisconsin to be affixed. Done at the Capitol in the City of Madison this twelfth day of June in the year one thousand nine hundred ninety-five.

Tommy G. Thompson, Governor
Douglas La Follette, Secretary of State.

North Carolina, State of (August 14, 1995), issued an Executive Proclamation declaring November 19-26, 1995, as "Christian Heritage Week," signed by Governor James B. Hunt, Jr.:

WHEREAS, the Governor of the State of North Carolina desires to recognize and commemorate the Christian Heritage of the United States of America; and

WHEREAS, the Christian Heritage of our nation is recognized in the accomplishments of such renowned individuals as Christopher Columbus, William Bradford, George Washington, John Hancock, Abigail Adams, Noah Webster, Abraham Lincoln and Woodrow Wilson, and

WHEREAS, it is important that our children learn the complete history of our nation, including the historical Christian Heritage, from the establishment of our nation to the present date; and

WHEREAS, the citizens of our great state and nation may be fully educated about the Christian Heritage of our nation through the voluntary exercise of their constitutional right to the freedom of educational choice; and

WHEREAS, the Christian faith has been historically documented as a foundational influence on the inception, formation, structure and culture of our nation;

NOW, THEREFORE, I, James B. Hunt, Governor of the State of North Carolina, do hereby proclaim November 19-26, 1995, as "Christian Heritage Week" in North Carolina and commend this observance to all our citizens.

James B. Hunt, Jr., Governor

In Witness Whereof, I have hereunto set my hand and affixed the Great Seal of the State of North Carolina at the Capital of Raleigh this fourteenth day of August in the year of our Lord nineteen hundred and ninety-five, and of the independence of the United States of America the two hundred and nineteenth.

New Jersey, State of (October 31, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor Christine Todd Whitman and Secretary of State Lonna R. Hooks:

WHEREAS, during 1995, we reflect on the goals set forth in past years to understand and recapture our Christian Heritage and to reestablish our original freedom of religious concepts; and

WHEREAS, we are reminded of the words of James Madison, who in 1778 stated, "We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future... upon the capacity of each and all of us to govern ourselves, to sustain ourselves, according to the Ten Commandments of God"; and

WHEREAS, George Washington stated, "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection, aid, and favors"; and

WHEREAS, we also remember the words in the Declaration of Independence, when the Framers noted, "And for the support of this Declaration, with a firm

reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor";

NOW, THEREFORE, I, Christine Todd Whitman, Governor of the State of New Jersey, do hereby proclaim Thanksgiving Week

November 19 to November 25, 1995

as

Christian Heritage Week

in New Jersey, and encourage our citizens to join in remembering that individual faith is in the power that inspires men of goodwill to lay foundations and to pursue noble goals for themselves and for their country.

Given, under my hand and the Great Seal of the State of New Jersey, this thirty-first day of October in the year of Our Lord one thousand nine hundred and ninety-five and of the Independence of the United States, the two hundred and nineteenth.

Christine Todd Whitman, Governor

By the Governor, Lonna R. Hooks, Secretary of State.

Tennessee, State of (November 15, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor Don Sundquist and Secretary of State Riley C. Darnell, in the Capitol City of Nashville:

WHEREAS, the Pilgrims, in the Mayflower Compact (1620), stated their purpose as, "...having undertaken, for the glorie of God, and advancemente of the Christian faith, ... in the presence of God, and one another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation & furtherance of the ends aforesaid;..."; and

WHEREAS, on June 21, 1776, John Adams wrote, "Statesmen, my dear Sir, may plan and speculate for liberty, but it is religion and morality alone, which can establish the principles upon which freedom can securely stand."; and

WHEREAS, our Declaration of Independence declares, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."; and

WHEREAS, on June 28, 1787, at the Constitutional Convention, Benjamin Franklin, quoting from Psalm 127:1, warned, "We have been assured, Sir, in the Sacred Writings, that 'except the Lord build the House they labour in vain that build it.'"; and

WHEREAS, the Constitution of the United States of America, in Article 1, Section 7, recognizes Sunday as a day of rest and worship; and is dated "the Seventeenth Day of September in the Year of Our Lord one thousand seven hundred and Eighty seven," thus measuring time from the birth of Jesus Christ (Anno Domini).; and

WHEREAS, Thomas Jefferson, while President of the United States, was also made president of the school

board for Washington, D.C. public schools and authored its original plan of education in which he placed the Bible and Watt's Hymnal as two primary reading text.; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on thanks to Almighty God for the "Blessings of Liberty", to ask His help in reinsuring "domestic Tranquility", and to recognize our national need to reaffirm our "reliance on the protection of divine Providence" in keeping America a free and independent Nation,

NOW, THEREFORE, I, Don Sundquist, Governor of the State of Tennessee, do hereby proclaim November 19 through November 25, 1995, as America's Christian Heritage Week

in Tennessee, and do urge all Tennesseans to acknowledge, appreciate, and celebrate, each in their own way, America's Christian heritage.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the official seal of the State of Tennessee to be affixed at Nashville on this 15th day of November, 1995.

Don Sundquist, Governor
Riley C. Darnell, Secretary of State.

Connecticut, State of (November 19, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor John G. Rowland:

WHEREAS, this nation has been richly blessed by The Lord God Whose Divine Providence our founding fathers sought as they established these United States of America as a free and independent nation; and

WHEREAS, as John Quincy Adams stated, "The highest glory of the American Revolution was that it connected in one indissoluble bond, the principles of civil government with the principles of Christianity"; and

WHEREAS, the Christian heritage of our nation is recognized in the writing and accomplishments of such renowned individuals as Christopher Columbus, William Bradford, George Washington, John and Abigail Adams, James Madison, Patrick Henry, Andrew Jackson, Abraham Lincoln, Woodrow Wilson, Harry S. Truman, Dwight D. Eisenhower, and countless others, and in the Constitution of the several sovereign States, and innumerable public documents and utterances; and

WHEREAS, the history of Christian faith and traditions of our people is reflected in countless practices of the institutions and officials of our government, such as prayer and Scripture reading preceding each and every session of Congress, from its inception until this day; and

WHEREAS, the importance of our Christian heritage to the institutions, values and vision of our nation is immeasurable, and teaching our children about the wisdom and spiritual values of our historical Christian heritage is vital to the preservation of the Republic and the longevity of the nation; and

WHEREAS, it is entirely appropriate to recognize the Pilgrims' First Thanksgiving for God's Providence as a special time and reason for celebrating our nation's Christian heritage; now

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THEREFORE, I, John G. Rowland, Governor of the State of Connecticut, do hereby officially designate November 19-25 as Christian Heritage Week in the State of Connecticut.

John G. Rowland, Governor.

New York, State of (November 19, 1995), issued an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor George E. Pataki:

The Christian heritage of our nation is recognized in the writings and accomplishments of our citizens and in public documents and utterances made by many prominent Americans, including Benjamin Franklin, George Washington, Thomas Jefferson, James Madison and Patrick Henry.

The history of the Christian faith and traditions of our people is reflected in practices in our public institutions and by our government officials.

The importance of our Christian heritage to our institutions' values and vision is invaluable and teaching future generations the all-important role of Christian heritage is meaningful to peoples of all faiths, with our churches serving a vital function in binding citizens together and providing crucial education and charitable services.

Thanksgiving week, traditionally a time to give thanks for our many blessings, has been designated as a time to celebrate Christian heritage.

NOW, THEREFORE, I, George E. Pataki, Governor of the State of New York, do hereby recognize November 19-25, 1995 as

Christian Heritage Week

George E. Pataki, Governor.

Michigan, State of (July 1, 1996), issued an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor John Engler (A similar Proclamation was issued April 7, 1994):

WHEREAS, The State of Michigan has been blessed with beautiful rivers, lakes, fields, forests, and a people who - through hard work and intellectual effort and toil - have made cultural, industrial, agricultural, and educational advancements for the enrichment of life for our citizens; and

WHEREAS, in addition to having many blessings for which to be thankful, our society is also faced with difficult challenges, international unrest, and uncertain and changing times which test our working people and challenge their beliefs; and

WHEREAS, CHRISTIAN HERITAGE WEEK provides us with the opportunity to contemplate the numerous challenges that we, as a society and a nation, face here at home and throughout the world, and to rededicate ourselves to eradicating the tragedies of homelessness, poverty, violence, war and international conflicts; and

WHEREAS, the observance of Christian Heritage Week encourages Americans to affirm our nation's spiritual roots and is a time to renew and inspire the joy we find in our faith, friends, family, and community

members

WHEREAS, It is eminently fitting and proper that we observe CHRISTIAN HERITAGE WEEK as a special time to acknowledge our many blessings and express gratitude to God, while recognizing the need for strengthening religious and moral values in our land;

NOW, THEREFORE, I, John Engler, Governor of the State of Michigan, do hereby declare November 24 - 30, 1996, as CHRISTIAN HERITAGE WEEK in Michigan, and I encourage the citizens of the Great Lakes States to recognize the importance of Christian beliefs and values to the life and culture of our state and nation.

Given under my hand on this first day of July in the year of Our Lord one thousand nine hundred and ninety-six and of the Commonwealth one hundred and fifty-nine.

John Engler
Governor.

Mississippi, State of (July 23, 1996), issued an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor Kirk Fordice, in the Capitol City of Jackson. (A similar Proclamation was also signed November 16, 1995.):

WHEREAS, the State of Mississippi is richly blessed in natural beauty and superb resources, reflecting God's miracle of creation; and

WHEREAS, the writings of the Founding Fathers of this nation, as well as the writings and speeches of those who have led our nation in times of war and peace, clearly demonstrate a consistent and fervent belief in God and the blessings that accrue from Christian beliefs and ideals; and

WHEREAS, the Declaration of Independence declares: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness": and the Declaration of Independence closes: "And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor"; and

WHEREAS, it has been noted that in his farewell address, George Washington advised: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." And, John Quincy Adams observed, "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" (Letter from Plymouth Rock, September 1990); and

WHEREAS, the Bible tells us, "If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (I Chronicles 7:14):

NOW, THEREFORE, I, Kirk Fordice, Governor of the State of Mississippi, hereby proclaim the week of Thanksgiving, November 24 through November 30, 1996, America's Christian Heritage Week

in the State of Mississippi and encourage our citizens to partake of and participate in this time of joy with appropriate celebrations, ceremonies, and prayer. May God bless this state, and may God bless the United States of America.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of Mississippi to be affixed.

Done in the City of Jackson, July 23, 1996, in the two hundred and twenty-first year of the United States of America.

Kirk Fordice, Governor.

Kentucky, State of (August 1, 1996), issued an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor Paul E. Patton and Secretary of State John Y. Brown, in the Capitol City of Frankfort:

WHEREAS, We the people of the Commonwealth of Kentucky are grateful to Almighty God for the civil, political, and religious liberties, we enjoy; and

WHEREAS, Our Christian heritage provides an important context for understanding our past which is the key to planning our future; and

WHEREAS, Abraham Lincoln in his great prayer proclamation said, "It is the duty of nations to own their dependence on the overruling power of God" and, "That those nations only are blessed whose God is the Lord"; and

WHEREAS, The birth of Christian camp meetings is believed to have started in 1799 in the Commonwealth of Kentucky; and

WHEREAS, Celebrations of Thanksgiving from the earliest times signified the centrality to Christian society of perseverance in the face of adversity; and

WHEREAS, The Commonwealth of Kentucky has made notable contributions to the preserving of our Christian heritage and our constitutional republic.

NOW, THEREFORE, I, Paul E. Patton, Governor of the Commonwealth of Kentucky, do hereby proclaim November 24-30, 1996 as

America's Christian Heritage Week
in Kentucky.

Done at the Capitol, in the City of Frankfort, this the 1st day of August, in the year of Our Lord One Thousand Nine Hundred Ninety-six and in the 205th year of the Commonwealth.

Paul E. Patton, Governor

John Y. Brown, Secretary of State.

Arkansas, State of (August 21, 1996), issued an Executive Proclamation declaring November 24 - November 30, 1994, as "Christian Heritage Week," signed by Governor Mike Huckabee and Secretary of State Sharon Priest:

WHEREAS, Arkansas is richly blessed in natural beauty and natural resources, reflecting God's miracle of creation; and

WHEREAS, for many Arkansans, life in the one-room school house began with a daily Pledge of Allegiance,

prayer and Bible reading; and

WHEREAS, the Preamble to the Constitution of Arkansas declares, "We, the people of the State of Arkansas, grateful to Almighty God for the privilege of choosing our own form of government, for our civil and religious liberty, . . . do ordain and establish this Constitution"; and

WHEREAS, our Christian heritage is seen daily in the character and lives of our citizens and by the many churches throughout the Natural State; and

WHEREAS, steadfast faith sustained our forefathers' survival through years of hardship, isolation and suffering; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on thanks to Almighty God for His great and good Providence and for the Christian faith, which is a foundation of American history;

NOW, THEREFORE, I, Mike Huckabee, acting under the authority vested in me as Governor of the State of Arkansas, do hereby proclaim November 24-30, 1996 as

"America's Christian Heritage Week"

in the State of Arkansas and encourage all citizens to acknowledge and appreciate the heritage of our great state and nation.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Arkansas to be affixed this 21st day of August, in the year of our Lord 1996.

Mike Huckabee, Governor
Sharon Priest, Secretary of State.

Maryland, State of (November 24, 1996), issued an Executive Proclamation declaring November 24 - November 30, 1994, as "Christian Heritage Week," signed by Governor Parris N. Glendening and Secretary of State John J. Willis:

WHEREAS, The United States has a glorious history of religious freedom, extending from our founding fathers to modern times. . . and, Christians have been a strong influence in our nation and our government ever since the start; and

WHEREAS, Steadfast faith sustained our forefathers' survival through years of hardship, isolation and suffering; and

WHEREAS, On June 21, 1776, John Adams wrote, "Statesmen, my dear Sir, may plan and speculate for liberty, but it is religion and morality alone, which can establish the principles upon which freedom can securely stand"; and

WHEREAS, Thanksgiving week is an appropriate time to center attention on thanks for the blessings our nation has received and remember how much Christians have helped our nation reach its current majestic status.

NOW, THEREFORE, I, Parris N. Glendening, Governor of the State of Maryland, do hereby proclaim November 24-30, 1996 as America's Christian Heritage Week in Maryland, and do commend this observance to all of our citizens.

Given under my hand and the Great Seal of the
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State of Maryland this 24th day of November One
Thousand Nine Hundred and Ninety-six.

Parris N. Glendening, Governor
John J. Willis, Secretary of State.

Mississippi, State of (March 23, 2001) Governor Ronnie Musgrove signed a bill into law requiring public schools to display the U.S. National Motto "In God We Trust," which was approved by Congress in 1956 and appears on U.S. currency. In spite of threats by the ACLU, Governor Ronnie Musgrove signed the bill, stating:

Our nation was founded as a godly nation and we put it on our money, "In God We Trust."

West Virginia, State of (June 6, 2001), issued an Executive Proclamation declaring November 18-24, 2001, as "Christian Heritage Week," signed by Governor Bob Wise and Secretary of State Joe Manchin III:

Whereas, the Preamble to the Constitution of West Virginia declares, "Since through Divine Providence we enjoy the blessings of civil, political and religious liberty, we, the people of West Virginia...reaffirm our faith in and constant reliance upon God..."; and,

Whereas, the Bill of Rights to the Constitution of West Virginia guarantees freedom of religious speech and worship to all citizens, and Article 7 Chapter 14 recognizes Sunday as a day of rest and worship; and,

Whereas, for many West Virginians, public school days began with a daily Pledge of Allegiance, prayer and Bible reading; and,

Whereas, the state song, The West Virginia Hills, contains the lyrics, "With their summits bathed in glory, Like our Prince Immanuel's Land!"; and,

Whereas, our Christian heritage is seen daily in the character and lives of our citizens and by the many churches throughout the Mountain State; and,

Whereas, Thanksgiving week is an appropriate time to center attention on our thanks to Almighty God for His great and good Providence and for the Christian faith, which is part of West Virginia's and America's history;

Now, Therefore, Be it resolved that I, Bob Wise, Governor of the State of West Virginia, do hereby proclaim November 18-24, 2001, as:

Christian Heritage Week

in the Mountain State and encourage all citizens to acknowledge, appreciate and celebrate each in their own way the heritage of our great state where our motto is Mountaineers Are Always Free.

