

Originally Processed With FOIA(s):
S; 2018-0942-F

FOIA Number:
S

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Record Group/Collection: George H.W. Bush Presidential Records
Collection/Office of Origin: Speechwriting, White House Office of
Series: Speech File Backup Files
Subseries: Chron File, 1989-1993

OA/ID Number: 13717
Folder ID Number: 13717-005

Folder Title:
National Prayer Day Breakfast 5/3/90 [OA 6898]

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E457
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WH

Abraham Lincoln

The Quest for Immortality

by

Dwight G. Anderson



Alfred A. Knopf

NEW YORK 1982

Prayer Breakfast

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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 all its original excellence.²

This was a theology so old as to be rooted in the very base of American cosmology, a theology which reclaimed for the nation the covenant of the fathers, and reestablished the identity between civil and ecclesiastical orders. It was a Calvinism transformed and renewed by the evangelical spirit of the nineteenth-century American frontier, but which reached back to Puritan and Revolutionary origins, and thus drew upon the broadest possible spectrum of religious opinion. Indeed, it was a theology that was beyond the reach of any specific sectarian or denominational influence, and fundamentally was not even Christian: the God who had never forsaken the American people but who would now punish them for having broken the covenant was Jehovah just as the people were Israel. By reformulating this common fund of inherited meanings, Lincoln transformed American political history from an Old Testament story into a New Testament one, and thereby released the American Revolution from its Hebraic separatism so as to imbue it with a Christian universalism.

Lincoln's proclamation of a national fast day, which made the public confession of sins a prelude to seeking God's blessing and which viewed civil war as divine punishment for the nation's transgressions, closely followed the form of a ritual first observed on a national level in 1775.³ At the recommendation of the Continental Congress, July 20 of that year was set aside as a "day of public humiliation, fasting, and prayer" during which the people were to "confess and deplore" their sins, offering up "joint supplications, to the all-wise, omnipotent, and merciful Disposer of all events," humbly beseeching him to forgive their iniquities and to "avert those desolating judgments" which threatened the colonies. This was substantially the same ritual which had been used in New England for 150 years as a way of seeking the favor of Jehovah. Despite the ritual's Puritan origins, the Congressional recommendation found widespread acceptance not only in New England, but among Baptists, Presbyterians, and "low church" Anglicans

throughout the colonies. As Perry Miller has remarked, this congressional call for public humiliation and a return to primitive piety had the effect of extending the New England covenant to the other nine colonies. The observance of such a ritual could be meaningful only as the solemn communal act of a covenanted people, standing in a direct relationship with God and responsible for their moral conduct.⁴ As a result, in 1775, colonial peoples became united in a way which infused their informal and fragmentary political bonds with a spiritual energy imparted by an Old Testament God.

The significance of this renewal and extension of the Puritan covenant for the Revolution, whose stated purposes and acknowledged forms were largely secular, is easily overlooked. Covenant theology had served to legitimize fratricide and the judicial murder of a king in the English civil war,⁵ and it could serve such purposes again. Seventeenth-century Puritans had found in God's promises to the Israelites a model of authority which replaced the inherited bonds of place, family, and hierarchy with a collectivist discipline which was voluntary, artificial, and abstract. This new covenant, by which "the saints volunteered to be God's instruments," had a special relevance in the new world.⁶ When Abraham broke the bonds of land and kinship to seek a new home in the west, he did so with the understanding that God would make of him a great nation, provided he kept his part of the bargain. Similarly, New England saints found in the Old Testament covenant the means by which individual conversion into the body of Christ could be joined to ecclesiastical and political reform in the fulfillment of God's historical purpose.⁷

The Christian uses of the Old Testament covenant are illustrated well by John Winthrop's sermon "A Modell of Christian Charity," written and presumably delivered while on board the *Arrabella*. With the exodus to the wilderness underway, Winthrop exhorted his "Christian Tribes" to love one another "brotherly without dissimulation," as would befit a community of the regenerate; at the same time, however, he defined the company's purpose in terms of Old Testament sources, precedents, and analogues. We have entered into a covenant with God, Winthrop said, the terms of which God will have ratified by safely delivering our

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The Abraham Lincoln Encyclopedia

Mark E. Neely, Jr.

McGraw-Hill Book Company
New York St. Louis San Francisco Auckland
Bogotá Hamburg Johannesburg London
Madrid Mexico Montreal New Delhi
Panama São Paulo Singapore
Sydney Tokyo Toronto



Orville Hickman
Browning

he enjoyed considerable intimacy with the President and Mrs. Lincoln. His 258 dispatches for the *Daily Union*, signed "Castine," are important sources for the day-to-day events of Lincoln's White House. Late in 1863 he gained appointment as a clerk in the House of Representatives. When he went to Chicago in 1864 to cover the Democratic nominating convention, Lincoln asked him to report to him by letter about the events there. Brooks reported a disturbing amount of enthusiasm for peace among the crowds that gathered to see the train carrying delegates to the convention; many were "blindly and ignorantly bawling for 'Peace.'" The crowd at the convention likewise applauded "peace men and measures and sentiments . . . to the echo, while patriotic utterances, what few there were, received no response from the crowd, though that is more noticeable among the outsiders than the members of the Convention." They vigorously applauded "'Dixie,' whenever it is played." These were not hopeful signs, but Brooks counted on the unifying effect on Republicans of at last having a specific Democratic opponent and platform on which to concentrate.

In 1865 Mrs. Lincoln and Dr. Anson G. Henry, an old Illinois associate of Lincoln's, worked to get Presidential secretary John G. Nicolay replaced by Brooks. Lincoln did announce a foreign appointment for Nicolay, but he never voiced his preference for a replacement.

Shortly after Lincoln's death, President Andrew Johnson appointed Brooks Naval Officer of the port of San Francisco, perhaps honoring a Lincoln pledge. In 1866, however, he removed Brooks in a purge of Radical Republican officeholders. Brooks admitted being a "'radical,' . . . if by that term is meant an adherence to the right, determination that equal and exact justice shall be done to all races, and denial to the rebels and rebellious States all political rights, forfeited by rebellion, until they have complied with conditions precedent."

Brooks sided with those who, after Lincoln's death, claimed that he was in all essential things a Christian. He stated that the President had told him that he prayed daily in the White House. "I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go," Lincoln reputedly told Brooks. The California reporter surmised from such conversations that the President was seriously considering formal membership in a church.

In 1895 Brooks published *Washington in Lincoln's Time*, based on his Castine letters, a now standard source for information about the Lincoln White House.