In Witness Whereof, I have hereunto set my hand
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and caused the Great Seal of the State of West Virginia to be affixed.

Done in the Capitol City of Charleston, State of West Virginia, this Sixth day of June, in the year of our Lord, Two Thousand One, and in the One Hundred Thirty-eighth year of the State.

Bob Wise, Governor
By the Governor:
Joe Manchin III, Secretary of State

United States Congress (September 13, 2001), House Majority Leader Dick Armey issued the following statement regarding a House joint resolution condemning the terrorist attacks against the United States:

America was attacked by an evil, cowardly act of war against the lovers of freedom across this globe.

And it is because of the goodness of the American people that we find it impossible to understand these acts of barbarism.

But we do understand some things - the heartbreak of the families of the victims who lost their lives. And we come together as a nation with empathy. Our hearts cry out against the loss, the injustice, and the mindlessness.

As a nation, we understand the dramatic heroism of the firemen and policemen who rushed in to help. We understand freedom, justice, and most of all security.

And we say to those who committed these crimes, you will be found, and you will be made to pay. We will stand together with the great nations in this world who love civilization, democracy, and we know they'll stand with us.

We will stand against tyranny, as we've done in the past. Do not underestimate our resolve. We are a country who loved freedom so much we risked its peace to defend the freedom of others. We will be vindicated by a world where people are allowed to be free.

United States Congress (October 16, 2001), the U.S. Congress passed House Resolution 248 by a margin of 404-0, urging public schools to display the expression of "God Bless America" as a show of support for the nation. This was in response to several cases around the country where people have objected to displaying the words at schools, saying that religion and patriotism should not be intermixed.

The resolution's sponsor, freshman Rep. Henry Brown, R-S.C., recalled standing on the steps of the evacuated Capitol building on the evening of Sept. 11, and joining Rep. Dana Rohrabacher (CA-45th) and other lawmakers in singing "God Bless America."

Rep. Henry Brown stated:

To threaten a public school for showing the same type of patriotism that we all showed on the Capitol steps is the opposite of what this country is all about.

According to the Associated Press, Brown mentioned a dispute in Rocklin, CA., northeast of Sacramento, where the northern

California chapter of the American Civil Liberties Union, on behalf of the parent of a student, asked an elementary school to substitute the American flag for a sign saying "God Bless America." The ACLU, in a statement, said the child felt upset and excluded by the religious tenor of the message. The Rocklin school district refused the request, citing a California Supreme Court decision that found the phrase to be a traditional, patriotic phrase that did not violate constitutional separations of church and state. The national ACLU did not comment on the House vote.

House Congressional Resolution 248 states:

107th CONGRESS, 1st Session, H. CON. RES. 248,
CONCURRENT RESOLUTION, Expressing the sense of the
Congress that public schools may display the words "God
Bless America" as an expression of support for the
Nation.

Resolved by the House of Representatives (the
Senate concurring), That it is the sense of the
Congress that public schools may display the words "God
Bless America" as an expression of support for the
Nation.

Passed the House of Representatives October 16,
2001.

Attest:
Clerk.

United States Congress (November 16, 2001), both Houses of
Congress passed Senate Congressional Resolution 83:

One Hundred Seventh Congress of the United States
of America

AT THE FIRST SESSION

Begun and held at the City of Washington on Wednesday,
the third day of January, two thousand and one Concurrent
Resolution, Resolved by the Senate (the House of
Representatives concurring),

SECTION 1. USE OF ROTUNDA OF THE CAPITOL.

The rotunda of the Capitol is authorized to be
used at any time on November 27, 2001, or December 4,
2001, for a National Day of Reconciliation where?

(1) the 2 Houses of Congress shall assemble in the
rotunda with the Chaplain of the House of
Representatives and the Chaplain of the Senate in
attendance; and

(2) during this assembly, the Members of the 2
Houses may gather to humbly seek the blessings of
Providence for forgiveness, reconciliation, unity, and
charity for all people of the United States, thereby
assisting the Nation to realize its potential as--

(A) the champion of hope;

(B) the vindicator of the defenseless; and

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(C) the guardian of freedom.

SEC. 2. PHYSICAL PREPARATIONS FOR THE ASSEMBLY.

Physical preparations for the assembly shall be carried out in accordance with such conditions as the Architect of the Capitol may prescribe.

Attest:
Secretary of the Senate.

Attest:
Clerk of the House of Representatives.

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Editor's Dedication

To my wonderful, patient, supportive wife, Susan, who allowed me to undertake this lifetime study of the lifetime of our country, and whose commitment to stay by my side has been the joy of my life.

To my children: Jessica Joy, William Gabriel, Katharine Melody Faith and Richard Michael, whose names I hope will someday be written in a book for the contributions they will make for the world and for the Lord.

To my parents: Richard Louis and Tirzah Federer, whose sacrifice for all of us children equals that of those in this volume, and whose love and encouragement modeled the family I wish everyone could have.

To you, the reader, that somewhere in this compilation you will be inspired to attempt great things of eternal value.

To our posterity, may the reading of your ancestry be with a pride of great contributions made to the world, instead of from a place of regret from a squandered inheritance. If the latter be the case, be assured it is never too late to emulate the faith, courage and sacrifice of the men and women who preceded you.

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December. Another rendering reads:

At a very early age I began to sail upon the ocean. For more than forty years, I have sailed everywhere that people go.

I prayed to the most merciful Lord about my heart's great desire, and He gave me the spirit and the intelligence for the task: seafaring, astronomy, geometry, arithmetic, skill in drafting spherical maps and placing correctly the cities, rivers, mountains and ports. I also studied cosmology, history, chronology and philosophy.

It was the Lord who put into my mind (I could feel His hand upon me) the fact that it would be possible to sail from here to the Indies. All who heard of my project rejected it with laughter, ridiculing me.

There is no question that the inspiration was from the Holy Spirit, because he comforted me with rays of marvelous illumination from the Holy Scriptures, a strong and clear testimony from the 44 books of the Old Testament, from the four Gospels, and from the 23 Epistles of the blessed Apostles, encouraging me continually to press forward, and without ceasing for a moment they now encourage me to make haste.

Our Lord Jesus desired to perform a very obvious miracle in the voyage to the Indies, to comfort me and the whole people of God. I spent seven years

in the royal court, discussing the matter with many persons of great reputation and wisdom in all the arts; and in the end they concluded that it was all foolishness, so they gave it up.

But since things generally came to pass that were predicted by our Savior Jesus Christ, we should also believe that this particular prophecy will come to pass. In support of this, I offer the gospel text, Matt. 24:25, in which Jesus said that all things would pass away, but not his marvelous Word. He affirmed that it was necessary that all things be fulfilled that were prophesied by himself and by the prophets.

I said that I would state my reasons: I hold alone to the sacred and Holy Scriptures, and to the interpretations of prophecy given by certain devout persons.

It is possible that those who see this book will accuse me of being unlearned in literature, of being a layman and a sailor. I reply with the words of Matt. 11:25: "Lord, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Holy Scripture testifies in the Old Testament by our Redeemer Jesus Christ, that the world must come to an end. The signs of when this must happen are given by Matthew, Mark and Luke. The prophets also predicted many things about it.

Our Redeemer Jesus Christ said that before the end of the world, all things must come to pass that had been written by the prophets.

The prophets wrote in various ways. Isaiah is the one most praised by Jerome, Augustine, and by the other theologians. They all say that Isaiah was not only a prophet, but an evangelist as well. Isaiah goes into great detail in describing future events and in calling all people to our holy catholic faith. Most of the prophecies of Holy Scripture have been fulfilled already...

I am a most unworthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered me completely. I have found the sweetest consolations since I made it my whole purpose to enjoy His marvelous presence.

For the execution of the journey to the Indies I did not make use of intelligence, mathematics or maps. It is simply the fulfillment of what Isaiah had prophesied. All this is what I desire to write down for you in this book.

No one should fear to undertake any task in the name of our Savior, if it is just and if the intention is purely for His holy service. The working out of all things has been assigned to each person by our Lord, but it all happens according to His sovereign will even though He gives advice.

He lacks nothing that it is in the power of men to give him. Oh what a gracious Lord, who desires that people should perform for Him those things for which He holds Himself responsible! Day and night moment by moment, everyone should express to Him their most devoted gratitude.

I said that some of the prophecies remained yet to be fulfilled. These are great and wonderful things for the earth, and the signs are that the Lord is hastening the end. The fact that the gospel must still be preached to so many lands in such a short time, this is what convinces me.

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an aide-de-camp during the siege of Yorktown, George Washington, who had no children of his own, adopted the fatherless children, Eleanor Parke "Nellie" Custis and George

Washington Parke Custis, as his own. They lived at Mount Vernon with George and Martha Washington as their children. Mr. George Washington Parke Custis, who was nineteen years old when George Washington died, lived to the age of 77 and is considered one of the most reliable authorities on George Washington's private life.

He later built a mansion, which stands on the site of the present Arlington National

Cemetery; and in 1831, his daughter, Mary Ann Randolph Custis, married a young West Point graduate, by the name of Robert E. Lee. Lee's father was the Revolutionary War

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Vol. 17, No. 8, August 2000)

George Washington's Vision

For many years we have been familiar with reprints of George Washington's vision, the earliest being published in 1859 A.D. The vision itself is self-explanatory and, as it will be seen, rests upon the testimony of two individuals - Anthony Sherman and Wesley Bradshaw.

It will be noticed that Anthony Sherman was the only living person at that time to whom George Washington had told the vision. Calculations shows that Sherman was then about eighteen years old and that he lived to attain the age of 99 years to tell about it just before the opening of the Great Rebellion, the second peril mentioned by the angel.

The Great Rebellion was, of course, the Civil War between the States of the Union, which was shown to be the most serious peril because the conflict that split the Republic asunder was brother pitted against brother.

This reprint of George Washington's vision is taken from Professor C.A.L. Totten's Our Race Leaflet for September 1898. Professor Totten emphasized in his commentary:

"Notice also that the description would seem to show that the third peril was the greatest, while the interpretation declares the second to be. What means this but that, by united action and a work of righteousness, the nation may escape the third peril, or lessen its force."

Following is the vision itself, related in a statement by Wesley Bradshaw, as it was told to him by Anthony Sherman:

The last time I ever saw Anthony Sherman was on the fourth of July 1859, in Independence Square. He was then ninety-nine years old, and becoming very feeble. But

although so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to look upon once more before he was gathered home.

"Let us go into the Hall" he said, "I want to tell you an incident in Washington's life - one which no one knows of except myself; and, if you live, you will before long see it verified. Mark the predictions you will see it verified.

"From the opening of the Revolution, we experienced all phases of fortune, now good and now ill, one time victorious, and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old Commander's careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers.

"You have doubtless heard the story of Washington going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through those dark days of tribulation.

"One day - I remember it well - the chilly winds whistled through the leafless trees, although the sky was cloudless and the sun shone brightly. He remained in his quarters nearly all the afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance.

"Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention, who was presently in attendance. After a preliminary conversation of about half hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld, standing opposite to me, a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answers from my mysterious visitor except a slight raising of the eyes.

"By this time I felt strange sensations spreading through me. I would have risen, but the rivet gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor.

"Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy; the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think; I did not reason; I did not move; all were alike impossible. I was only conscious of gazing fixedly,

vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' At the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me, spread out in one vast plain, lay all the countries of the world: Europe, Asia, Africa and America. I saw, rolling and tossing between Europe and America, the billows of the Atlantic Ocean, and between Asia and America lay the Pacific Ocean.

"'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark, shadowy being, like an angel, standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while, with his left hand, he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For awhile it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people.

"A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view.

"A third time I heard the mysterious voice saying 'Son of the Republic, look and learn.' I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land, from the Atlantic to the Pacific, was dotted with them.

"Again I heard the mysterious voice say, 'Son of the Republic, the end of the century cometh, look and learn.' At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other.

"As I continued looking, I saw a bright angel, on whose brow rested a crown of light on which was traced the word "Union," bearing the America flag, which he placed between the divided nation and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard.

"And again I heard the mysterious voice say, "Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa.

"Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds which were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who moving with the cloud marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country and burn the

villages, towns and cities that I had beheld springing up.

"As my ears listened to the thundering of the cannon, clashing of the swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light, as of a thousand suns, shone down from above me and pierced and broke into fragments the dark cloud which enveloped America. At the same moment, the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle.

"Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel, for the last time, dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure Standard he had brought into the midst of them, cried with a loud voice: "While the stars remain, and the heavens send down dew upon the earth, so long shall the Republic last.' And taking from his brow the crown on which was blazoned the word 'Union,' he placed it upon the Standard while the people, kneeling down, said, 'Amen.'

"The scene instantly began to fade and dissolve and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor who, in the same voice I had heard before, said 'Son of the Republic, what you have seen is this interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and union.'

"With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States."

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

-Wesley Bradshaw

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Washington, with the American army lay encamped at Valley Forge, a certain good old friend, of the respectable family and name of Potts, if I mistake not, had occasion to pass through the woods near headquarters. Treading his way along the venerable grove, suddenly he heard the sound of a human voice, which as he advanced increased on his ear, and at length became like the voice of one speaking much in earnest. As he approached the spot with a cautious step, whom should he behold, in a dark natural

bower of ancient oak, but the commander in chief of the American armies on his knees

at prayer! Motionless with surprise, friend Potts continued on the place till the general, having ended his devotions, arose, and with a countenance of angel serenity,

retired to headquarters: friend Potts then went home, and on entering his parlour called out to his wife, 'Sarah, my dear! All's well! all's well! George Washington will yet prevail!' "'What's the matter, Isaac?' replied she; 'thee seems moved.' "'Well, if I seem moved, 'tis no more than what I am. I have this day seen what I never expected. Thee knows that I always thought the sword and the gospel utterly inconsistent; and that no man could be a soldier and a Christian at the same time. But George Washington has this day convinced me of my mistake.' "He then related what

he had seen, and concluded with this prophetic remark - 'If George Washington be not a man of God, I am greatly deceived - and still more shall I be deceived if God does not, through him, work out a great salvation for America.'" Rev. E.C. McGuire (son-in-law of Mr. Robert Lewis, the nephew and private secretary of Washington), *The*

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55. "STILL STANDING-A chapel spared stirs talk of miracle," By David Abel, Globe Staff, 9/26/2001, NEW YORK - All around it, once-mighty buildings are either in a heap of rubble, charred black and windowless, or still smoldering, with smoke rising

through giant gashes scarring their facades and wrecking their foundations. Yet somehow St. Paul's Chapel, Manhattan's oldest public building and the house of worship George Washington visited in 1789 after his inauguration at nearby Federal Hall, is intact. A block away from the World Trade Center, the small, ornate chapel doesn't even have a broken window. When the Rev. Lyndon F. Harris began traversing the maze of checkpoints set up after the Sept. 11 attack, he was certain his 235-year-old chapel would be in ruins. "My heart was beating so loudly, you could hear it in my chest," said Harris, who was nearly crushed by falling rubble when he rushed to help in the rescue operation after the first jet hit the Twin Towers. He imagined the destruction of some of the earliest relics of American history that have remained in

St. Paul's over the years - the oldest known oil painting depicting the Great Seal of the United States; the 200-year-old, cut-glass chandeliers from Waterford, Ireland; and an array of monuments and tombstones depicting and commemorating some of the country's earliest heroes. Early in the morning on Sept. 12, police escorted him to the chapel, and Harris still can't believe his eyes. "It's hard to say this isn't a miracle, the fruit of some divine intervention," he said. "I think it stands as a beacon of hope and a metaphor of good standing in the face of evil." Other houses of

worship were not so lucky. A few blocks away, among the mounds of twisted steel and pulverized concrete, is what remains of St. Nicholas Greek Orthodox Church. What happened to St. Nicholas has left many of St. Paul's nearly 200 congregants uneasy. "I don't know why it was us and not them," said Nancy Nind, 55, a parishioner at St.