SOURCES: Wayne C. Temple and Justin G. Turner's thorough biography of Brooks appeared serially in *Lincoln Herald* from volume LXXII (Fall 1970) through volume LXXIV (Winter 1972). *Mr. Lincoln's Washington: Selections from the Writings of Noah Brooks, Civil War Correspondent*, edited by P. J. Staudenraus (New York: Thomas Yoseloff, 1967), reprints some of the famous dispatches. See also William J. Wolf, *Lincoln's Religion* (Philadelphia: Pilgrim Press, 1970; originally published in 1959).

Brown University Lincoln Collection See
MCLELLAN, CHARLES WOODBERRY.

Browning, Orville Hickman (1806-1881) Political associate and friend of Lincoln's. Browning, a Kentuckian by birth, attended Augusta College and was admitted to the bar in 1831, when he moved to Quincy, Illinois. Elected to the Illinois Senate in 1836, he served one term, he was conspicuous as a Whig who opposed the internal improvements system championed in the lower house by Abraham Lincoln, among others. Browning's district was located on the Mississippi River and therefore did not crave transportation improvements as desperately as Lincoln's central Illinois district. Like other Whigs, Browning supported the Illinois State Bank and favored the idea of a national bank. He advocated protective tariffs. In 1842 he was elected to a term in the Illinois House of Representatives, but he failed in a reelection race against Stephen A. Douglas. He ran again and lost in 1850 and in 1852.

Browning opposed the Kansas-Nebraska Act of 1854 and moved into Illinois's Republican party 2 years later. In 1856 he drafted the rather conservative state Republican platform and urged the nomination of conservative John McLean for President. Four years later he hoped for the nomination of Missouri's Edward Bates, the most conservative of the Republican hopefuls. He was a delegate to the national nominating convention in Chicago. Illinois's delegates were pledged to Lincoln, and Browning worked for Lincoln's nomination by stressing the candidate's opposition to nativism and his old Whig ties. Even after Lincoln's nomination, however, Browning thought that "we have made a mistake in the selection of candidates." The Quincy Republican was the natural choice to solicit Bates's support for the Republican ticket, and he procured from the conservative Missourian a public letter of endorsement. After Lincoln's election Browning unsuccessfully urged Bates's appointment as Secretary of State and Kentuckian Joseph Holt's selection as Secretary of War to conciliate the Border States. He also sought to keep ex-Democrat Norman B. Judd out of the Cabinet.

Lincoln gave Browning a draft of his First Inaugural Address, and the old Whig was in part responsible for what John G. Nicolay and John Hay called "the most vital change in the document." At his and William H. Seward's suggestion, Lincoln removed a provocative threat to "reclaim the public property and places which have fallen" in the seceded states. Browning advised the substitution of "hold, occupy and possess" for "reclaim."

It is ironic that Browning should be famous for that moderation of Lincoln's views in the Sumter crisis, for the threat of war on the whole brought out a radical streak in Browning. Even as he advised the President-elect not to threaten to "reclaim" Union forts, he admitted Lincoln's draft was right "On principle . . . as it now stands" and explained his reasoning for the change:

In any conflict which may ensue between the government and the seceding States, it is very important that the traitors shall be the aggressors, and that they are kept constantly and palpably in the wrong.

Noah
Brooks
Journalist
(1830-1903)

Draft

(Smith/Blessey)
April 26, 1990
10 A.M.
PRAYER

PRESIDENTIAL REMARKS: PRAYER BREAKFAST
STATE DINING ROOM
THURSDAY, MAY 3, 1990

Dr. and Mrs. Bright, Reverend Clergy, Members of the National Day of Prayer Committee, Members of the House and Senate, ladies and gentlemen.

I am delighted to welcome you -- America's religious, civic, and political leaders -- to the White House. ((It's always good to know that if it takes divine intervention to save my speech, help is close at hand.)) //

In the spirit of the occasion, I want to make two vows. First, I'll be brief. ((I know there's a mention in the Bible about the burning bush -- but I also know that compared to most around me here, I'm not that hot a speaker.)) //

The second promise is for those of you at distant tables. I'll try to speak up. ((Barbara is always telling me that the agnostics in this room are very bad.)) //

We meet, of course, today to recall how, as Lord Tennyson once wrote, "More things are wrought by prayer than this world dreams of." And to celebrate those blessings through the annual National Day of Prayer.

More than two hundred years ago, the Continental Congress issued the first official proclamation for a National Day of Prayer. And since 1952, at Congress' bequest, a specific date

Handwritten notes:
"sold" with an arrow pointing to "It's always good"
"to go" with an arrow pointing to "I'll try to speak up"
"of her" with an arrow pointing to "Barbara is always telling me"

has been set aside each year for Americans to gather in homes and places of worship to pray.

This morning, we continue that tradition. For we Americans have always been a religious people. We believe that while God can live without man, man cannot live without God. //

Thomas Jefferson believed that. Listen to what he wrote in 1774: "The God who gave us life, gave us liberty at the same time."

So did Ben Franklin, calling for daily prayer at the Federal Convention in 1787. He knew -- as we do -- the truth of these words from these words from the 127th Psalm: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain."

And some of you may be too young to remember -- a confession: I'm not -- how on January 20, 1953, that beloved man named Ike began his Inaugural Address with a hand-written missive. "God give us, we pray," he said, "the power to discern clearly right from wrong."

As you can see, our history tells us what our hearts confirm. We believe that America is indeed "One Nation Under God." And that we must help those less fortunate than ourselves. We know that, as the Book of Micah says, God asks us "to do justly, and to love mercy." And that, in the end, without God's help, we can do nothing. With it, we can great things for the children of the world.

Look at the portrait above me. I have often said that any President's kinship with Abraham Lincoln is perhaps the most personal of all. This portrait shows why. In it you see the agony, and greatness, of a man who nightly fell on his knees to ask the help of God. Abraham Lincoln knew -- as I believe with all my heart -- that one cannot be America's President without a belief in God.

Last year I told a story at this breakfast. Let me close today by telling it again. ((A little boy once uttered this simple prayer: "God bless mother and daddy, my brother and sister. And, oh God, do take care of yourself, because if anything happens to you we're all sunk.")) //

Thank you for what you're doing to "take care" of God's word -- and to bring that word to this Nation and the world. And you'll understand why today, I take special joy in saying: God bless you, and God bless America.

#

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WHRC

Familiar Quotations

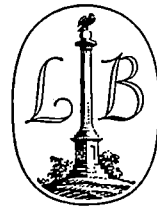
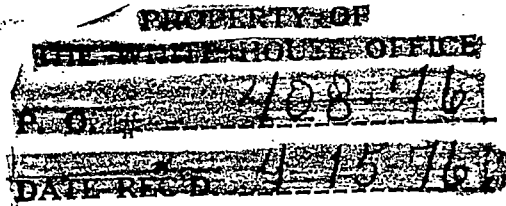
*A collection of passages, phrases and
proverbs traced to their sources in
ancient and modern literature*

by JOHN BARTLETT

Fourteenth Edition

REVISED AND ENLARGED

EMILY MORISON BECK, *Editor*



Little, Brown and Company · Boston · Toronto

And love of truth, and all that makes a man.

*Idylls of the King,
Guinevere, l. 475*

Let no man dream but that I love thee still.

Ib. l. 557

The days will grow to weeks, the weeks to months,

The months will add themselves and make the years,

The years will roll into the centuries, And mine will ever be a name of scorn.

Ib. l. 619

To where beyond these voices there is peace.

Ib. l. 692

I found Him in the shining of the stars, I mark'd Him in the flowering of His fields,

But in His ways with men I find Him not.

Ib. The Passing of Arthur, l. 9

For why is all around us here As if some lesser god had made the world,

But had not force to shape it as he would?

Ib. l. 13

And slowly answer'd 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.¹

Ib. l. 407

More things are wrought by prayer Than this world dreams of. Wherefore, let thy voice

Rise like a fountain for me night and day.¹

Ib. l. 414

From the great deep to the great deep he goes.

Ib. l. 445

Cast all your cares on God; that anchor holds.

Enoch Arden [1864], l. 222

Inspid as the queen upon a card.

Aylmer's Field [1864], l. 28

The worst is yet to come.²

Sea Dreams [1864], l. 301

¹ Also in *Morte d'Arthur [1842]*.

² See Browning, p. 666a.

He said likewise

That a lie which is half a truth is ever the blackest of lies,

That a lie which is all a lie may be met and fought with outright,

But a lie which is part a truth is a harder matter to fight.

The Grandmother [1864], st. 8

Doesn't thou 'ear my 'erse's legs, as they canters awaäy?

Proputty, proputty, proputty — that's what I 'ears 'em saäy.

Northern Farmer: New Style [1869], st. 1

Doänt thou marry for munny, but goä wheer munny is!

Ib. st. 5

Speak to Him thou for He hears, and Spirit with Spirit can meet —

Closer is He than breathing, and nearer than hands and feet.

The Higher Pantheism [1869], st. 6

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.

Flower in the Crannied Wall [1869]

At Flores in the Azores Sir Richard Grenville lay,

And a pinnace, like a flutter'd bird, came flying from far away;

"Spanish ships of war at sea! we have sighted fifty-three!"

The Revenge [1878], st. 1

I should count myself the coward if I left them, my Lord Howard,

To these Inquisition dogs and the devildoms of Spain.

Ib. st. 2

The little *Revenge* ran on sheer into the heart of the foe.

Ib. st. 5

All the charm of all the Muses often flowering in a lonely word.

To Virgil [1882], st. 3

**GEORG CHRISTOPH
LICHTENBERG**

1742-1799

A knife without a blade, for which
the handle is missing.

Göttingen Pocket Calendar
[1798], describing an impos-
sible existence

**ANNA LETITIA
BARBAULD**

1743-1825

Life! we've been long together,
Through pleasant and through cloudy
weather;

'Tis hard to part when friends are
dear,

Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;

Say not "Good night"; but in some
brighter clime

Bid me "Good morning."

Ode to Life, st. 3

This dead of midnight is the noon of
thought.

A Summer's Evening Meditation

GAVRIIL DERZHAVIN

1743-1816

I am a czar — a slave, I am a
worm — a god. *God* [1784]

**WILLIAM HENRY,
DUKE OF GLOUCESTER**

1743-1805

Another damned, thick, square book!
Always scribble, scribble, scribble! Eh!
Mr. Gibbon?

*Upon receiving from EDWARD
GIBBON volume II of the De-
cline and Fall of the Roman
Empire* [1781]. *From Best's
Literary Memorials*

THOMAS JEFFERSON

1743-1826

A lively and lasting sense of filial
duty is more effectually impressed on

the mind of a son or daughter by read-
ing *King Lear*, than by all the dry vol-
umes of ethics, and divinity, that ever
were written.

Letter to Robert Skipwith
[August 3, 1771]

The God who gave us life, gave us
liberty at the same time.¹

*Summary View of the Rights of
British America* [1774]

When, in the course of human
events, it becomes necessary for one
people to dissolve the political bands
which have connected them with an-
other, and to assume among the powers
of the earth the separate and equal sta-
tion to which the laws of nature and of
nature's God² entitle them, a decent
respect to the opinions of mankind re-
quires that they should declare the
causes which impel them to the separa-
tion. 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;³ that
among these are life, liberty, and the
pursuit of happiness; that to secure
these rights, governments are instituted
among men, deriving their just powers
from the consent of the governed; that
whenever any form of government be-
comes destructive to these ends, it is
the right of the people to alter or to
abolish it, and to institute new govern-
ment, laying its foundation on such
principles, and organizing its powers in
such form, as to them shall seem most
likely to effect their safety and happi-
ness.

Declaration of Independence
[July 4, 1776]

We must therefore . . . hold them
[the British] as we hold the rest of
mankind, enemies in war, in peace
friends. *Ib.*

¹ See Patrick Henry, p. 465b.

² See Bolingbroke, p. 397b, and Pope, p. 410a.

³ The phrase is frequently misquoted "inalien-
able."

All men are born free and equal, and have
certain natural, essential and unalienable rights.
— *Constitution of Massachusetts* [1778]

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101ST CONGRESS, 1ST SESSION

SENATE DOCUMENT 101-10

INAUGURAL ADDRESSES

OF THE

PRESIDENTS OF THE UNITED STATES

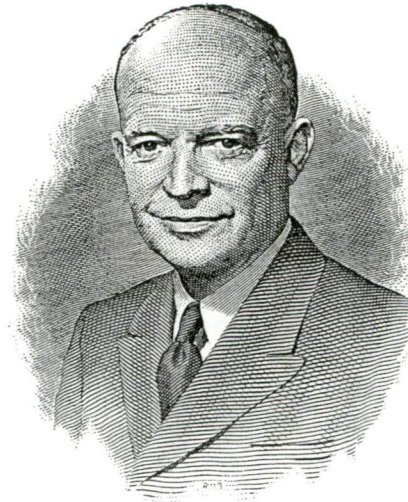
FROM
GEORGE WASHINGTON 1789

TO
GEORGE BUSH 1989

BICENTENNIAL EDITION



UNITED STATES GOVERNMENT PRINTING OFFICE
WASHINGTON, D.C.
1989



Dwight D. Eisenhower

FIRST INAUGURAL ADDRESS

TUESDAY, JANUARY 20, 1953

The Republican Party successfully promoted the candidacy of the popular General of the Army in the 1952 election over the Democratic candidate, Adlai Stevenson. The oath of office was administered by Chief Justice Frederick Vinson on two Bibles—the one used by George Washington at the first inauguration, and the one General Eisenhower received from his mother upon his graduation from the Military Academy at West Point. A large parade followed the ceremony, and inaugural balls were held at the National Armory and Georgetown University's McDonough Hall.