Paul's for the past three decades. "I think our fate means we have a mission to do something." Part of that mission, she said, is to help out as much as possible with the rescue operation. In addition to serving as a depot for air filters, medical supplies, and bottled water, the chapel's pews over the past two weeks have been beds

for droves of police officers, firefighters, and soldiers taking a break from shifts often lasting as long as 20 hours. Hundreds of rescue workers have been fed in the chapel. "It's amazing how peaceful this place can be, given how much is going on around it," said David Capellini, a police officer who had walked by St. Paul's for years without entering. "This church will always mean something to me, especially now that I know its history." He took solace in a prayer by Washington, etched in bronze

a few feet away. It begins: "Almighty God we make our earnest prayer that thou wilt keep the United States in thy holy protection." In a speech before thousands of New Yorkers at a prayer service on Sunday at Yankee Stadium, Mayor Rudolph Giuliani described the unblemished brownstones and Ionic pillars of St. Paul's as the "miracle of September 11." "The presence of that chapel, standing defiant and serene amid the

ruins, sends an eloquent message about the strength and resilience of the people of New York City and the people of America," he said. That's also how Roy Henry, the church's 68-year-old head of security, felt when he first returned to St. Paul's after running for his life from the chapel during the attack. Chunks of steel, a blizzard of paper, and assorted rubble were scattered all around the chapel. Ash

several inches thick coated the Georgian masonry and drifted through an open window, dusting much of the sanctuary inside. But everything was intact. "Just look around," Henry said. "If this isn't a miracle, I don't know what is." (David Abel can be reached by e-mail at dabel@globe.com. This story ran on page A12 of the Boston Globe on 9/26/2001. Copyright 2000 Globe Newspaper Company.

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that thou wilt keep the United States in thy holy protection." In a speech before thousands of New Yorkers at a prayer service on Sunday at Yankee Stadium, Mayor Rudolph Giuliani described the unblemished brownstones and Ionic pillars of St. Paul's as the "miracle of September 11." "The presence of that chapel, standing defiant and serene amid the ruins, sends an eloquent message about the strength and resilience of the people of New York City and the people of America," he said.

That's

also how Roy Henry, the church's 68-year-old head of security, felt when he first returned to St. Paul's after running for his life from the chapel during the attack.

Chunks of steel, a blizzard of paper, and assorted rubble were scattered all around the chapel. Ash several inches thick coated the Georgian masonry and drifted through

an open window, dusting much of the sanctuary inside. But everything was intact.

"Just look around," Henry said. "If this isn't a miracle, I don't know what is."

(David Abel can be reached by e-mail at dabel@globe.com. This story ran on page A12 of the Boston Globe on 9/26/2001. Copyright 2000 Globe Newspaper Company.

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Vol. I, p. 29. "STILL STANDING-A chapel spared stirs talk of miracle," By David Abel,

Globe Staff, 9/26/2001, NEW YORK - All around it, once-mighty buildings are either in

a heap of rubble, charred black and windowless, or still smoldering, with smoke rising through giant gashes scarring their facades and wrecking their foundations. Yet somehow St. Paul's Chapel, Manhattan's oldest public building and the house of worship George Washington visited in 1789 after his inauguration at nearby Federal Hall, is intact. A block away from the World Trade Center, the small, ornate chapel doesn't even have a broken window. When the Rev. Lyndon F. Harris began traversing the maze of checkpoints set up after the Sept. 11 attack, he was certain his 235-year-old chapel would be in ruins. "My heart was beating so loudly, you could hear it

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Henry said. "If this isn't a miracle, I don't know what is." (David Abel can be reached by e-mail at dabel@globe.com. This story ran on page A12 of the Boston Globe on 9/26/2001. Copyright 2000 Globe Newspaper Company.

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175. "STILL STANDING-A chapel spared stirs talk of miracle," By David Abel, Globe Staff, 9/26/2001, NEW YORK - All around it, once-mighty buildings are either in a heap of rubble, charred black and windowless, or still smoldering, with smoke rising through giant gashes scarring their facades and wrecking their foundations. Yet somehow St. Paul's Chapel, Manhattan's oldest public building and the house of

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worship George Washington visited in 1789 after his inauguration at nearby Federal Hall, is intact. A block away from the World Trade Center, the small, ornate chapel doesn't even have a broken window. When the Rev. Lyndon F. Harris began traversing the maze of checkpoints set up after the Sept. 11 attack, he was certain his 235-year-old chapel would be in ruins. "My heart was beating so loudly, you could hear it in my chest," said Harris, who was nearly crushed by falling rubble when he rushed to help in the rescue operation after the first jet hit the Twin Towers. He imagined the destruction of some of the earliest relics of American history that have remained in

St. Paul's over the years - the oldest known oil painting depicting the Great Seal of the United States; the 200-year-old, cut-glass chandeliers from Waterford, Ireland; and an array of monuments and tombstones depicting and commemorating some of the country's earliest heroes. Early in the morning on Sept. 12, police escorted him to the chapel, and Harris still can't believe his eyes. "It's hard to say this isn't a miracle, the fruit of some divine intervention," he said. "I think it stands as a beacon of hope and a metaphor of good standing in the face of evil." Other houses of

worship were not so lucky. A few blocks away, among the mounds of twisted steel and pulverized concrete, is what remains of St. Nicholas Greek Orthodox Church. What happened to St. Nicholas has left many of St. Paul's nearly 200 congregants uneasy. "I don't know why it was us and not them," said Nancy Nind, 55, a parishoner at St.

Paul's for the past three decades. "I think our fate means we have a mission to do something." Part of that mission, she said, is to help out as much as possible with the rescue operation. In addition to serving as a depot for air filters, medical supplies, and bottled water, the chapel's pews over the past two weeks have been beds

for droves of police officers, firefighters, and soldiers taking a break from shifts often lasting as long as 20 hours. Hundreds of rescue workers have been fed in the chapel. "It's amazing how peaceful this place can be, given how much is going on around it," said David Capellini, a police officer who had walked by St. Paul's for years without entering. "This church will always mean something to me, especially now that I know its history." He took solace in a prayer by Washington, etched in bronze

a few feet away. It begins: "Almighty God we make our earnest prayer that thou wilt keep the United States in thy holy protection." In a speech before thousands of New Yorkers at a prayer service on Sunday at Yankee Stadium, Mayor Rudolph Giuliani described the unblemished brownstones and Ionic pillars of St. Paul's as the "miracle of September 11." "The presence of that chapel, standing defiant and serene amid the

ruins, sends an eloquent message about the strength and resilience of the people of New York City and the people of America," he said. That's also how Roy Henry, the church's 68-year-old head of security, felt when he first returned to St. Paul's after running for his life from the chapel during the attack. Chunks of steel, a blizzard of paper, and assorted rubble were scattered all around the chapel. Ash several inches thick coated the Georgian masonry and drifted through an open window, dusting much of the sanctuary inside. But everything was intact. "Just look around,"

Henry said. "If this isn't a miracle, I don't know what is." (David Abel can be reached by e-mail at dabel@globe.com. This story ran on page A12 of the Boston Globe

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are so good as to express towards me, on behalf of the Danbury Baptists Association,

give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of

my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing. Believing with you that

religion is a matter which lies solely between man and his God, that he owes account

to none other for faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with solemn reverence that act of

the whole American people which declared 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. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience,

I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties. I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem. Thomas Jefferson."

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"Whereas satisfactory evidence has lately been received from the Government of His Holiness the Pope, through an official communication addressed by Cardinal Antonelli, his secretary of state, to the minister resident of the United States at Rome, under date of the 7th day of December, 1857, that no discriminating duties of tonnage or impost are imposed or levied in the ports of the Pontifical States upon vessels wholly belonging to citizens of the United States, or upon the produce, manufactures, or merchandise imported in the same from the United States or from any foreign country:

Now, therefore, I, James Buchanan, President of the United States of America, do hereby declare and proclaim that the foreign discriminating duties of tonnage and impost within the United States are and shall be suspended and discontinued so far as respects the vessels of the subjects of His Holiness the Pope and the produce, manufactures, or merchandise imported into the United States in the same from the Pontifical States or from any of other country, the said suspension to take effect from the 7th day of December, 1857, above mentioned, and to continue so long as the reciprocal exemption of vessels belonging to citizens of the United States and their cargoes, as aforesaid, shall be continued and no longer. Given under my hand, at the city of Washington, the 25th day of February, A. D. 1858, and of the Independence of the United States the eighty-second. James Buchanan. By the President Lewis Cass, Secretary of State."

On June 7, 1827, in a Proclamation, President John Quincy Adams stated:

"Whereas satisfactory evidence was given to the President of the United States on the 30th day of May last by Count Lucchesi, consul-general of His Holiness the Pope, that all foreign and discriminating duties of tonnage and impost within the dominions of His Holiness, so far as respected the vessels of the United States and the merchandise of their produce or manufacture imported in the same, were suspended and discontinued:

Now, therefore, I, John Quincy Adams, President of the United States, conformably to the fourth section of the act of Congress aforesaid, do hereby proclaim and declare that the foreign discriminating duties of tonnage and impost within the United States are and shall be suspended and discontinued as far as respects the vessels of the subjects of His Holiness the Pope and the merchandise of the produce or manufacture of his dominions

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imported into the United States in the same, the said suspension to take effect from the 30th of May aforesaid and to continue so long as the reciprocal exemption of vessels belonging to citizens of the United States and merchandise as aforesaid therein laden shall be continued, and no longer." (Vol. II, p. 377.)]

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474.250. Exempt Property of Surviving Spouse or Minor Children. The Author's Comment in the Probate Code, p. 454, states:

"An early draft of the revision to section 474.250 eliminated the family Bible and other books from the exempt property allowance with the intention of giving the testator the power to leave such property to persons other than his surviving spouse who, for example, could be a second wife, not the mother of his children, and consequently perhaps not the person to receive family heirlooms.

"However, in the final revision as adopted, the family Bible and other books were included in the exempt property allowance, rendering the revision identical to the predecessor..."

Courtesy of Thomas A. Federer, Esq., 201 South 5th Street, St. Charles, Missouri, 63301, (214) 949-2424, fax (214) 949-9610.

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"Three of the assailants of Miss Melton, an American teacher in Moosul, have been convicted by the Ottoman courts, and I am advised that an appeal against the acquittal of the remaining five has been taken by the Turkish prosecuting officer."

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"Turkey complains that her Armenian subjects obtain citizenship in this country not to identify themselves in good faith with our people, but with the intention of returning to the land of their birth and there engaging in sedition." (Vol. IX, p. 440).

On December 3, 1894, in his Second Annual Address, President Grover Cleveland stated:

"In my last annual message I adverted to the claim on the part of Turkey of the right to expel as persons undesirable and dangerous Armenians naturalized in the United States and returning to Turkish jurisdiction. Numerous questions in this relation have arisen. While this Government acquiesces in the asserted right of expulsion, it will not consent that Armenians may be imprisoned or otherwise punished for no other reason than having acquired without imperial consent American citizenship. Three of the assailants of Miss Melton, an American teacher in Mosul, have been convicted by the Ottoman courts, and I am advised that an appeal against the acquittal of the remaining five has been taken by the Turkish prosecuting officer." (Vol. IX, p. 530).]

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message from President Grover Cleveland to the Senate:

"In response to the resolution of the Senate of the 4th instant, requesting the President, "if in his judgement not incompatible with the public interest, to communicate to the Senate all information which has been received by him or by the State Department in regard to injuries inflicted upon the persons or property of American citizens in Turkey and in regard to the condition of affairs there in reference to the oppression or cruelties practiced upon the Armenian subjects of the Turkish Government; also to inform the Senate whether all the American consuls in the Turkish Empire are at their posts of duty, and, if not, to state any circumstances

which have interfered with the performance of the duties of such consuls" I transmit herewith a report from the Secretary of State." (Vol. IX, pp. 658-659).

On December 30, 1895, President Grover Cleveland wrote to the Senate:

"In response to the resolution of the Senate of the 21st instant, relative to the refusal of the Turkish Government to grant exequaturs to the vice-consuls of the United States at Erzerum and Harpoot, I transmit herewith a report from the Secretary of State." (Vol. IX, p. 660).

On January 23, 1896, President Grover Cleveland wrote to the Senate:

I transmit herewith a report from the Secretary of State, in answer to a resolution of the Senate of the 16th instant, requesting information in regard to the treatment of naturalized citizens of the United States of Armenian origin, and their families, by the Turkish Government." (Vol. IX, p. 663).

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Prepared text:

President McCluer, Ladies and gentlemen, and last, but certainly not least, the President of the United States of America:

I am very glad indeed to come to Westminster College this afternoon, and I am complimented that you should give me a degree from an institution whose reputation has been so solidly established. The name "Westminster" somehow or other seems familiar to me. I feel as if I have heard of it before. Indeed now that I come to think of it, it was at Westminster that I received a very large part of my education

in politics, dialectic, rhetoric, and one or two other things. In fact we have both been educated at the same, or similar, or, at any rate, kindred establishments.

It is also an honor, Ladies and gentlemen, perhaps almost unique, for a private visitor to be introduced to an academic audience by the President of the United States. Amid his heavy burdens, duties, and responsibilities--unsought but not recoiled from--the President has traveled a thousand miles to dignify and magnify our meeting here to-day and to give me an opportunity of addressing this kindred nation, as well as my own countrymen across the ocean, and perhaps some other countries too.

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The President has told you that it is his wish, as I am sure it is yours, that I should have full liberty to give my true and faithful counsel in these anxious and baffling times. I shall certainly avail myself of this freedom, and feel the more right to do so because any private ambitions I may have cherished in my younger days

have been satisfied beyond my wildest dreams. Let me however make it clear that I have no official mission or status of any kind, and that I speak only for myself. There is nothing here but what you see.

I can therefore allow my mind, with the experience of a lifetime, to play over the problems which beset us on the morrow of our absolute victory in arms, and to try to

make sure with what strength I have that what has gained with so much sacrifice and suffering shall be preserved for the future glory and safety of mankind.

Ladies and gentlemen, the United States stands at this time at the pinnacle of world

power. It is a solemn moment for the American Democracy. For with primacy in power is

also joined an awe-inspiring accountability to the future. If you look around you, you must feel not only the sense of duty done but also you must feel anxiety lest you

fall below the level of achievement. Opportunity is here and now, clear and shining for both our countries.

To reject it or ignore it or fritter it away will bring upon us all the long reproaches of the after-time. It is necessary that the constancy of mind, persistency

of purpose, and the grand simplicity of decision shall rule and guide the conduct of

the English-speaking peoples in peace as they did in war. We must, and I believe we shall, prove ourselves equal to this severe requirement.