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:

The world and we have passed the midway point of a century of continuing challenge. We sense with all our faculties that forces of good and evil are massed and armed and opposed as rarely before in history.

This fact defines the meaning of this day. 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 to our faith that the future shall belong to the free.

Since this century's beginning, a time of tempest has seemed to come upon the continents of the earth. Masses of Asia have awakened to strike off shackles of the past. Great nations of Europe have fought their bloodiest wars. Thrones have toppled and their vast empires have disappeared. New nations have been born.

For our own country, it has been a time of recurring trial. We have grown in power and in responsibility. We have passed through the anxieties of depression and of war to a summit unmatched in man's history. Seeking to secure peace in the world, we have had to fight through the forests of the Argonne, to the shores of Iwo Jima, and to the cold mountains of Korea.

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. We summon all our knowledge of the past and we scan all signs of the future. We bring all our wit and all our will to meet the question:

How far have we come in man's long pilgrimage from darkness toward light? Are we nearing the light—a day of freedom and of peace for all mankind? Or are the shadows of another night closing in upon us?

Great as are the preoccupations absorbing us at home, concerned as we are with matters that deeply affect our livelihood today and our vision of the future, each of these domestic problems

4/30/90

Notl. Prayer

Vow the Bright - (Charm of Day of Prayer Comm.)
 Mary Natl. Day of Prayer Comm.
 Your Eminence Cardinal O'Connor
 Robbi J. Hobermann
 Joshua

Res. of prayer
 Comm. to Christ
 to Christ

Cathy Fenton x 3064

7:30 prives & welcomes
 8:15 remarks

120 people

THE LITTLE, BROWN
BOOK OF
❧ ANECDOTES ❧

CLIFTON FADIMAN
GENERAL EDITOR



LITTLE, BROWN AND COMPANY
BOSTON TORONTO

one side of the counter and sold whiskey to Mr. Douglas on the other side. But now there's a difference between us: I've left my side of the counter, but he sticks to his as tenaciously as ever."

12 Lincoln was called in as arbiter in many disputes, serious and frivolous. Two men who had been arguing for hours about the correct proportion of the length of a man's legs to the size of his body called on Lincoln to settle the question. Lincoln listened gravely to the points on both sides, and then gave his summing up in full legal fashion. It seemed to him, he said, that this was a question of the utmost significance and one that had caused much bloodshed in the past and would doubtless do so again in the future, so it was not without much mental anguish and exertion that he reached his opinion. Nonetheless, he concluded, "It is my opinion, all side issues being swept aside, that a man's lower limbs, in order to preserve harmony of proportion, should be at least long enough to reach from his body to the ground."

13 Holding the copy of his speech, his hat, and a cane, Lincoln arrived at the rostrum to be sworn in as president. He laid the cane down, but there was nowhere to put the hat. Senator Stephen A. Douglas quickly came forward and relieved him of it. As he sat down, he observed to one of Mrs. Lincoln's cousins, "If I can't be president, I can at least hold his hat."

14 As Lincoln was walking down a corridor in the War Department building, an army officer in a hurry barged straight into him. When the man saw who it was, he offered "ten thousand pardons."

"One is quite enough," said Lincoln, adding, "I wish the whole army would charge like that!"

15 At the conclusion of his tour of America, an aristocratic young Englishman secured an audience with President Lincoln. The talk turning to social conditions, the visitor expressed amazement that many gentlemen in America customarily blacked their own boots. "True," replied Lincoln, "but would gentlemen in England not do that?"

"Certainly not."

"Then, whose boots do they black?" asked Lincoln.

{This is a rather more plausible version of a popular story that depicts Lincoln being interrupted by a foreign diplomat in the act of cleaning his own boots; the punch line is the same.}

16 A delegation called on Lincoln to ask that the commissionership of the Sandwich Islands be given to a particular man. After setting out his qualifications they concluded by saying that their candidate was in poor health and the climate in the Sandwich Islands would be beneficial to him. "I am sorry to say, gentlemen," said Lincoln, "that there are eight other applicants for the post, and they are all sicker than your man."

17 The singer Lillie de Hegermann-Lindencrone records in a letter a conversation she had with Lincoln. Lincoln remarked that if he heard her sing often he might have to become a musician himself. "But," he added, "so far I only know two tunes."

"Hail, Columbia?" she asked. "You know that, I am sure."

"Oh, yes," he replied, "I know that, for I have to stand up and take off my hat."

"And the other one?"

"The other one? Oh, that is the one when I don't stand up."

See also ULYSSES S. GRANT 11.

18 President Lincoln turned down an applicant for a job and gave as his reason: "I don't like his face." One of the members of his cabinet indicated that he did not think this was a sufficient and satisfactory explanation. Lincoln disagreed: "Every man over forty is responsible for his face."

19 Lincoln particularly enjoyed a story that circulated in Washington during the Civil War concerning him and the president of the Confederate States, Jefferson Davis. Two Quaker ladies were discussing the relative merits and prospects of the opposing leaders. "I think Jefferson will succeed because he is a praying man," said one. "But so is Abraham a praying man," said the other. "Yes," rejoined the first lady, "but the Lord will think that Abraham is joking."

20 A woman once approached Lincoln, demanding a colonel's commission for her son.

FULL RECORD

SEARCH TERM(S): FEDERAL CONVENTION 1787

REFERENCES FOUND: 6

Page 1 of 1

CALL NO.: JK141 1966
TITLE: The records of the Federal Convention of 1787,
AUTHOR: United States. Constitutional Convention (1787)
ADDAUTH 1: Farrand, Max, 1869-1945, ed.
ADDAUTH 2: Matteson, David Maydole, 1871-1949.
DESCRIPT: New Haven, Yale University Press [1966] 4 v. facsim. 21 cm.
EDITION: Rev. ed.
SERIES 1: A Yale paperbound, Y-183--Y-186
SUBJ 1: United States. Constitution
NOTES 1: On t.p. of v. 4: With a general index by David M. Matteson.
AGENCY: NEOB DEOB

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SEARCH HISTORY to Enter Next Search.
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1984
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NOTES
OF DEBATES
IN THE
FEDERAL
CONVENTION
OF 1787
REPORTED BY
James Madison

With an introduction by Adrienne Koch

Ohio University Press

Athens, Ohio

Chicago London

therefore lies in promoting those principles & that form of Govt which will most approximate the States to the condition of counties. Another consideration may be added. If the Genl Govt be feeble, the large States distrusting its continuance, and foreseeing that their importance & security may depend on their own size & strength, will never submit to a partition. Give to the Genl Govt sufficient energy & permanency, & you remove the objection. Gradual partitions of the large, & junctions of the small States will be facilitated, and time may effect that equalization, which is wished for by the small States now, but can never be accomplished at once.

M: WILSON. The leading argument of those who contend for equality of votes among the States is that the States as such being equal, and being represented not as districts of individuals, but in their political & corporate capacities, are entitled to an equality of suffrage. According to this mode of reasoning the representation of the boroughs in Eng¹⁴ which has been allowed on all hands to be the rotten part of the Constitution, is perfectly right & proper. They are like the States represented in their corporate capacity like the States therefore they are entitled to equal voices, old Sarum to as many as London. And instead of the injury supposed hitherto to be done to London, the true ground of complaint lies with old Sarum: for London instead of two which is her proper share, sends four representatives to Parliament.

M: SHERMAN. The question is not what rights naturally belong to men⁶⁰; but how they may be most equally & effectually guarded, in Society. And if some give up more than others in order to attain⁶¹ this end, there can be no room for complaint. To do otherwise, to require an equal concession from all, if it would create danger to the rights of some, would be sacrificing the end to the means. The rich man who enters into Society along with the poor man, gives up more than the poor man, yet with an equal vote he is equally safe. Were he to have more votes than the poor man in proportion to his superior stake, the rights of the

⁶⁰ The word "men" is used in the singular in the transcript.
⁶¹ The word "obtain" is substituted in the transcript for "attain."

poor man would immediately cease to be secure. This consideration prevailed when the articles of Confederation were formed.

The determination of the question from⁶² striking out the word "not" was put off till tomorrow at the request of the Deputies of N. York. See opposite page & insert the Speech of Doct: F in this place.⁶³

M: President

The small progress we have made after 4 or five weeks close attendance & continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ays, 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 understandings? In the beginning of the Contest with G. Britain, when we were sensible of danger we had daily prayer in this room for the 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 that 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

⁶² The word "from" is changed to "for" in the transcript.
⁶³ Madison's direction is omitted in the transcript and the words "Doctor Franklin" are inserted.

fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that "except the Lord build the House they labour in vain that build it." I firmly believe this; 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 little 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 blessings 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—

M^r SHARMAN seconded the motion.

M^r HAMILTON & several others expressed their apprehensions that however proper such a resolution might have been at the beginning of the convention, it might at this late day, 1.⁶⁴ bring on it some disagreeable animadversions. & 2.⁶⁵ lead the public to believe that the embarrassments and dissensions within the Convention, had suggested this measure. It was answered by Doc^t F. M^r SHERMAN & others, that the past omission of a duty could not justify a further omission—that the rejection of such a proposition would expose the Convention to more unpleasant animadversions than the adoption of it: and that the alarm out of doors that might be excited for the state of things within, would at least be as likely to do good as ill.

M^r WILLIAMSON, observed that the true cause of the omission could not be mistaken. The Convention had no funds.

M^r RANDOLPH proposed in order to give a favorable aspect to y^e measure, that a sermon be preached at the request of the convention on ⁶⁶ 4th of July, the anniversary of Independence; &

⁶⁴ The figure "1" is changed to "in the first place" in the transcript.

⁶⁵ The figure "2" is changed to "in the second place" in the transcript.

⁶⁶ The word "the" is here inserted in the transcript.

thenceforward prayers be used ⁶⁷ in y^e Convention every morning. D^t FRANK^s 2nd ⁶⁸ this motion After several unsuccessful attempts for silently postponing the ⁶⁸ matter by adjourn^s the adjournment was at length carried, without any vote on the motion.

FRIDAY JUNE 29th IN CONVENTION

Doc^t JOHNSON. The controversy must be endless whilst Gentlemen differ in the grounds of their arguments; Those on one side considering the States as districts of people composing one political Society; those on the other considering them as so many political societies. The fact is that the States do exist as political Societies, and a Gov^t is to be formed for them in their political capacity, as well as for the individuals composing them. Does it not seem to follow, that if the States as such are to exist they must be armed with some power of self-defence. This is the idea of [Col. Mason] who appears to have looked to the bottom of this matter. Besides the Aristocratic and other interests, which ought to have the means of defending themselves, the States have their interests as such, and are equally entitled to likes means. On the whole he thought that as in some respects the States are to be considered in their political capacity, and in others as districts of individual citizens, the two ideas embraced on different sides, instead of being opposed to each other, ought to be combined; that in *one* branch the *people*, ought to be represented; in the *other* the *States*.

M^r GHORUM. The States as now confederated have no doubt a right to refuse to be consolidated, or to be formed into any new system. But he wished the small States which seemed most ready to object, to consider which are to give up most, they or the larger ones. He conceived that a rupture of the Union w^d be an event unhappy for all, but surely the large States would be least unable to take care of themselves, and to make connections with one another. The weak therefore were most interested in establishing some general system for maintaining order. If among individuals, composed partly of weak, and partly of strong, the former most

⁶⁷ The words "&c to be read" are substituted in the transcript for "be used."

⁶⁸ The word "this" is substituted in the transcript for "the."

(Smith/Blessey)
April 27, 1990
12:30 P.M.
PRAYER

PRESIDENTIAL REMARKS: PRAYER BREAKFAST
STATE DINING ROOM
THURSDAY, MAY 3, 1990
8:00 A.M.

Dr. and Mrs. Bright, Reverend Clergy, Members of the National Day of Prayer Committee, Members of the House and Senate, ladies and gentlemen.

I am delighted to welcome you -- America's religious, civic, and political leaders -- to the White House. ((It's always good to know that if it takes divine intervention to save my speech, help is close at hand.)) //

In the spirit of the occasion, let me begin with a story about the power -- and necessity -- of the wonder of prayer.

((A principal walked into a classroom and found the teacher praying. The principal said, "According to the Supreme Court, you're not allowed to do that." // The teacher thought a moment, then replied, "The Supreme Court isn't a substitute teacher who's just been thrown into a classroom filled with eight-year-olds.))

The power of prayer is remarkable. In fact, Lord Tennyson once wrote, "More things are wrought by prayer than this world dreams of." This morning, we rejoice in those blessings through the National Day of Prayer. //

More than two hundred years ago, the Continental Congress issued the first official proclamation for a National Day of Prayer. And since 1952, at Congress' bequest, a specific date

has been set aside each year for Americans to gather in homes and places of worship to pray.