President McCluer, when American military men approach some serious situation they are wont to write at the head of their directive the words "over-all strategic concept". There is wisdom in this, as it leads to clarity of thought. What then is the over-all strategic concept which we should inscribe to-day? It is nothing less than the safety and welfare, the freedom and progress, of all the homes and families

of all the men and women in all the lands.

And here I speak particularly of the myriad cottage or apartment homes where the wage-earner strives amid the accidents and difficulties of life to guard his wife and

children from privation and bring the family up the fear of the Lord, or upon ethical

conceptions which often play their potent part.

To give security to these countless homes, they must be shielded from two gaunt marauders, war and tyranny. We all know the frightful disturbance in which the ordinary family is plunged when the curse of war swoops down upon the bread-winner and those for whom he works and contrives. The awful ruin of Europe, with all its vanished glories, and of large parts of Asia glares us in the eyes. When the designs

of wicked men or the aggressive urge of mighty States dissolve over large areas the frame of civilized society, humble folk are confronted with difficulties with which they cannot cope. For them is all distorted, all is broken, all is even ground to pulp.

When I stand here this quiet afternoon I shudder to visualize what is actually happening to millions now and what is going to happen in this period when famine stalks the earth. None can compute what has been called "the unestimated sum of human pain". Our supreme task and duty is to guard the homes of the common people from the

horrors and miseries of another war. We are all agreed on that.

Our American military colleagues, after having proclaimed their "over-all strategic concept" and computed available resources, always proceed to the next step--namely, the method. Here again there is widespread agreement. A world organization has already been erected for the prime purpose of preventing war. UNO, the successor of the League of Nations, with the decisive addition of the United States and all that that means, is already at work.

We must make sure that its work is fruitful, that it is a reality and not a sham, that it is a force for action, and not merely a frothing of words, that it is a true

temple of peace in which the shields of many nations can some day be hung up, and not

merely a cockpit in a Tower of Babel. Before we cast away the solid assurances of national armaments for self-preservation we must be certain that our temple is built,

not upon shifting sands or quagmires, but upon a rock. Anyone can see with his eyes open that our path will be difficult and also long, but if we persevere together as we did in the two world wars--though not, alas, in the interval between them--I cannot doubt that we shall achieve our common purpose in the end.

I have, however, a definite and practical proposal to make for action. Courts and magistrates may be set up but they cannot function without sheriffs and constables. The United Nations Organization must immediately begin to be equipped with an international armed force. In such a matter we can only go step by step, but we must

begin now. I propose that each of the Powers and States should be invited to dedicate

a certain number of air squadrons to the service of the world organization.

These squadrons would be trained and prepared in their own countries, but would move

around in rotation from one country to another. They would wear the uniforms of their

own countries but with different badges. They would not be required to act against their own nation, but in other respects they would be directed by the world organization. This might be started on a modest scale and it would grow as confidence

grew. I wished to see this done after the first world war, and I devoutly trust that

it may be done forthwith.

It would nevertheless, ladies and gentlemen, be wrong and imprudent to entrust the secret knowledge or experience of the atomic bomb, which the United States, great Britain, and Canada now share, to the world organization, while still in its infancy.

It would be criminal madness to cast it adrift in this still agitated and un-united world. No one country has slept less well in their beds because this knowledge and the method and the raw materials to apply it, are present largely retained in American hands. I do not believe we should all have slept so soundly had the positions been reversed and some Communist or neo-Facist State monopolized for the time being these dread agencies.

The fear of them alone might easily have been used to enforce totalitarian systems upon the free democratic world, with consequences appalling to human imagination.

God

has willed that this shall not be and we have at least a breathing space to set our world house in order before this peril has to be encountered: and even then, if no effort is spared, we should still possess so formidable a superiority as to impose effective deterrents upon its employment, or threat of employment, by others.

Ultimately, when the essential brotherhood of man is truly embodied and expressed in

a world organization with all the necessary practical safeguards to make it effective, these powers would naturally be confided to that world organizations.

Now I come to the second of the two marauders, to the second danger which threatens the cottage homes, and the ordinary people -- namely, tyranny. We cannot be blind to

the fact that the liberties enjoyed by individual citizens throughout the United States and throughout the British Empire are not valid in a considerable number of countries, some of which are very powerful. In these States control is enforced upon

the common people by various kinds of all-embracing police governments to a degree which is overwhelming and contrary to every principle of democracy.

The power of the State is exercised without restraint, either by dictators or by compact oligarchies operating through a privileged party and a political police. It is not our duty at this time when difficulties are so numerous to interfere forcibly in the internal affairs of countries which we have not conquered in war. but we must

never cease to proclaim in fearless tones the great principles of freedom and the rights of man which are the joint inheritance of the English-speaking world and which

through Magna Carta, the Bill of rights, the Habeas Corpus, trial by jury, and the English common law find their most famous expression in the American Declaration of Independence.

All this means that the people of any country have the right, and should have the power by constitutional action, by free unfettered elections, with secret ballot, to

choose or change the character or form of government under which they dwell; that freedom of speech and thought should reign; that courts of justice, independent of the executive, unbiased by any party, should administer laws which have received the

broad assent of large majorities or are consecrated by time and custom. Here are the

title deeds of freedom which should lie in every cottage home. Here is the message of

the British and American peoples to mankind. Let us preach what we practice -- let us

practice what we preach.

though I have now stated the two great dangers which menace the home of the people, War and Tyranny, I have not yet spoken of poverty and privation which are in many cases the prevailing anxiety. But if the dangers of war and tyranny are removed, there is no doubt that science and cooperation can bring in the next few years, certainly in the next few decades, to the world, newly taught in the sharpening school of war, an expansion of material well-being beyond anything that has yet occurred in human experience.

Now, at this sad and breathless moment, we are plunged in the hunger and distress which are the aftermath of our stupendous struggle; but this will pass and may pass quickly, and there is no reason except human folly or sub-human crime which should deny to all the nations the inauguration and enjoyment of an age of plenty. I have often used words which I learn fifty years ago from a great Irish-American orator, a

friend of mine, Mr. Bourke Cockran, "There is enough for all. The earth is a generous

mother; she will provide in plentiful abundance food for all her children if they will but cultivate her soil in justice and peace." So far I feel that we are in full

agreement.

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Now, while still pursuing the method--the method of realizing our over-all strategic concept, I come to the crux of what I have traveled here to say. Neither the sure prevention of war, nor the continuous rise of world organization will be gained without what I have called the fraternal association of the English-speaking peoples.

This means a special relationship between the British Commonwealth and Empire and the United States of America. Ladies and gentlemen, this is no time for generality, and I will venture to the precise.

Fraternal association requires not only the growing friendship and mutual understanding between our two vast but kindred systems of society, but the continuance of the intimate relations between our military advisers, leading to common study of potential dangers, the similarity of weapons and manuals of instructions, and to the interchange of officers and cadets at technical colleges. It should carry with it the continuance of the present facilities for mutual security by the joint use of all Naval and Air Force bases in the possession of either country all over the world.

This would perhaps double the mobility of the American Navy and Air Force. It would greatly expand that of the British Empire forces and it might well lead, if and as the world calms down, to important financial savings. Already we use together a large number of islands; more may well be entrusted to our joint care in the near future.

The United States has already a Permanent Defense Agreement with the Dominion of Canada, which is so devotedly attached to the British Commonwealth and the Empire. This Agreement is more effective than many of those which have been made under formal alliances. This principle should be extended to all the British Commonwealths with full reciprocity. Thus, whatever happens, and thus only, shall we be secure ourselves and able to work together for the high and simple causes that are dear to us and bode no ill to any. Eventually there may come -- I feel eventually there will come -- the principle of common citizenship, but that we may be content to leave to destiny, whose outstretched arm many of us can already clearly see.

There is however an important question we must ask ourselves. Would a special relationship between the United States and the British Commonwealth be inconsistent with our over-riding loyalties to the World Organization? I reply that, on the contrary, it is probably the only means by which that organization will achieve its full stature and strength. There are already the special United States relations with Canada that I have just mentioned, and there are the relations between the United States and the South American Republics.

We British have also our twenty years Treaty of Collaboration and Mutual Assistance with Soviet Russia. I agree with Mr. Bevin, the Foreign Secretary of Great Britain, that it might well be a fifty years treaty so far as we are concerned. We aim at nothing but mutual assistance and collaboration with Russia. The British have an alliance with Portugal unbroken since the year 1384, and which produced fruitful results at a critical moment in the recent war.

None of these clash with the general interest of a world agreement, or a world organization; on the contrary, they help it. "In my father's house are many mansions." Special associations between members of the United Nations which have no aggressive point against any other country, which harbor no design incompatible with

the Charter of the United Nations, far from being harmful, are beneficial and, as I believe, indispensable.

I spoke earlier, ladies and gentlemen, of the Temple of Peace. Workmen from all countries must build that temple. If two of the workmen know each other particularly well and are old friends, if their families are intermingled, if they have "faith in each other's purpose, hope in each other's future and charity towards each other's shortcomings"--to quote some good words I read here the other day--why cannot they work together at the common task as friends and partners? Why can they not share their tools and thus increase each other's working powers? Indeed they must do so or else the temple may not be built, or, being built, it may collapse, and we should all be proved again unteachable and have to go and try to learn again for a third time in a school of war incomparably more rigorous than that from which we have just been released.

The dark ages may return, the Stone Age may return on the gleaming wings of science, and what might now shower immeasurable material blessings upon mankind, may even bring about its total destruction. Beware, I say; time may be short. Do not let us take the course of allowing events to drift along until it is too late. If there is to be a fraternal association of the kind of I have described, with all the strength and security which both our countries can derive from it, let us make sure that that great fact is known to the world, and that it plays its part in steadying and stabilizing the foundations of peace. There is the path of wisdom. Prevention is better than the cure.

A shadow has fallen upon the scenes so lately light by the Allied victory. Nobody knows what Soviet Russia and its Communist international organization intends to do in the immediate future, or what are the limits, if any, to their expansive and proselytizing tendencies. I have a strong admiration and regard for the valiant Russian people and for my wartime comrade, Marshall Stalin. There is deep sympathy and goodwill in Britain -- and I doubt not here also -- towards the peoples of all the Russias and a resolve to persevere through many differences and rebuffs in establishing lasting friendships. We understand the Russian need to be secure on her western frontiers by the removal of all possibility of German aggression.

We welcome Russia to her rightful place among the leading nations of the world. We welcome her flag upon the seas. Above all, we welcome, or should welcome, constant, frequent and growing contacts between the Russian people and our own people on both sides of the Atlantic. It is my duty however, for I am sure you would wish me to state the facts as I see them to you. It is my duty to place before you certain facts about the present position in Europe.

From Stettin in the Baltic to Trieste in the Adriatic an iron curtain has descended across the Continent. Behind that line lie all the capitals of the ancient states of

Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia, all these famous cities and the populations around them lie in what I must call the Soviet sphere, and all are subject in one form or another, not only to Soviet influence but to a very high and, in some cases, increasing measure of control from Moscow. Athens alone -- Greece with its immortal glories -- is free to decide its future at an election under British, American and French observation.

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The Russian-dominated Polish Government has been encouraged to make enormous and wrongful inroads upon Germany, and mass expulsions of millions of Germans on a scale grievous and undreamed-of are now taking place. The Communist parties, which were very small in all these Eastern States of Europe, have been raised to pre-eminence and power far beyond their numbers and are seeking everywhere to obtain totalitarian control. Police governments are prevailing in nearly every case, and so far, except in Czechoslovakia, there is no true democracy.

Turkey and Persia are both profoundly alarmed and disturbed at the claims which are being made upon them and at the pressure being exerted by the Moscow Government. An attempt is being made by the Russians in Berlin to build up a quasi-Communist party in their zone of occupied Germany by showing special favors to groups of left-wing German leaders. At the end of the fighting last June, the American and British Armies withdrew westward, in accordance with an earlier agreement, to a depth at some points of 150 miles upon a front of nearly four hundred miles, in order to allow our Russian allies to occupy this vast expanse of territory which the Western Democracies had conquered.

If no the Soviet Government tries, by separate action, to build up a pro-Communist Germany in their areas, this will cause new serious difficulties in the American and British zones, and will give the defeated Germans the power of putting themselves up to auction between the Soviets and the Western Democracies. Whatever conclusions may be drawn from these facts -- and facts they are -- this is certainly not the Liberated Europe we fought to build up. Nor is it one which contains the essentials of permanent peace.

The safety of the world, ladies and gentlemen, requires a new unity in Europe, from which no nation should be permanently outcast. It is from the quarrels of the strong parent races in Europe that the world wars we have witnessed, or which occurred in former times, have sprung. Twice in our own lifetime we have seen the United States, against their wish and their traditions, against arguments, the force of which it is impossible not to comprehend, twice we have seen them drawn by irresistible forces, into these wars in time to secure the victory of the good cause, but only after frightful slaughter and devastation have occurred.

Twice the United State has had to send several millions of its young men across the Atlantic to find the war; but now war can find any nation, wherever it may dwell between dusk and dawn. Surely we should work with conscious purpose for a grand pacification of Europe, within the structure of the United Nations and in accordance with our Charter. That I feel opens a course of policy of very great importance.

In front of the iron curtain which lies across Europe are other causes for anxiety. In Italy the Communist Party is seriously hampered by having to support the Communist-trained Marshal Tito's claims to former Italian territory at the head of the Adriatic. Nevertheless the future of Italy hangs in the balance. Again one cannot imagine a regenerated Europe without a strong France. All my public life I never last faith in her destiny, even in the darkest hours. I will not lose faith now.

However, in a great number of countries, far from the Russian frontiers and throughout the world, Communist fifth columns are established and work in complete

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unity and absolute obedience to the directions they receive from the Communist center. Except in the British Commonwealth and in the United States where Communism is in its infancy, the Communist parties or fifth columns constitute a growing challenge and peril to Christian civilization. These are somber facts for anyone to have recite on the morrow a victory gained by so much splendid comradeship in arms and in the cause of freedom and democracy; but we should be most unwise not to face them squarely while time remains.

The outlook is also anxious in the Far East and especially in Manchuria. The Agreement which was made at Yalta, to which I was a party, was extremely favorable to Soviet Russia, but it was made at a time when no one could say that the German war might not extend all through the summer and autumn of 1945 and when the Japanese war was expected by the best judges to last for a further 18 months from the end of the German war. In this country you all so well-informed about the Far East, and such devoted friends of China, that I do not need to expatiate on the situation there.

I have, however, felt bound to portray the shadow which, alike in the west and in the east, falls upon the world. I was a minister at the time of the Versailles treaty and a close friend of Mr. Lloyd-George, who was the head of the British delegation at Versailles. I did not myself agree with many things that were done, but I have a very strong impression in my mind of that situation, and I find it painful to contrast it with that which prevails now. In those days there were high hopes and unbounded confidence that the wars were over and that the League of Nations would become all-powerful. I do not see or feel that same confidence or even the same hopes in the haggard world at the present time.

On the other hand, ladies and gentlemen, I repulse the idea that a new war is inevitable; still more that it is imminent. It is because I am sure that our fortunes are still in our own hands and that we hold the power to save the future, that I feel the duty to speak out now that I have the occasion and the opportunity to do so. I do not believe that Soviet Russia desires war. What they desire is the fruits of war and the indefinite expansion of their power and doctrines.

But what we have to consider here today while time remains, is the permanent prevention of war and the establishment of conditions of freedom and democracy as rapidly as possible in all countries. Our difficulties and dangers will not be removed by closing our eyes to them. They will not be removed by mere waiting to see what happens; nor will they be removed by a policy of appeasement. What is needed is a settlement, and the longer this is delayed, the more difficult it will be and the greater our dangers will become.

From what I have seen of our Russian friends and Allies during the war, I am convinced that there is nothing for which they have less respect than for weakness, especially military weakness. For that reason the old doctrine of a balance of power is unsound. We cannot afford, if we can help it, to work on narrow margins, offering temptations to a trial of strength. If the Western Democracies stand together in strict adherence to the principles will be immense and no one is likely to molest them. If however they become divided or falter in their duty and if these all-important years are allowed to slip away then indeed catastrophe may overwhelm us all.

Last time I saw it all coming and I cried aloud to my own fellow-countrymen and to the world, but no one paid any attention. Up till the year 1933 or even 1935, Germany might have been saved from the awful fate which has overtaken here and we might all have been spared the miseries Hitler let loose upon mankind. There never was a war in history easier to prevent by timely action than the one which has just desolated such great areas of the globe. It could have been prevented in my belief without the firing of a single shot, and Germany might be powerful, prosperous and honored today; but no one would listen and one by one we were all sucked into the awful whirlpool.

We surely, ladies and gentlemen, I put it to you, surely, we must not let it happen again. This can only be achieved by reaching now, in 1946, by reaching a good understanding on all points with Russia under the general authority of the United Nations Organization and by the maintenance of that good understanding through many peaceful years, by the whole strength of the English-speaking world and all its connections. There is the solution which I respectfully offer to you in this Address to which I have given the title, "The Significance of Peace".

Let no man underrate the abiding power of the British Empire and Commonwealth. Because you see the 46 millions in our island harassed about their food supply, of which they only grow one half, even in war-time, or because we have difficulty in restarting our industries and export trade after six years of passionate war effort, do not suppose we shall not come through these dark years of privation as we have come through the glorious years of agony.

Do not suppose that half a century from now you will not see 70 or 80 millions of Britons spread about the world united in defense of our traditions, and our way of life, and of the world causes which you and we espouse. If the population of the English-speaking Commonwealths be added to that of the United States with all that such co-operation implies in the air, on the sea, all over the globe and in science and in industry, and in moral force, there will be no quivering, precarious balance of power to offer its temptation to ambition or adventure.

On the contrary there will be an overwhelming assurance of security. If we adhere faithfully to the Charter of the United Nations and walk forward in sedate and sober strength seeking no one's land or treasure, seeking to lay no arbitrary control upon the thoughts of men; if all British moral and material forces and convictions are joined with your own in fraternal association, the highroads of the future will be clear, not only for our time, but for a century to come.

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The Untold Story (Atlanta, GA: American Vision Publishers, Inc., 1993), p. 68. [The following related quotations are taken from James D. Richardson (U. S. Representative

from Tennessee), ed., A Compilation of the Messages and Papers of the Presidents 1789-1897, 10 vols. (Washington, D. C.: U. S. Government Printing Office, published by

Authority of Congress, 1897, 1899; Washington, D. C.: Bureau of National Literature and Art, 1789-1902, 11 vols., 1907, 1910).

On January 4, 1896, President Grover Cleveland issued the Proclamation:

"Whereas said convention, so organized, did, by ordinance irrevocable without the consent of the United States and the people of said State, as required by said act, provide that perfect toleration of religious sentiment shall be secured and that no inhabitant of

said State shall ever be molested in person or property on account of his or her mode

of religious worship, but that polygamous or plural marriages are forever prohibited,

and did also by said ordinance make the other various stipulations recited in section

3 of said act." (Vol. IX, p. 689).

On September 25, 1894, President Grover Cleveland issued the Proclamation:

"Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed a penalty for such crimes; and

Whereas on or about the 6th day of October, 1890, the Church of the Latter-day Saints, commonly known as the Mormon Church, through its president issued a manifesto

proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject-matter; and Whereas on the 4th day of January, A. D. 1893, Benjamin Harrison, then President of the United

States, did declare and grant a full pardon and amnesty to certain offenders under said acts upon condition of future obedience to their requirements, as is fully set forth in said proclamation of amnesty and pardon; and Whereas upon the evidence now furnished me I am satisfied that the member and adherents of said church generally

abstain from plural marriages and polygamous cohabitation and are now living in obedience to the laws, and that time has now arrived when the interests of public justice and morality will be promoted by granting of amnesty and pardon to all such offenders as have complied with the conditions of said proclamation, including such

of said offenders as have been convicted under the provisions of said act: Now, therefore, I, Grover Cleveland, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all

persons who have in violation of said acts committed either of the offenses of polygamy, bigamy, adultery, or unlawful cohabitation under the color of polygamous or

plural marriage, or who, having been convicted of violations of said acts, are now suffering deprivation of civil rights in consequence of the same, excepting all persons who have not complied with the conditions contained in said executive

proclamation of January 4, 1893. In witness whereof I have hereunto set my hand and

caused the seal of the United States to be affixed. Done at the city of Washington, this 25th day of September, A.D. 1894, and of the Independence of the United States the one hundred and nineteenth. Grover Cleveland. By the President: W. Q. Gresham, Secretary of State." (Vol. IX, pp. 510-511).

On January 4, 1893, President Benjamin Harrison issued the Proclamation: "Whereas Congress by statute approved March 22, 1882, and by statutes in furtherance and amendment thereof defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed a penalty for such crimes; and Whereas on or about the 6th day of October, 1890, the Church of the Latter-day Saints, commonly known as

the Mormon Church, through its president issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages and calling

upon all members and adherents of said church to obey the laws of the United States in reference to said subject-matter; and Whereas it is represented that since the date of said declaration the members and adherents of said church have generally obeyed said laws and have abstained from plural marriages and polygamous cohabitation; and Whereas by a petition dated December 19, 1891, the officials of said church, pledging the membership thereof to a faithful obedience to the laws against plural marriage and unlawful cohabitation, have applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons residing in the Territories have also strongly urged; and Whereas the Utah Commission in their report bearing date September 15, 1892, recommend that said petition be granted and said amnesty proclaimed, under proper conditions as to the future observance of the law, with a view to the encouragement of those now disposed to become law-abiding citizens; and Whereas during the past two

years such amnesty has been granted to individual applicants in a very large number of cases, conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation, and there are now pending many more such applications:

Now, therefore, I, Benjamin Harrison, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all

persons liable to the penalties of said act by reason of unlawful cohabitation under the color of polygamous or plural marriage who have since November 1, 1890, abstained

from such unlawful cohabitation, but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 4th day of January, A.D. 1893, and of the Independence of the United States the

one hundred and seventeenth. Benj. Harrison. By the President: John W. Foster, Secretary of State." (Vol. IX, pp. 368-369).

On December 9, 1891, President Benjamin Harrison stated in his Third Annual Message: "The legislation of Congress for the repression of polygamy has, after years of resistance on the part of the Mormons, at last brought them to the conclusion that resistance is unprofitable and unavailing. The power of Congress over this subject should not be surrendered until we have satisfactory evidence that the people of the

State to be created would exercise the exclusive power of the State over this subject

in the same way. The question is not whether these people now obey the laws of Congress against polygamy, but rather would they make, enforce, and maintain such laws themselves if absolutely free to regulate the subject? We can not afford to

experiment with this subject, for when a State in once constituted the act is final and any mistake irretrievable." (Vol. IX, p. 206).

On December 1, 1890, President Benjamin Harrison stated in his Second Annual Message: "The increasing numbers and influence of the non-Mormon population of Utah are observed with satisfaction. The recent letter of Wilford Woodruff, president of the Mormon Church, in which he advised his people to 'refrain from contracting any marriage forbidden by the laws of the land,' has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the fact should not be overlooked that the doctrine or belief of the church that polygamous marriages are rightful and supported by divine revelation remains unchanged. President Woodruff does not renounce the doctrine, but refrains from teaching it, and advises against the practice of it because the law is against it. Now, it is quite true that the law should not attempt to deal with faith or belief of anyone; but it is quite another thing, and the only safe thing, so to deal with the Territory of Utah as that those who believe polygamy to be rightful shall not have the power to make it lawful." (Vol. IX, p. 118).

On December 3, 1888, President Grover Cleveland stated in his Fourth Annual Message: "It also appears from this report that though prior to March, 1885, there had been but 6 convictions in the Territories of Utah and Idaho under the laws of 1862 and 1882, punishing polygamy and unlawful cohabitation as crimes, there have been since that date nearly 600 convictions under these laws and the statutes of 1887; and the opinion is expressed that under such a firm and vigilant execution of these laws and the advance of ideas opposed to the forbidden practices, polygamy within the United States is virtually at an end." (Vol. 8, p. 794).

On December 8, 1885, President Grover Cleveland stated in his First Annual Message to Congress: "In the Territory of Utah the law of the United States passed for suppression of polygamy has been energetically and faithfully executed during the past year, with measurably good results. A number of convictions have been secured for unlawful cohabitation, and in some cases pleas of guilty have been entered and a slight punishment imposed, upon a promise by the accused that they would not again offend against the law, nor advise, counsel, aid, or abet in any way its violation by others. The Utah commissioners express the opinion, based upon such information as they are able to obtain, that but few polygamous marriages have taken place in the Territory during the last year. They further report that while there can not be found upon the registration lists of voters the name of a man actually guilty of polygamy, and while none of that class are holding office, yet at the last election in the Territory all the officers elected, except in one county, were men who, though not actually living in the practice of polygamy, subscribe to the doctrine of polygamous marriages as a divine revelation and a law unto all higher and more binding upon the conscience than any human law, local or national. Thus is the strange spectacle presented of a community protected by a republican form of government, to which they owe allegiance, sustaining by their suffrages a principle and a belief which set at naught that obligation of absolute obedience to the law of the land which lies at the foundation of republican institutions. The strength, the perpetuity, and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental

care, regulated by parental authority, and sanctified by parental love. These are not the homes of polygamy. The mothers of our land, who rule the nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolluted, upon all within her pure and wholesome family circle. These are not the cheerless, crushed, and unwomanly mothers of polygamy. The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children has a stake in the country which inspires him with respect for its laws and courage for its defense. These are not the fathers of polygamous families. There is no feature of this practice or system which sanctions it which is not opposed to all that is of value in our institutions. There should be no relaxation in the firm but just execution of the law now in operation, and I should be glad to approve such further discreet legislation as will rid the country of this blot upon its fair fame. Since the people upholding polygamy in our Territories are reenforced by immigration from other lands, I recommend that a law be passed to prevent the importation of Mormons into the country." (Vol. 8, pp. 361-362).

On March 4, 1885, President Grover Cleveland stated in his First Inaugural Address: "The conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the Government and their education and civilization promoted with a view to their ultimate citizenship, and that polygamy in the Territories, destructive of the family relation and offensive to the moral sense of the civilized world, shall be repressed." (Vol. 8, p. 302).

On December 1, 1884, President Chester A. Arthur stated in his Fourth Annual Message: "The report of the Utah Commission will be read with interest. It discloses the results of recent legislation looking to the prevention and punishment of polygamy in that Territory. I still believe that if that abominable practice can be suppressed by law it can only be by the most radical legislation consistent with the restraints of the Constitution. I again recommend, therefore, that Congress assume absolute political control of the Territory of Utah and provide for the appointment of commissioners with such governmental powers as in its judgement may justly and wisely be put into their hands." (Vol. 8, p. 250).

On December 4, 1883, President Chester A. Arthur stated in his Third Annual Message: "The Utah Commission has submitted to the Secretary of the Interior its second annual report. As a result of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882, it appears that persons by that act disqualified to the number of about 12,000, were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating any real and substantial progress toward the extirpation of polygamy. All the members elect of the legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices that this Government is seeking to suppress, and that its efforts in that regard will be more likely to encounter their opposition than to receive their encouragement and support. Even if this view should happily be erroneous, the law under which the commissioners have been acting should be made more effective by the incorporation of some such stringent amendments as they recommend, and as were included in bill No. 2238 on the Calendar of the Senate at its last session. I am convinced, however, that polygamy has become

so strongly entrenched in the Territory of Utah that it is profitless to attack it with any but the stoutest weapons which constitutional legislation can fashion. I favor, therefore, the repeal of the act upon which the existing government depends, the assumption by the National Legislature of the entire political control of the Territory, and the establishment of a commission with such powers and duties as shall be delegated to it by law." (Vol. 8, p. 184).

On December 6, 1881, President Chester A. Arthur stated in his First Annual Message to Congress: "For many years the Executive, in his annual message to Congress, has urged the necessity of stringent legislation for the suppression of polygamy in the Territories, and especially in the Territory of Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious sense of Christendom, has been persistently and contemptuously violated ever since its enactment. Indeed, in spite of commendable efforts on the part of the

authorities who represent the United States in that Territory, the law has in very rare instances been enforced, and, for a cause to which reference will presently be made, is practically a dead letter. The fact that adherents of the Mormon Church, which rests upon polygamy as its corner stone, have recently been peopling in large numbers Idaho, Arizona, and other of our Western Territories is well calculated to excite the liveliest interest and apprehension. It imposes upon Congress and the Executive the duty of arraying against this barbarous system all the power which under the Constitution and the law they can wield for its destruction. Reference has

been already made to the obstacles which the United States officers have encountered in their efforts to punish violations of law. Prominent among these obstacles is the

difficulty of procuring legal evidence sufficient to warrant a conviction even in the case of the most notorious offenders. Your attention is called to a recent opinion of

of the Supreme Court of the United States, explaining its judgement of reversal in the case of Miles, who had been convicted of bigamy in Utah. The court refers to the fact

that the secrecy attending the celebration of marriages in that Territory makes the proof of polygamy very difficult, and the propriety is suggested of modifying the law

of evidence which now makes a wife incompetent to testify against her husband. This suggestion is approved. I recommend also the passage of an act providing that in the

Territories of the United States the fact that a woman has been married to a person charged with bigamy shall not disqualify her as a witness upon his trial for that offense. I further recommend legislation by which any person solemnizing a marriage in any of the Territories shall be required, under stringent penalties for neglect or

refusal, to file a certificate of such marriage in the supreme court of the Territory. Doubtless Congress may devise other practicable measures for obviating the

difficulties which have hitherto attended the efforts to suppress this iniquity. I assure you of my determined purpose to cooperate with you in any lawful and discreet

measures which may be proposed to that end." (Vol. VIII, pp. 57-58).

On March 4, 1881, President James A. Garfield stated in his Inaugural Address:

"The Constitution guarantees absolute religious freedom. Congress is prohibited from making any law respecting an establishment of religion or prohibiting the free exercise thereof. The Territories of the United States are subject to the direct legislative authority of Congress, and hence the General Government is responsible for any violation of the Constitution in any of them. It is therefore a reproach to the Government that in the most populous of the Territories the constitutional

guaranty is not enjoyed by the people and the authority of Congress is set at naught.

The Mormon Church not only offends the moral sense of manhood by sanctioning polygamy, but prevents the administration of justice through ordinary instrumentalities of law. In my judgement it is the duty of Congress, while respecting to the uttermost the conscientious convictions and religious scruples of every citizen, to prohibit within its jurisdiction all criminal practices, especially of that class which destroys the family relations and endanger social order." (Vol. 8, p. 11).

On December 6, 1880, President Rutherford B. Hayes stated in his Fourth Annual Message to Congress: "It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our Territories and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon this subject, to be effective, requires extensive modification and amendment. The longer action is delayed the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit juries it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it. The power of Congress to enact suitable laws to protect the Territories is ample. It is not a case for halfway measures. The political power of the Mormon sect is increasing. It controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner stone of our American society and civilization. Religious liberty and the separation of church and state are among the elementary ideas of free institutions. To reestablish the interests and principles which polygamy and Mormonism have imperiled, and to fully reopen to intelligent and virtuous immigrants of all creeds that part of our domain which has been in a great degree closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the Territory of Utah be reorganized. I recommend that Congress provide for the government of Utah by a governor and judges, or commissioners, appointed by the President and confirmed by the Senate - a government analogous to the provisional government established for the territory northwest of the Ohio by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated, and that this Territory will in good time become one of the most prosperous and attractive of the new States of the Union." (Vol. 7, pp. 605-606).