This morning, we continue that tradition. For we Americans have always been a religious people. We believe that while God can live without man, man cannot live without God. //

✓ Thomas Jefferson believed in the Almighty's providence. Listen to what he wrote in 1774: "The God who gave us life, gave us liberty at the same time."

Book
as
Fed
Court

So did Ben Franklin, calling for daily prayer at the Federal Convention in 1787. He knew -- as we do -- the truth of these words from the 127th Psalm: "Except the Lord build the house, they labor in vain that build it."

And some of you may be too young to remember -- I confess I'm not -- that on January 20, 1953, a beloved man named Ike began his Inaugural Address with a hand-written missive. "God give us, we pray," he said, "the power to discern clearly right from wrong."

Ike

Our history tells us what our hearts confirm. We believe that America is divinely blessed. And we must use our resources to help those less fortunate than ourselves. // We know God asks us, as the Book of Micah says, "to do justly, and to love mercy." And that, in the end, without God's help, we can do nothing. With it, we can do great things for all the world.

Bible

Look at the portrait above me. I have often said that any President's kinship with Abraham Lincoln is perhaps the most personal of all. This portrait shows why. In it you see the

Dr. H. H. ...

OR ~~Book of Micah~~ Time May
Lincoln you on Pre
Erase

agony, and greatness, of a man who nightly fell on his knees to ask the help of God.

But Lincoln was also a man with a sense of humor. So let me close with a story that our 16th President liked to tell.

((Two ladies were discussing the merits of Lincoln and the Presidency of the Confederacy, Jefferson Davis. The first said, "I think Jefferson will succeed because he is a praying man." The second answered, "But so is Abraham a praying man." // "Yes," replied the first lady, "but the Lord will think Abraham is joking.")) //

Abraham Lincoln knew -- as I do with all my heart -- that one cannot be America's President without a belief in prayer. Yet the need for prayer goes beyond Presidents. It touches each one of our lives and brings strength and comfort, joy and contentment. You'll understand, then, why today I take special joy in saying: God bless you, and God bless America.

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HOLY BIBLE

Containing the Old and New Testaments

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Edition

with Read-a-long References, Read-a-long Translations,
Cyclopedic Index,
Christian Life Outlines and Study Notes



THOMAS NELSON, PUBLISHERS
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7 Peace be within thy walls, *and* prosperity within thy^apalaces. Jer. 17:27
 8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
 9 Because of the house of the LORD our God I will ^aseek thy good. Neh. 2:10

PSALM 123

Prayer for mercy

A song of degrees

UNTO thee ^alift I up mine eyes, O thou that dwellest in the heavens. 121:1
 2 Behold, as the eyes of^aservants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes ^await upon the LORD our God, until that he have mercy upon us. Prov. 27:18; Mal. 1:6 • *look*
 3 Have mercy upon us, O LORD, have mercy upon us: for we are ^aexceedingly filled with contempt. Neh. 4:4
 4 Our soul is exceedingly filled with the ^ascorning of those that are at ease, *and* with the contempt of the proud. Neh. 2:19

PSALM 124

Praise for deliverance from enemies

A song of degrees of David

IF *it had not been* the LORD who was on our side, ^anow may Israel say; 129:1
 2 *If it had not been* the LORD who was on our side, when men rose up against us:
 3 then they had swallowed us up quick, when their wrath was kindled against us:
 4 then the^awaters had overwhelmed us, the stream had gone over our soul: 18:16
 5 then the^aproud^awaters had ^agone over our soul. Job 38:11 • *raging • swept*
 6 Blessed *be* the LORD, who hath not given us *as a* prey to their teeth. Prov. 30:14
 7 Our soul is escaped ^aas a bird out of the snare of the fowlers: the snare is broken, and we are escaped. 2 Cor. 11:33
 8 ^aOur help *is* in the name of the LORD, who made heaven and earth. 121:2

PSALM 125

God surrounds his people

A song of degrees

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, ^abut abideth for ever. Eccl. 1:4
 2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.
 3 For ^athe rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. 89:22; Prov. 22:8; Is. 14:5

4 ^aDo good, O LORD, unto *those that be* good, and to *them that are* ^aupright in their hearts. 119:68 • 7:10
 5 As for such as turn aside unto their ^acrooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel. Job 23:11

PSALM 126

"Sow in tears . . . reap in joy"

A song of degrees

WHEN the LORD ^aturned again the captivity of Zion, we were like them that dream. *reversed*, Jer. 29:14
 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.
 3 The LORD hath done great things for us; *whereof* we are^aglad. Is. 25:9
 4 ^aTurn again our captivity, O LORD, as the^astreams in the south. *reverse* • Is. 35:6
 5 ^aThey that sow in tears shall reap in joy. Jer. 31:16; Lam. 1:2
 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

PSALM 127

The need of relying on God

A song of degrees for Solomon

EXCEPT the LORD build the house, they labor in vain that build it: except ^athe LORD keep the city, the watchman waketh *but* in vain. 121:3-5
 2 *It is* vain for you to rise up early, to sit up late, to ^aeat the bread of sorrows: for so he giveth his beloved sleep. Gen. 3:17
 3 Lo, ^achildren *are* a heritage of the LORD: *and* ^athe fruit of the womb *is* his reward. Gen. 33:5 • Deut. 7:13; 28:4
 4 As arrows *are* in the hand of ^amighty man; so *are* children of the youth. 112:2
 5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall ^aspeak with the enemies in the gate. *meet*

PSALM 128

The rewards of faithfulness

A song of degrees

BLESSED *is* every one that feareth the Lord; that walketh in his ways.
 2 ^aFor thou shalt eat the labor of thine hands: happy *shalt* thou *be*, ^aand *it shall be* well with thee. Is. 3:10 • Eph. 6:3

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. *Ps. 72:7; Is. 9:6 • princes*

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. *Nah. 2:11 • eat up*

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. *v. 3 • Deut. 32:2; Ps. 72:6*

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. *Is. 41:15, 16; Hos. 5:14 • Gen. 49:9*

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. *Is. 26:11*

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: *Zech. 9:10 • destroy*

11 And I will cut off the cities of thy land, and throw down all thy strongholds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: *Deut. 18:10-12 • Is. 2:6*

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. *statutes • Is. 2:8*

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. *Ex. 34:13; Is. 27:9 • enemies*

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard. *which hearkened not*

CHAPTER 6

c. 700 B.C.