On December 1, 1879, President Rutherford B. Hayes stated in his Third Annual Message to Congress: "The continued deliberate violation by a large number of prominent and influential citizens of the Territory of Utah of the laws of the United

States for the prosecution and punishment of polygamy demands the attention of every department of the Government. This Territory has a population sufficient to entitle it to admission as a State, and the general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah in very considerable number uphold a practice which is condemned as a crime by the laws of all civilized communities throughout the world. The law for the suppression of this offense was enacted with great unanimity by Congress more than seventeen years ago, but has remained until recently a dead letter in the Territory of Utah, because of the peculiar difficulties attending its enforcement. The opinion widely prevailed among the citizens of Utah that the law was in contravention of the constitutional guaranty of religious freedom. This objection is now removed. The Supreme Court of the United States has decided the law to be within the legislative power of Congress and binding as a rule of action for all who reside within the Territories. There is no longer any reason for delay or hesitation in its enforcement. It should be firmly and effectively executed. If not sufficiently stringent in its provisions, it should be amended; and in aid of the purpose in view I recommend that more comprehensive and more searching methods for preventing as well as punishing this crime be provided. If necessary to secure obedience to the law, the enjoyment and exercise of the rights and privileges of citizenship in the Territories of the United States may be withheld or withdrawn from those who violate or oppose the enforcement of the law on this subject." (Vol. 7, pp. 559-569).

On December 7, 1875, President Ulysses S. Grant stated in his Seventh Annual Message to Congress: "In nearly every annual message that I have had the honor of transmitting to Congress I have called attention to the anomalous, not to say scandalous, condition of affairs existing in the Territory of Utah, and have asked for definite legislation to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to punish so flagrant a crime against decency and morality, seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime, and at the same time to fix that status of the innocent children, the offspring of this system, and of the possibility innocent plural wives. But as an institution polygamy should be banished from the land....I deem of vital importance [to]....drive out licensed immorality, such as polygamy and the importation of women for illegitimate purposes." (Vol. 7, pp. 355-356).

On December 4, 1871, President Ulysses S. Grant stated in his Third Annual Message to Congress: "In Utah there still remains a remnant of barbarism, repugnant to civilization, to decency, and to the laws of the United States. Territorial officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of the necessity of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled Saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their consciences, but they will not be permitted to violate the laws under the cloak of religion. It may

be

advisable for Congress to consider what, in the execution of the laws against polygamy, is to be the status of plural wives and their offspring. The propriety of Congress passing an enabling act authorizing the Territorial Legislature of Utah to legitimize all children born prior to a time fixed in the act might be justified by its humanity to these innocent children." (Vol. 7, p. 151).

On December 6, 1858, President James Buchanan stated in his Second Annual Message to Congress: "The present condition of the Territory of Utah, when contrasted with what it was one year ago, is a subject for congratulation. It was then in a state of open rebellion, and, cost what it might, the character of the Government required that this rebellion should be suppressed and the Mormons compelled to yield

obedience to the Constitution and the laws. In order to accomplish this object, as I

informed you in my last annual message, I appointed a new governor instead of Brigham

Young, and other Federal officers to take the place of those who, consulting their personal safety, had found it necessary to withdraw from the Territory. To protect these civil officers, and to aid them, as a posse comitatus, in the execution of the

laws in case of need, I ordered a detachment of the Army to accompany them to Utah. The necessity for adopting these measures is now demonstrated. On the 15th of September, 1857, Governor Young issued his proclamation, in the style of an independent sovereign, announcing his purpose to resist by force of arms the entry of the United States troops into our own Territory of Utah. By this he required all the

forces in the Territory to 'hold themselves in readiness to march at a moment's notice to repel any and all such invasion,' and established martial law from its date

throughout the Territory. These proved to be no idle threats. Forts Bridger and Supply were vacated and burnt down by the Mormons to deprive our troops of a shelter after their long and fatiguing march. Orders were issued by Daniel H. Wells, styling

himself 'Lieutenant-General, Nauvoo Legion,' to stampede the animals of the United States troops on their march, to set fire to their trains, to burn the grass and the

whole country before them and on their flanks, to keep them from sleeping by night surprises, and to blockade the road by felling trees and destroying the fords of rivers, etc. These orders were promptly and effectually obeyed. On the 4th of October, 1857, the Mormons captured and burned, on Green River, three of our supply trains, consisting of seventy-five wagons loaded with provisions and tents for the army, and carried away several hundred animals. This diminished the supply of provisions so materially that General Johnston was obliged to reduce the ration, and

even with this precaution there was only sufficient left to subsist the troops until

the 1st of June. Our little army behaved admirably in their encampment at Fort Bridger under these trying privations. In the midst of the mountains, in a dreary, unsettled, and inhospitable region, more than a thousand miles from home, they passed

the severe and inclement winter without a murmur. They looked forward with confidence

for relief from their country in due season, and in this they were not disappointed.

The Secretary of War employed all his energies to forward them the necessary supplies

and to muster and send such a military force to Utah as would render resistance on the part of the Mormons hopeless, and thus terminate the war without the effusion of

blood. In his efforts he was efficiently sustained by Congress. They granted

appropriations sufficient to cover the deficiency thus necessarily created, and also provided for raising two regiments of volunteers 'for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains, and the suppression of Indian hostilities on the frontiers.' Happily, there was no occasion to call these regiments into service. If there had been, I should have felt serious embarrassment in selecting them, so great was the number of our brave and patriotic citizens anxious to serve their country in this distant and apparently dangerous expedition. Thus it has ever been, and thus may it ever be. The wisdom and economy of sending sufficient reinforcements to Utah are established, not only by the event, but in the opinion of those who from their position and opportunities are the most capable of forming a correct judgement. General Johnston, the commander of the forces, in addressing the Secretary of War from Fort Bridger under date of October 18, 1857, expresses the opinion that 'unless a large force is sent here, from the nature of the country a protracted war on their [the Mormon's] part is inevitable.' This he considered necessary to terminate the war 'speedily and more economically than if attempted by insufficient means.' In the meantime it was my anxious desire that the Mormons should yield obedience to the Constitution and the laws without rendering it necessary to resort to military force. To aid in accomplishing this object, I deemed it advisable in April last to dispatch two distinguished citizens of the United States, Messrs. Powell and McCulloch, to Utah. They bore with them a proclamation addressed by myself to the inhabitants of Utah, dated on the 6th day of that month, warning them of their true condition and how hopeless it was on their part to persist in rebellion against the United States, and offering all those who should submit to the laws a full pardon for their past seditions and treasons. At the same time I assured those who should persist in rebellion against the United States that they must expect no further lenity, but look to be rigorously dealt with according to their deserts. The instructions to these agents, as well as a copy of the proclamation and their reports, are herewith submitted. It will be seen by their report of the 3d of July last that they have fully confirmed the opinion expressed by General Johnston in the previous October as to the necessity of sending reinforcements to Utah. In this they state that they 'are firmly impressed with the belief that the presence of the Army here and the large additional force that had been ordered to this Territory were the chief inducements that caused the Mormons to abandon the idea of resisting the authority of the United States. A less decisive policy would probably have resulted in a long, bloody, and expensive war.' These gentlemen conducted themselves to my entire satisfaction and rendered useful services in executing the humane intentions of the Government. It also affords me great satisfaction to state that Governor Cumming has performed his duty in an able and conciliatory manner and with the happiest effect. I can not in this connection refrain from mentioning the valuable services of Colonel Thomas L. Kane, who, from motives of pure benevolence and without any official character or pecuniary compensation, visited Utah during the last inclement winter for the purpose of contributing to the pacification of the Territory. I am happy to inform you that the governor and other civil officers of Utah are now performing their appropriate functions without resistance. The authority of the Constitution and the laws has been fully restored and peace prevails throughout the Territory." (Vol. 5, pp. 503-506).
On April 6, 1858, President James Buchanan issued the Proclamation: "Whereas

the Territory of Utah was settled by certain emigrants from the States and from foreign countries who have for several years past manifested a spirit of insubordination to

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the Constitution and laws of the United States. The great mass of those settlers, acting under the influence of leaders to whom they seem to have surrendered their judgement, refuse to be controlled by any other authority. They have been often advised to obedience, and these friendly counsels have been answered with defiance. The officers of the Federal Government have been driven from the Territory for no offense but an effort to do their sworn duty; others have been prevented from going there by threats of assassination; judges have been violently interrupted in the performance of their functions, and the records of the courts have been seized and destroyed or concealed. Many other acts of unlawful violence have been perpetrated, and the right to repeat them has been openly claimed by the leading inhabitants, with at least the silent acquiescence of nearly all the others. Their hostility to the lawful government of the country has at length become so violent that no officer bearing a commission from the Chief Magistrate of the Union can enter the Territory or remain there with safety, and all those officers recently appointed have been unable to go to Salt Lake or anywhere else in Utah beyond the immediate power of the Army. Indeed, such is believed to be the condition to which a strange system of terrorism has brought the inhabitants of that region that no one among them could express an opinion favorable to this Government, or even propose to obey its laws, without exposing his life and property to peril. After carefully considering this state of affairs and maturely weighing the obligation I was under to see the laws faithfully executed, it seemed to me right and proper that I should make such use of the military force at my disposal as might be necessary to protect the Federal officers in going into the Territory of Utah and in performing their duties after arriving there. I accordingly ordered a detachment of the Army to march for the city of Salt Lake, or within reach of that place, and to act in case of need as a posse for the enforcement of the laws. But in the meantime the hatred of that misguided people for the just and legal authority of the Government had become so intense that they resolved to measure their military strength with that of the Union. They have organized an armed force far from contemptible in point of numbers and trained it, if not with skill, at least with great assiduity and perseverance. While the troops of the United States were on their march a train of baggage wagons, which happened to be unprotected, was attacked and destroyed by a portion of the Mormon forces and the provisions and stores with which the train was laden were wantonly burnt. In short, their present attitude is one of decided and unreserved enmity to the United States and to all their loyal citizens. Their determination to oppose the authority of the Government by military force has not only been expressed in words, but manifested in overt acts of the most unequivocal character. Fellow-citizens of Utah, this is rebellion against the Government to which you owe allegiance; it is levying war against the United States, and involves you in the guilt of treason. Persistence in it will bring you to condign punishment, to ruin, and to shame; for it is mere madness to suppose that with your limited resources you can successfully resist the force of this great and powerful nation. If you have calculated upon the forbearance of the United States, if you have permitted yourselves to suppose that this Government will fail to put forth its strength and bring you to submission, you have fallen into a grave mistake. You have settled upon territory which lies, geographically, in the heart of the Union. The land you live upon was purchased by the United States and paid for out of their Treasury; the proprietary right and title to it is in them, and not in you. Utah is bounded on every side by States and Territories whose people are true to the Union. It is absurd to believe that they will or can permit you to erect in their very midst a government of your own, not only independent of the authority which they all acknowledge, but hostile to them and

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their interests. Do not deceive yourselves nor try to mislead others by propagating the idea that this is a crusade against your religion. The Constitution and laws of this country can take no notice of your creed, whether it be true or false. That is a question between your god and yourselves, in which I disclaim all right to interfere. If you obey the laws, keep the peace, and respect the just rights of others, you will be perfectly secure, and may live one in your present faith or change it for another at your pleasure. Every intelligent man among you knows very well that this Government has never, directly or indirectly, sought to molest you in your worship, to control you in your ecclesiastical affairs, or even to influence you in your religious opinions. This rebellion is not merely a violation of your legal duty; it is without just cause, without reason, without excuse. You never made a complaint that was not listened to with patience; you never exhibited a real grievance that was not redressed as promptly as it could be. The laws and regulations enacted for your government by Congress have been equal and just, and their enforcement was manifestly necessary for your own welfare and happiness. You have never asked their repeal. They are similar in every material respect to the laws which have been passed for the other Territories of the Union, and which everywhere else (with one partial exception) have been cheerfully obeyed. No people ever lived who were freer from unnecessary legal restraints than you. Human wisdom never devised a political system which bestowed more blessings or imposed lighter burdens than the Government of the United States in its operation upon the Territories. But being anxious to save the effusion of blood and to avoid the indiscriminate punishment of a whole people for crimes of which it is not probable that all are equally guilty, I offer now a free and full pardon to all who will submit themselves to the just authority of the Federal Government. If you refuse to accept it, let the consequences fall upon your own heads. But I conjure you to pause deliberately and reflect well before you reject this tender of peace and good will. Now, therefore, I, James Buchanan, President of the United States, have thought proper to issue this my proclamation, enjoining upon all public officers in the Territory of Utah to be diligent and faithful, to the full extent of their power, in the execution of the laws; commanding all citizens of the United States in said Territory to aid and assist the officers in the performance of their duties; offering to the inhabitants of Utah who shall submit to the laws a free pardon for the seditions and treasons heretofore by them committed; warning those who shall persist, after notice of this proclamation, in the present rebellion against the United States that they must expect no further lenity, but look to be rigorously dealt with according to their deserts; and declaring that the military forces now in Utah and hereafter to be sent there will not be withdrawn until the inhabitants of that Territory shall manifest a proper sense of the duty which they owe to this Government. In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed to these presents. Done at the city of Washington the 6th day of April, 1858, and of the Independence of the United States the eighty-second. James Buchanan, By the President: Lewis Cass, Secretary of State." (Vol. 5, pp. 493-495).

On December 8, 1857, President James Buchanan stated in his First Annual Message to Congress: "A Territorial government was established for Utah by act of Congress

approved the 9th September, 1850, and the Constitution and Laws of the United States were thereby extended over it 'so far as the same of any provisions thereof may be applicable.' This act provided for the appointment by the President, by and with the advice and consent of the Senate, of a governor (who was to be ex officio superintendent of Indian affairs), a secretary, three judges of the supreme court, a marshal, and a district attorney. Subsequent acts provided for the appointment of the officers necessary to extend our land and our Indian system over the Territory. Brigham Young was appointed the first governor on the 20th September, 1850, and has held the office ever since. Whilst Governor Young has been both governor and superintendent of Indian affairs throughout this period, he has been at the same time the head of the church called the Latter-day Saints, and professes to govern its members and dispose of their property by direct inspiration and authority from the Almighty. His power has been, therefore, absolute over both church and state. The people of Utah almost exclusively belong to this church, and believing with a fanatical spirit that he is governor of the Territory by divine appointment, they obey his commands as if these were direct revelations from Heaven. If, therefore, he chooses that his government shall come into collision with the Government of the United States, the members of the Mormon Church will yield implicit obedience to his will. Unfortunately, existing facts leave but little doubt that such is his determination. Without entering upon a minute history of occurrences, it is sufficient to say that all the officers of the United States, judicial and executive, with the single exception of two Indian agents, have found it necessary for their own personal safety to withdraw from the Territory, and there no longer remains any government in Utah but the despotism of Brigham Young. This being the condition of affairs in the Territory, I could not mistake the path of duty. As Chief Executive Magistrate I was bound to restore the supremacy of the Constitution and Laws within its limits. In order to effect this purpose, I appointed a new governor and other Federal officers for Utah and sent with them a military force for their protection and to aid as a posse comitatus in case of need in the execution of laws. With the religious opinions of the Mormons, as long as they remained mere opinions, however deplorable in themselves and revolting to the moral and religious sentiments of all Christendom, I had no right to interfere. Actions alone, when in violation of the Constitution and laws of the United States, become the legitimate subjects for the jurisdiction of the civil magistrate. My instructions to Governor Cummings have therefore been framed in strict accordance with these principles. At their date a hope was indulged that no necessity might exist for employing the military in restoring and maintaining the authority of the law, but this hope has now vanished. Governor Young has by proclamation declared his determination to maintain his power by force, and has already committed acts of hostility against the United States. Unless he should retrace his steps the Territory of Utah will be in a state of open rebellion. He has committed these acts of hostility notwithstanding Major Van Vliet, an officer of the Army, sent to Utah by the Commanding General to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the Government, and that the troops would only be employed as a posse comitatus when called on by the civil authority to aid in the execution of the laws. There is reason to believe that Governor Young has long contemplated this result. He knows that the continuance of his despotic power depends upon the exclusion of all settlers from the Territory except those who will acknowledge his divine mission and implicitly obey

his will, and that an enlightened public opinion there would soon prostrate institutions at war with the laws both of God and man. He has therefore for several years, in order to maintain his independence, been industriously employed in collecting and fabricating arms and munitions of war and in disciplining the Mormons

for military service. As superintendent of Indian affairs he has had an opportunity of tampering with the Indian tribes and exciting their hostile feelings against the United States. This, according to our information, he has accomplished in regard to some of these tribes, while others have remained true to their allegiance and have communicated his intrigues to our Indian agents. He has laid in a store of provisions

for three years, which in case of necessity, as he informed Major Van Vliet, he will

conceal, 'and then take to the mountains and bid defiance to all powers of the Government.' A great part of all this may be idle boasting, but yet no wise government will lightly estimate the efforts which may be inspired by such frenzied fanaticism as exists among the Mormon in Utah. This is the first rebellion which has

existed in our Territories, and humanity itself requires that we should put it down in such a manner that it shall be the last. To trifle with it would be to encourage it and to render it formidable. We ought to go there with such an imposing force as to convince these deluded people that resistance would be vain, and thus spare the effusion of blood. We can in this manner best convince them that we are their friends, not their enemies. In order to accomplish this object it will be necessary,

according to the estimated of the War Department, to raise four additional regiments;

and this I earnestly recommend to Congress. At the present moment of depression in the revenues of the country I am sorry to be obliged to recommend such a measure; but

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President: "This is in response to your letter to the President concerning religious

freedom and the school teacher whose principal denied her permission to duplicate and distribute copies of the Presidential Proclamation captioned 'National Day of Prayer, 1988.' The White House has referred your correspondence to the Department of Justice

for a response. The First Amendment of our Constitution is aimed at promoting, not inhibiting, the free expression of ideas. I can think of no more appropriate place for this principle to be put into practice than in our public schools. While the Supreme Court has barred from the classroom the recitation in unison of a morning prayer, it thankfully has not yet ruled out the starting of each school day with a moment of silence. Nor is there basis in Supreme Court precedent for forbidding a public school teacher from distributing copies of the President's "National Day of Prayer" proclamation. Neither the freedom of speech nor of religion are served by so

tortured a reading of the First Amendment. We have, I would admit, totally lost our constitutional bearings if we surrender to the absurd proposition that public school

teachers can be stopped from distributing to students a Presidential Proclamation merely because it has a religious reference point. As you well know, the concerns you

raise are shared by many. Religious freedom is among the most precious guarantees assured us by our forefathers; free speech enjoys equal status. While the courts have

in the past placed undue, and at times unconscionable burdens, on the exercise of these freedoms, the more recent judicial trend thankfully appears to be more hospitable to the First Amendment protections. You should know the President appreciates that you brought this matter to our attention. Thank you for writing.

Sincerely, Wm. Bradford Reynolds, Assistant Attorney General, Civil Rights Division."

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true version of the laws of God. The teacher enters into no argument to prove its correctness, and gives no instruction in theology from it. To read the Bible in school and like purposes, or to require it to read without sectarian explanations, is

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1. You have the right to meet with other Christian students on campus for prayer, Bible study, and worship. The First Amendment guarantees the right of freedom of association with others.
2. You have the right to form and meet with Bible clubs and prayer groups on campus. The U.S. Supreme has held the federal Equal Access Act gives students the right to organize and participate in Bible clubs and prayer groups, just like any other club that is not related to curriculum.
3. You have the right to share your Christian faith on campus. The First Amendment guarantees freedom of speech, which can not be prohibited on school grounds without significant justification.
4. You have the right to wear Christian T-shirts or symbols to express your beliefs through your clothing, jewelry, buttons, etc.
5. You have the right to carry your Bible, and read it during unassigned reading time, on campus.
6. You have the right to publicize the gospel or hand out tracts on campus. First Amendment free speech rights include the right to hand out literature, use school bulletin boards, school newspapers, or other methods of communication available to students.
7. You have the right to include religious themes or points of view relevant to school projects. Nothing in the Constitution prevents the mention of religion or religious beliefs in school. In fact, religion can be legitimately studied, if the school does not try to advocate a particular faith.
8. You have the right to study and to observe Christmas and Easter holidays on campus. These have been held to be part of the culture and heritage of

our country.

9. You have the right to voluntarily participate in prayer at school. The only prayers which have been held unconstitutionally are those which are mandatory, and initiated by the school administration. Student-led, student-initiated prayers are allowed.

10. You have the right not to participate in activities (or possibly classes) that conflict with sincerely held religious beliefs.

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and Justice, November 17, 1992), p. 1. Elizabeth Ridenour, *Public Schools - Bible Curriculum* (Greensboro, N.C.: National Council On Bible Curriculum, 1996), p. 25.

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November 1992), pp. 75-79.

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Law and Justice, November 19, 1993), p. 4.

. United States Court of Appeals - 7th Circuit. 1992. *Doe v. Small*, 964 F.2d 611, 618 (7th Cir. 1992). Jay Sekulow, Letter to Mayors (Virginia Beach, VA: American

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Center for Law and Justice, November 17, 1992), p. 1.

. West Virginia, State of. January 28, 1992, the State of West Virginia issued an Executive Proclamation declaring March 8 - March 14, 1992, as "Christian Heritage Week," signed by the Office of the Chief Executive, Governor Gaston Caperton, and the Secretary of State, in the Capitol City of Charleston. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Ohio, State of. February 18, 1992, the State of Ohio issued an Executive Proclamation declaring May 7, 1992, as "A Day of Prayer in Ohio," signed by Governor

George V. Voinovich, in the Capitol City of Columbus. Mrs. James Dobson (Shirley), chairman, The National Day of Prayer Information Packet (Colorado Springs, CO: National Day of Prayer Task Force, May 6, 1993).

. Kentucky, State of. March 17, 1992, the Commonwealth of Kentucky issued an Executive Proclamation declaring May 8 - May 14, 1992, as "Christian Heritage Week," signed by the Office of the Governor Brereton C. Jones and Secretary of State Robert

A. Babbage, in the Capitol City of Frankfort. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. United States District Court. March 18, 1992, Western District of Texas - Austin Division. United States District Judge Sam Sparks, W.O.F. World Outreach Center Church, Inc., a Church non-profit Texas corporation, R.G.T. and M.P.T., Plaintiffs v. Dan Morales, in his official capacity as Attorney General of the State

of Texas, Defendant, Civil No. A-92-CA-089. See also: Supreme Court of Texas, No. D-3902, R.G.T. (individually and [sued as allegedly] D/B/A R.G.T. Ministries, W.O.F. World Outreach Center Church, Inc. (a dissolved corporation), and W.O.F. World Outreach Center Church, et al.) v. The Honorable Eric V. Moyer Judge, January 20, 1994, On Petition for Writ of Mandamus. Justice Spector delivered the opinion of the

Court, in which all Justices join: "The Relators in this mandamus proceeding complain

of a trial court order requiring production of documents in response to two separate discovery requests. As both discovery requests, we conclude that the trial court abused its discretion in ordering production... We hold that the trial court abused its discretion by ordering production of the documents at issue... Accordingly, we conditionally grant mandamus relief. - Rose Spector, Justice. Opinion Delivered: February 2, 1994."

. Texas, State of. April 7, 1992, the State of Texas issued an Executive Proclamation declaring April 19 - April 25, 1992, as "Christian Heritage Week," signed by Governor Ann W. Richards, in the Capitol City of Austin. Courtesy of Bruce

Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Alabama, State of. April 8, 1992, in a State of Alabama Executive Proclamation declaring May 3 - May 9, 1992, as "Christian Heritage Week," signed by the Office of

the Governor, Guy Hunt, at the State House in the City of Montgomery. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Iowa, State of. May 23, 1992. Governor Terry Edward Branstad (1946-) addressed the participants in the March For Jesus event in Des Moines, Iowa. Tom Pelton, March For Jesus (Austin, TX: March For Jesus, P.O. Box 3216, 1993), p. 4.

. Alaska, State of. July 2, 1992, in a State of Alaska Executive Proclamation declaring November 22 - November 28, 1992, as "Christian Heritage Week," signed by Governor Walter J. Hickel. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Kentucky, State of. July 14, 1992, in the Regular Session of the General

Assembly of the Legislature, passed Kentucky Revised Statute, Title XIII, Education, 158.195, regarding Conduct Of Schools, which was signed into law by Governor Brereton

Jones. Enact. Acts 1992, ch. 170, Section 4, effective July 14, 1992. Henry S. Morris, Acts & Facts (El Cajon, CA: Institute For Creation Research, February 1993),

Vol. 22, No. 2, p. 4.

. South Carolina, State of. July 26, 1992, the State of South Carolina issued an Executive Proclamation declaring July 26 - August 1, 1992 as "Christian Heritage Week," signed by Governor Carroll A. Campbell, Jr. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. United States Congress. August 11, 1992, Congressman Nick Joe Rahall II of West Virginia introduced legislation in the 102nd Congress to declare November 22 through

November 28, 1992, as "America's Christian Heritage Week"; reintroduce in the 103rd Congress as Christian Heritage Resolution, H.J. 113, with 55 cosponsors.

Congressional Record, Vol 138, No. 1, Washington, Wednesday, August 12, 1992. Russ Walton, Executive Director, Plymouth Rock Foundation, Gen Off Fisk Mill, Marlborough,

New Hampshire 03455. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Mississippi, State of. October 5, 1992, the State of Mississippi issued an Executive Proclamation declaring October 11 - October 17, 1992, as "Christian Heritage Week," signed by the Office of the Governor, Kirk Fordice, and the Secretary

of State D.M., in the Capitol City of Jackson. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. United States Supreme Court. 1993, Justice Scalia writing the majority decision in Jayne Bray v. Alexandria Women's Health Clinic. Jay Alan Sekulow, "Chief Counsel's

Report - For the year 1992-1993" (Virginia Beach, VA: The American Center for Law and

Justice, 1993), p. 1. [note: Norma McCorvey, known as "Jane Roe" in the 1973 Supreme

Court Roe vs. Wade decision legalizing abortion, stated in an interview on ABC's World News Tonight, August 10, 1995: "I think abortion's wrong. I think what I did with Roe v. Wade was wrong. I just have to be pro-life...I just totally lost it - I

thought the playgrounds are empty because there's no children, they've all been aborted." In an interview with the Dallas radio station WBAP-AM (820), Norma

McCorvey stated she plans to help women "save their babies... [and] won't be doing pro-choice stuff...I'm pro-life. I think I've always been pro-life. I just didn't know it."

Norma McCorvey, who recently quit her job as a marketing director at the Dallas abortion clinic, A Choice for Women, converted to Christianity and was baptized in a

Garland swimming pool on Tuesday, August 8, 1995, by Philip "Flip" Benham, president

of the national pro-life organization Operation Rescue. Norma McCorvey described how

one day in January, when no one was in the clinic: "I went into the procedure room and laid down on the table. I must have laid there maybe for 10, maybe 15 minutes, trying to imagine what it would be like having an abortion...I broke down and cried."

In referring to the pro-abortion leaders, Norma McCorvey stated: "I felt like they only cared about what I could do for them, not what they could do for me." Jeannie Lee and Masud Khan, "'Roe' litigant's about-face: 'I'm pro-life'" (USA Today, a division of Gannett Co. Inc., Friday, August 11, 1995), p. 3A. Gayle Reaves, Charles

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Ornstein, Jeff Mosier and Monica Soto, "'Jane Roe' says views on abortion changed - McCorvey quits job at women's clinic, is baptized by Operation Rescue chief," (Dallas, TX: The Dallas Morning News, Communications Center, Dallas, Texas, 75265, August 11, 1995) pp. 1A, 7A. In a "Sound Off!" column entitled, "'Jane Roe' Speaks,"

Dallas/Fort Worth Heritage, January, 1996, Vol. 4, No. 7, p. 4, Norma McCorvey stated: "I have a few thoughts I'd like to share. First of all, thank you Heather Hadaway, my new sister in Christ, for taking up for me, (November 1995 "Sound Off!").

Please, let's get together sometime for a Coke and Bible readings. You're the greatest! Secondly, I'd like to thank the Christian community for all your support and understanding of a "new" child in Christ Jesus. Now, to the task at hand... My heart and brain tell me you need to find the Lord Jesus Christ and ask Him into your

heart. So, here goes. Number one, Dick, I'm pro-life, clear across the board. I believe all abortions are wrong. This is part of my testimony. I've never had an abortion. I was just used and lied to. And when I came out and told the world that I

was Jane Roe I was scared to death. My house was even filled with gunshot blasts some

years ago. I was so scared I moved out of town. Secondly, the relationship I have with Connie Gonzales today is still with love and also with sisterhood in Christ Jesus. We were best friends first... and Jesus has shown us both the true way to walk

with Him and Him alone. So with these few thoughts to ponder, Dick, if you ever need a friend to talk to or a church to go to please let me know."]

. United States Court of Appeals - 9th Circuit. 1993, in the case of Kreisner v. City of San Diego, 1 F.3d 775, 785. Jay Alan Sekulow, Letter to Mayors (Virginia Beach, VA: The American Center for Law and Justice, November 19, 1993), p. 3.

. Colorado, State of. January 5, 1993, the State of Colorado issued an Executive Proclamation declaring April 4 - 11, 1993, as "Christian Heritage Week," signed by Governor Roy Romer in the Capitol City of Denver, Executive Chambers, 136 State Capitol, Denver, Colorado, 80203-1792, (303) 866-2471. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. California, State of. February 11, 1993, issued an Executive Proclamation declaring February 14 - 20, 1993, as "Christian Heritage Week," signed by Governor Pete Wilson and Secretary of State M.F. Courtesy of Bruce Barilla, Christian Heritage

Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. West Virginia, State of. March 1, 1993, the State of Virginia issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week," signed by Governor Gaston Caperton and Secretary of State Ken Hechler, in the Capitol City of Charleston. A similar Proclamation was also signed February 18, 1994. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Coppell, Texas, Resolution of the City of. April 27, 1993. Resolution No. 042793.1, duly passed and approved by the City Council of Coppell, Texas, Mark Wolfe,

Mayor, Linda Grau, Assistant City Secretary, b:\Pub Sch Pra.Res.

. Missouri, State of. May 3, 1993, the State of Missouri issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week,"

signed by Governor Mel Carnahan and the Secretary of State, in the Capitol City of Jefferson. A similar Proclamation was also signed May 17, 1994. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. United States Court of Appeals - 7th Circuit. May 17, 1993. Walsh v. Boy Scouts of America. USA Today, May 19, 1993. National Reports (Reston, VA: Intercessors For America, July/August 1993), Vol. 20, No. 7/8, p. 8.