The Lord's contention with Israel

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. *complaint • Is. 1:18 • complaint • argue*

3 O my people, what have I done unto

thee? and wherein have I wearied thee? testify against me. *Ps. 50:7 • Jer. 2:5, 31*

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. *Ex. 20:2; Deut. 4:20*

5 O my people, remember now what Balak king of Moab consulted, and what Ba-laam the son of Be-or answered him from Shit-tim unto Gil-gal; that ye may know the righteousness of the LORD.

The requirements of the Lord

6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? *Ps. 40:6-8*

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? *Ezek. 23:37 • my child*

8 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? *Is. 1:17*

9 The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. *fear • pay attention to the ruler*

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? *lawless*

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights? *Shall I be pure with • Hos. 12:7*

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. *Is. 3:8; Jer. 9:3, 5*

13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. *Lev. 26:16; Ps. 107:17*

14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. *Lev. 26:26; Is. 9:20*

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. *Amos 5:11*

16 For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.

Staffed 10:10 AM Monday.

(Smith/Blessey)
April 27, 1990
12:30 P.M.
PRAYER

PRESIDENTIAL REMARKS: PRAYER BREAKFAST
STATE DINING ROOM
THURSDAY, MAY 3, 1990
8:00 A.M.

Your Eminence Cardinal O'Connor Rabbi Haberman

Dr. and Mrs. Bright, Reverend Clergy, Members of the
National Day of Prayer Committee, Members of the House and
Senate, ladies and gentlemen.

I am delighted to welcome you -- America's religious, civic,
and political leaders -- to the White House. ((It's always good
to know that if it takes divine intervention to save my speech,
help is close at hand.)) //

In the spirit of the occasion, let me begin with a story
about the power -- and necessity -- of the wonder of prayer.

((A principle walked into a classroom and found the teacher
praying. The principal said, "According to the Supreme Court,
you're not allowed to do that." // The teacher thought a moment,
then replied, "The Supreme Court isn't a substitute teacher who's
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The power of prayer is remarkable. In fact, Lord Tennyson
once wrote, "More things are wrought by prayer than this world
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the National Day of Prayer. //

More than two hundred years ago, the Continental Congress
issued the first official proclamation for a National Day of
Prayer. And since 1952, at Congress' bequest, a specific date

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Barklett's
p. 654

A Lincoln
The Quest
for Immortality
p. 138

April 17th 1952
#82-324
Clerk's Office

has been set aside each year for Americans to gather in homes and places of worship to pray.

This morning, we continue that tradition. For we Americans have always been a religious people. We believe that while God can live without man, man cannot live without God. //

Thomas Jefferson believed in the Almighty's providence. Listen to what he wrote in 1774: "The God who gave us life, gave us liberty at the same time."

So did Ben Franklin, calling for daily prayer at the Federal Convention in 1787. He knew -- as we do -- the truth of these words from the 127th Psalm: "Except the Lord build the house, they labor in vain that build it."

And some of you may be too young to remember -- I confess I'm not -- that on January 20, 1953, a beloved man named Ike began his Inaugural Address with a hand-written missive. "God, give us, we pray," he said, "the power to discern clearly right from wrong."

Our history tells us what our hearts confirm. We believe that America is divinely blessed. And we must use our resources to help those less fortunate than ourselves. // We know God asks us, as the Book of Micah says, "to do justly, and to love mercy." And that, in the end, without God's help, we can do nothing. With it, we can do great things for all the world.

Look at the portrait above me. I have often said that any President's kinship with Abraham Lincoln is perhaps the most personal of all. This portrait shows why. In it you see the

Bordwell's
p. 470

Notes on Fedl
Convention
p. 210

Addresses
p. 293
isenhower
James Ambrose
p. 42

Bible
p. 828

Kathy Fenton
x 7064

New Testament

agony, and greatness, of a man who nightly fell on his knees to ask the help of God.

But Lincoln was also a man with a sense of humor. So let me close with a story that our 16th President liked to tell.

((Two ladies were discussing the merits of Lincoln and the Presidency of the Confederacy, Jefferson Davis. The first said, "I think Jefferson will succeed because he is a praying man." The second answered, "But so is Abraham a praying man." // "Yes," replied the first lady, "but the Lord will think Abraham is joking.")) //

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#

1/1 Lincoln
Encyclopedia
P. 388

1/1 The Brown
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EISENHOWER

Volume Two

The President

STEPHEN E. AMBROSE

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Staff

the Establishment

*from:
1938-1970*

*Cluster:
American Warriors*

Lincoln, 1945

*Entry:
Point*

*Character:
Richard D. Eisenhower*

*Category:
President-Elect*

snapped back, "Ike I didn't ask you to come—or you'd been here."⁸ Eisenhower denied that any such exchange took place. He did recall asking Truman who had ordered John back from Korea for the inauguration. According to Eisenhower, Truman simply replied, "I did." According to Truman, what he said was, "The President of the United States ordered your son to attend your Inauguration. The President thought it was right and proper for your son to witness the swearing-in of his father to the Presidency."⁹

Three days after the ride to the Capitol, Eisenhower sent Truman a letter "to express my appreciation for the very many courtesies you extended to me and mine during the final stages of your Administration . . . I especially want to thank you for your thoughtfulness in ordering my son home from Korea . . . , and even more especially for not allowing either him or me to know that you had done so."¹⁰ That was his last communication with Truman, just as January 20 was the last time they were together, until after Eisenhower himself had left the Presidency.

Eisenhower and Truman walked through the Rotunda to the east front of the Capitol, where a platform had been erected for the ceremonies. The crowd was huge—the largest for an inaugural in American history—and festive. The Republicans were there to celebrate with unabashed joy; as movie actor and future Republican senator George Murphy put it, "It is all just so wonderful, it's like walking into bright sunshine after being in darkness for a long time."¹¹ And indeed, the sun had broken through the clouds—Eisenhower luck, everyone agreed—to turn it into a pleasant, if chilly, day. Eisenhower wore a dark-blue double-breasted overcoat and had a white scarf around his neck. At 12:32 P.M., Chief Justice Fred Vinson administered the oath of office.

As Eisenhower turned to deliver his Inaugural Address, his grim, determined expression gave way to that famous grin, and he shot his hands over his head in the old V-for-Victory sign. After the cheering stopped, he read the prayer he had composed that morning, asking Almighty God to "make full and complete our dedication to the service of the people in this throng, and their fellow citizens everywhere." Not forgetting the Democrats, he added, "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."

Then he began his Inaugural Address. "The world and we have

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A DICTIONARY
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NAMES OF NOTEWORTHY PERSONS
WITH PRONUNCIATIONS
AND CONCISE BIOGRAPHIES



G. & C. MERRIAM CO., PUBLISHERS
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to have performed miracles; canonized by Pope Gregory IX (1235). See also SOPHIA, Landgravine of Hesse.