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- . United States Court of Appeals - 7th Circuit. May 17, 1993. Walsh v. Boy Scouts of America. Appeals Court Panel Rules Boy Scouts Can Exclude Atheists (Chicago: United Press International, May 18, 1993). News Reporter (White Springs, FL: People's Network, Inc., May 31, 1993), Vol. II, No. 9, p. 4.
- . United States Court of Appeals - 7th Circuit. May 17, 1993. Walsh v. Boy Scouts of America. Appeals Court Panel Rules Boy Scouts Can Exclude Atheists (Chicago: United Press International, May 18, 1993). News Reporter (White Springs, FL: People's Network, Inc., May 31, 1993), Vol. II, No. 9, p. 4.
- . United States Supreme Court. June 7, 1993, Lamb's Chapel v. Center Moriches. Jay Sekulow, Supreme Court Case Update (Virginia Beach, VA: American Center for Law and Justice, 1993).
- . United States Supreme Court. June 7, 1993, Lamb's Chapel v. Center Moriches Union Free School District. Steve Fitschen, "ACLJ Wins Lamb's Chapel" (Chesapeake, VA: Christian American, July/August 1993), p. 19.
- . United States Supreme Court. June 7, 1993, in the case of Lamb's Chapel v. Center Moriches Union Free School District, from the Official Transcript. Keith A. Fournier, Religious Cleansing in the American Republic (Washington, D.C.: Liberty, Life, and Family Publications, 1993), p. 3.
- . United States Supreme Court. June 7, 1993, Justice White, Lamb's Chapel v. Center Moriches Union Free School District, in a 9-0 unanimous decision, overturning a ruling by the Second U.S. Circuit Court of Appeals. Jay Alan Sekulow, "Chief Counsel's Report - For the year 1992-1993" (Virginia Beach, VA: The American Center for Law and Justice, 1993), p. 1.
- . United States Supreme Court. June 7, 1993, in the case of Lamb's Chapel v. Center Moriches Union Free School District, Justice Scalia in his concurring opinion. Keith A. Fournier, Religious Cleansing in the American Republic (Washington, D.C.: Liberty, Life, and Family Publication, 1993), p. 38.
- . United States Supreme Court. June 7, 1993, Jones v. Clear Creek School District, upholding decision of the Fifth Circuit Court of Appeals. Jay Sekulow, Supreme Court Case Update (Virginia Beach, VA: American Center for Law and Justice, 1993). Student Prayer Wins A Victory At The Supreme Court (St. Paul, MN: The Wanderer, June 17, 1993), Vol. 124, No. 24, pp. 1, 8.
- . United States Supreme Court. June 7, 1993, Jones v. Clear Creek Independent School District, 977 F. 2d 963, 972, (5th Cir. 1992), upheld by the Supreme Court. Special Bulletin (Virginia Beach, VA: American Center for Law and Justice, 1993), pt. I. Graduation Prayer.
- . United States Supreme Court. June 7, 1993, Jones v. Clear Creek Independent School District, 977 F. 2d 963, 969, 972, (5th Cir. 1992), upheld by the Supreme Court; quoting from Westside Community Schools v. Mergens, 496, U.S. 226, 250 (1990). Special Bulletin (Virginia Beach, VA: American Center for Law and Justice, 1993), pt. I. Graduation Prayer.
- . United States Supreme Court. June 26, 1995, U.S. Supreme Court dismissed a 9th U.S. Circuit Court of Appeals case in which student Samuel Harris challenged Idaho's Grangeville High School's practice of allowing student-led prayers at graduation ceremonies. Associated Press, "Ban Lifted on student-led graduation prayers in Idaho case" (Dallas, TX: The Dallas Morning News, Communications Center, Dallas, Texas, 75265, June 27, 1995), p. 4A.
- . Tennessee, State of. June 21, 1993, issued an Executive Proclamation declaring August 29 - September 4, 1993, as "Christian Heritage Week," signed by Governor Ned McWherter and Secretary of State Riley C. Darnell, in the Capitol City of Nashville.

Similar Proclamations were signed November 21, 1994 and March 26, 1992. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712;

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304-384-7707, 304-384-9044 fax).

. Texas Supreme Court. June 30, 1993, Ex Parte: Reverend Keith Tucci. Jay Alan Sekulow, "Chief Counsel's Report - For the year 1992-1993" (Virginia Beach, VA: The American Center for Law and Justice, 1993), p. 3.

. United States District Court. July 1993, in the case of Black v. City of Atlanta. Pat Robertson, (Virginia Beach, VA: The American Center of Law and Justice, July 1993), pp. 1-2.

. United States Court of Appeals - 10th Circuit. July 12, 1993, Cannon v. City and County of Denver, in a unanimous decision. Jay Alan Sekulow, "Chief Counsel's Report - For the year 1992-1993" (Virginia Beach, VA: The American Center for Law and Justice, 1993), pp. 2-3.

. Oklahoma State Court. July 15, 1993, District Judge Robert J. Scott granting summary judgement for the defendants in the case of Crowley, Gaines and Ries v. Titn. (Case No. CJ-92-3279).

. Wisconsin, State of. September 20, 1993, the State of Wisconsin issued an Executive Proclamation declaring October 3 - October 9, 1993, as "Christian Heritage

Week," signed by Governor Tommy G. Thompson and Secretary of State Douglas La Follet,

in the Capitol City of Madison. A similar Proclamation was also signed November 1, 1994. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. 11th Circuit, United States Court Appeal. October 18, 1993, in the case of Chabad - Lubavitch of Georgia v. Miller, No. 92-8008. Jay Alan Sekulow, Letter to Mayors (Virginia Beach, VA: The American Center for Law and Justice, November 19, 1993), p. 3.

. Kentucky, State of. November 1, 1993, the State of Kentucky issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week,"

signed by Governor Brereton C. Jones and Secretary of State Robert A. Babbage, in the

Capitol City of Frankfort. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Delaware, State of. November 14, 1993, the State of Delaware issued an Executive Proclamation declaring November 14 - 20, 1993, as "Christian Heritage Week," signed by Governor Thomas R. Carper, and Lieutenant Governor Ruth Ann Minner.

Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Ohio, State of. November 17, 1993, the State of Ohio issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week,"

signed by Governor George V. Voinovich, in the Capitol City of Columbus. Courtesy of

Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Rhode Island, State of. November 17, 1993, the State of Rhode Island issued an Executive Proclamation declaring November 21 - November 27, 1993, as "Christian Heritage Week," signed by Governor Bruce Sundlun and Secretary of State Barbara M. Leonard. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Hawaii, State of. December 30, 1993, the State of Hawaii issued an Executive Proclamation declaring February 12 - 22, 1994, as "Christian Heritage Week," signed by Governor John Waihee, in the Capitol City of Honolulu. Courtesy of Bruce Barilla,

Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. New York Supreme Court. December 30, 1993, in the Appellate Division case of Alfonso v. Fernandez. "What Are They Teaching in the Public Schools?" The Phyllis

Schlafly Report (Alton, IL: Eagle Trust Fund, January 1994), Vol. 27, No. 6, pp. 3-4.

. West Virginia, State of. March 12, 1994, passed into law Senate Bill No. 42, signed by Governor Gaston Caperton, sponsored by West Virginia State Senators Tony Whitlow (304) 487-8329, Anderson, Miller, Claypole, Ross and Hemlick, and endorsed by the West Virginia chapter of the National Society of Colonial Dames of America, Mrs.

Edmund C. Stone, (304) 327-7783. Article V, County Board of Education; Section 18-5-41: Content based censorship of American history prohibited. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. West Virginia, State of. March 30, 1994, Governor Gaston Caperton, as he signed Senate Bill No. 42 into law, prohibiting censorship of historical documents because of religious content. Rose Roccisano, "Senate Bill 42, New State Law protects historical documents that mention God" (Huntington, W.V.: The Herald-Dispatch, June 4, 1994). Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Virginia, State of. March 13, 1994, the State of Virginia issued an Executive Proclamation declaring March 13 - March 19, 1994, as "Christian Heritage Week," signed by Governor George Allen and the Secretary of State Betsy Davis Beamer. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Indiana, State of. April 18, 1994, in an Executive Proclamation declaring November 20 - 26, 1993, as "Christian Heritage Week," signed by Governor Evan Bayh and Secretary of State Joseph H. Hogsett, in the Capitol City of Indianapolis. A similar Proclamation was also signed on October 12, 1993. Courtesy of Bruce Barilla,

Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. California Supreme Court. May 16, 1994, San Francisco, California, in the majority opinion delivered by Chief Justice Malcolm Lucas. Los Angeles Times. "Court rules that killing fetus during crime can be murder," The Dallas Morning News, (Dallas, TX: Tuesday, May 17, 1994, p. 3A).

. Alaska, State of. August 3, 1994, in a State of Alaska Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Walter J. Hickel; also signed November 9, 1993, by Governor Walter J. Hickel. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. New Mexico, State of. August 4, 1994, the State of New Mexico issued an Executive Proclamation declaring October 16 - October 22, 1994, as "Christian Heritage Week," signed by Governor Bruce King and Secretary of State Stephanie Gonzales. Similar Proclamations were signed August 31, 1993 and September 25, 1991. Maria D. Bozone, Citizens for Excellence in Education, 10200 2nd Street NW #28, Albuquerque, NM 87114 - 898-8707. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Mississippi, State of. August 24, 1994, the State of Mississippi issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Kirk Fordice and Secretary of State, D.M., in the

Capitol City of Jackson. A similar Proclamation was also signed August 23, 1993. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Alabama, State of. September 28, 1994, in a State of Alabama Executive Proclamation declaring November 20-26, 1994, as "Christian Heritage Week," signed by

Governor Jim Folsom, in the City of Montgomery. This Proclamation was also signed August 13, 1993, by Governor Jim Folsom; and December 23, 1992, by Governor Guy Hunt.

Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

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- . Iowa, State of. October 4, 1994, the State of Iowa issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by the Office of Governor, Terry E. Branstad and Secretary of State Elaine Baxter, in the Capitol City of Des Moines. A similar Proclamation was also signed on March 31, 1992. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . Idaho, State of. October 16, 1994, the State of Idaho issued an Executive Proclamation declaring October 16 - 22, 1994, as "Christian Heritage Week," signed by Governor Cecil D. Andrus and Secretary of State Pete T. Cenarrusa, in the Capitol City of Boise. A similar Proclamation was signed March 23, 1992. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . Kentucky, State of. November 18, 1994, the State of Kentucky issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Brereton C. Jones and Secretary of State Robert A. Babbage, in the Capitol City of Frankfort. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . South Carolina, State of. November 20, 1994, the State of South Carolina issued an Executive Proclamation declaring November 20 - November 26, 1994, as "Christian Heritage Week," signed by Governor Carroll A. Campbell, Jr. A similar Proclamation was signed November 21, 1993. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . Illinois, State of. February 1, 1995, the State of Illinois issued an Executive Proclamation declaring November 19-25, 1995, as "Christian Heritage Week," signed in the City of Springfield by Governor Jim Edgar and Secretary of State George H. Ryan. Similar Proclamations were also signed April 5, 1994; June 24, 1993. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . West Virginia, State of. February 10, 1995, in an Executive Proclamation declaring November 19 - November 25, 1993, as "Christian Heritage Week," signed by Governor Gaston Caperton and Secretary of State Ken Hechler, in the Capitol City of Charleston. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . Louisiana, State of. March 20, 1995, the State of Louisiana issued an Executive Proclamation declaring November 19 - November 25, 1994, as "Christian Heritage Week," signed by Governor Edwin W. Edwards and the Secretary of State, in the Capitol City of Baton Rouge. (Similar Proclamations were also signed March 23, 1994; June 30, 1993). Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . Wisconsin, State of. June 12, 1995, in an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor Tommy G. Thompson and Secretary of State Douglas La Follet, in the Capitol City of Madison. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . North Carolina, State of (August 14, 1995), in an Executive Proclamation declaring November 19-26, 1995, as "Christian Heritage Week," signed by Governor James B. Hunt, Jr. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).
- . New Jersey, State of. October 31, 1995, in an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor Christine Todd Whitman and Secretary of State Lonna R. Hooks. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P. O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

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. Tennessee, State of. November 15, 1995, in an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor Don Sundquist and Secretary of State Riley C. Darnell, in the Capitol City of Nashville.

Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Connecticut, State of. November 19, 1995, in an Executive Proclamation declaring November 19 - November 25, 1995 as "Christian Heritage Week," signed by Governor John G. Rowland. Courtesy of Bruce Barilla, Christian Heritage Week Ministry

(P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. New York, State of. November 19, 1995, in an Executive Proclamation declaring November 19 - November 25, 1995, as "Christian Heritage Week," signed by Governor George E. Pataki. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Michigan, State of. July 1, 1996, in an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor John Engler (A similar Proclamation was issued April 7, 1994). Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Mississippi, State of. July 23, 1996, in an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor Kirk Fordice, in the Capitol City of Jackson. (A similar Proclamation was also signed

November 16, 1995). Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O.

Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Kentucky, State of. August 1, 1996, in an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor Paul E. Patton and Secretary of State John Y. Brown, in the Capitol City of Frankfort. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58,

Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Arkansas, State of. August 21, 1996, issued an Executive Proclamation declaring November 24 - November 30, 1994, as "Christian Heritage Week," signed by Governor Mike Huckabee and Secretary of State Sharon Priest. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707,

304-384-9044 fax).

. Maryland, State of. November 24, 1996, in an Executive Proclamation declaring November 24 - November 30, 1996, as "Christian Heritage Week," signed by Governor Parris N. Glendening and Secretary of State John J. Willis. Courtesy of Bruce Barilla, Christian Heritage Week Ministry (P.O. Box 58, Athens, W.V. 24712; 304-384-7707, 304-384-9044 fax).

. Mississippi, State of. March 23, 2001, Governor Ronnie Musgrove signed a bill into law requiring public schools to display the U.S. National Motto "In God We Trust." Saint Louis MetroVoice (P.O. Box 220010, St. Louis, MO 63122), Vol. 11, No. 5, May 2001, p. 6.

. West Virginia, State of. June 6, 2001, in an Executive Proclamation declaring November 18 - November 24, 2001, as "Christian Heritage Week," signed by Governor Bob

Wise and Secretary of State Joe Manchin III. Courtesy of Bruce Barilla, America's Christian Heritage Week (P.O. Box 382, White Sulphur Springs, W.V. 24986; 304-536-9029, www.achw.org).

. September 13, 2001, in a joint resolution issued by House Majority Leader Dick Armey. Subj: America, Democracy will be Vindicated, Date: 9/13/2001 4:57:06 AM Central

Daylight Time, From: Majority.Leaders.Office@mail.house.gov (Majority Leader's Office)

Office of the House Majority Leader For immediate release -- Contact: Terry Holt or Greg Crist, September 12, 2001 (202) 225-6007. For more information, visit www.freedom.gov

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. United States Congress. Tuesday, October 16, 2001, 107th CONGRESS, 1st Session,
H. CON. RES. 248, CONCURRENT RESOLUTION, <http://thomas.loc.gov>. "' God Bless America'

Displays Endorsed," WASHINGTON (Associated Press),
http://dailynews.yahoo.com/hx/ap/20011016/pl/god_bless_america_1.html.

. United States Congress. Tuesday, October 16, 2001, 107th CONGRESS, 1st Session,
H. CON. RES. 248, CONCURRENT RESOLUTION, <http://thomas.loc.gov>. "' God Bless America'

Displays Endorsed," WASHINGTON (Associated Press),
http://dailynews.yahoo.com/hx/ap/20011016/pl/god_bless_america_1.html.

. United States Congress. November 16, 2001, Wednesday, both Houses of the 107th
Congress concurrently passed Senate Congressional Resolution 83, Washington, D.C.
(SCR83 <http://thomas.loc.gov>).