Elizabeth. Full Ger. name **Elisabeth Amalie Eugenie.** 1837-1898. Empress of Austria (1854-98), b. Munich. Daughter of Duke Maximilian Joseph of Bavaria; m. (1854) her cousin Emperor Francis Joseph I of Austria; became queen of Hungary (1867); popular with her people because of her beauty and charm and her philanthropies; assassinated by an Italian anarchist in Geneva.

Elizabeth. 1876-. Queen of the Belgians (1909-34); dau. of Duke Charles Theodore of Bavaria; m. (1900) Prince Albert (later Albert I) of Belgium; devoted to charities; patriotic and of great aid to the king during World War (1914-18); lived at La Panne, France (1914-18).

Elizabeth. Also **Elizabeth Stu'art** (stü'ärt). 1596-1662. Queen of Frederick V of Bohemia. Called "Queen of Hearts." Eldest daughter of James I of England; b. in Scotland; m. (1613) Frederick V, Elector Palatine, chosen king (1619); her marriage commemorated in *Epithalamium* by John Donne. On routing of Frederick V by the Catholic League (1620), took refuge at The Hague; lost her eldest son (1629) and her husband (1632); levied (1633) small army in behalf of her son Charles Louis, to whom was restored a portion of the Rhenish Palatinate by the Treaty of Westphalia (1648), and by whom she was deserted and forced to live on the generosity of Holland; returned to England (1661), despite opposition of her nephew Charles II, and was pensioned. Honored as a martyr to Protestantism; celebrated in poem by Sir Henry Wotton. Mother of thirteen children, including Sophia, mother of George I, King of Great Britain and Ireland. See JOHN HARRINGTON (d. 1613).

Elizabeth. Sometimes known as **Elizabeth of Bohemia.** 1618-1680. Princess palatine; daughter of Elector Palatine Frederick V, who was for a short time king of Bohemia. Abbess of Herford (from 1667). Descartes dedicated his *Principia Philosophiae* to her.

Elizabeth. 1437?-1492. Queen of Edward IV of England. Daughter of Sir Richard Woodville, 1st Earl Rivers; m. Sir John Grey (killed 1461); privately m. (1464) to Edward IV; crowned (1465). Withdrew into sanctuary at Westminster on Edward's flight (1470); her sons Edward V and Richard, Duke of York, murdered in the Tower (1483); put in possession of her rights as queen dowager by Henry VII (1486). Her daughter Elizabeth (1465-1503) was queen of Henry VII, marrying him (1486) in pursuance of petition presented to the king by Parliament; subject of an elegy by Sir Thomas More; mother of Henry VIII.

Elizabeth I. 1533-1603. Queen of England and Ireland (1558-1603), of house of Tudor. Only child of Henry VIII and Anne Boleyn; declared illegitimate by Parliament in favor of son of Jane Seymour (1536). Studied under exponents of the New Learning and adherents of the Reformation; rejected suit of Sir Thomas Seymour (q.v.); sided with her half sister Mary against Lady Jane Grey (1553), refused to participate in Wyatt's Rebellion (1554); imprisoned in Tower and at Woodstock. Succeeded Mary on the throne (1558); crowned by bishop of Carlisle, most of other bishops refusing to recognize her as head of church (1559); issued proclamation that the English litany be read in London churches and elevation of the host discontinued (1559); sent help to Condé and French Protestants against duke of Guise; aided Protestants in Scotland and Low Countries; promulgated the Thirty-nine Articles and obtained from Parliament (1563) extension of provisions of the Act of Supremacy,

rendering Protestantism and patriotism synonymous in England. Found her rival, the Roman Catholic Stuart, Queen of Scots, in her power after the death of Langside by the "Regent Murray" (1568); imprisoned her in Carlisle, thus giving rise to plots for her liberation. Increased severity of persecution of Roman Catholics finally yielded to demand of Cecil, Walsingham, and other ministers and to popular outcry for the execution of Mary, Queen of Scots, as a menace to public order and peace, and consented to sign the death warrant. By persecutions of Mary's adherents incurred the enmity of Roman Catholic powers, among them Philip II of Spain, who (1588) sent out from the Tagus the Spanish Armada for invasion of England; prepared to meet the Armada, disregarded advice of Walsingham and her own counsel, precipitate an attack on the armada, which was defeated (July, 1588) by Howard, Drake, and Frobisher, with the aid of a storm. Lost her favorite Robert Dudley, Earl of Leicester, by death. Sent Drake and Hawkins to their deaths on an expedition to the West Indies (1595); lost her treasurer, Robert Burghley (1598); suffered defeat of her marshal, James Montrose, in Ireland by an insurrection prompted by maladministration (1598); sent her favorite, Robert Devereux, Earl of Essex, as governor general in Ireland to quell the rebellion of earl of Tyrone, but on his failure and attempted execution had no choice but to execute him (1601). Avoided a conflict with Parliament, which met (1592, 1597, 1601) and attempted to curb monopolies and curtail expenditure.

Elizabeth. In full **Elizabeth Angela Marguerite Bowes-Ly'on** (böz'li'ün). 1900-. Queen of George VI, King of Great Britain and Ireland, and of Hertfordshire; daughter of **Claud George Bowes-Lyon** (1855-1944), 14th Earl of Strathmore' and Kinross, and **Katharine** [stráth-mör', king'hörn] (cr. 1677; in peerage of United Kingdom, 1937), lord lieutenant of Forfarshire, a descendant of Robert II of Scotland; m. (1923) George VI, Duke of York, with whom she succeeded to the throne (Dec. 11, 1936) and was crowned (May 12, 1937). Visited him visited Canada and U.S. (1939). See GEORGE VI.

Elizabeth. Nee **Pau-li'ne E-li'sa-beth Ot-tó-via Lu-i'se** (pou-lé'ně ä-lé-zä-bét ó-té'lé-ě lóo-ě-zé). Princess of Wied (vêt). 1843-1916. Queen of Rumania. Writer under pseudonym **Car'men Syl'va** (kär'mén sél'vä; Ger. kär'mén zül'vä; Angl. kär'mén sil'vä); m. (1869) Prince Carol (later Carol I) of Rumania. Author of about 20 books (mostly in German), but many translated into various European languages, including *The Thoughts of a Queen* (*Pensées d'une Reine*, 1882), *Pelesch Märchen* (1883), *Astra* (1886), *The Song of Dimbovitza* (*Lieder aus dem Dimbovitzathal*; 1887), *Defizit* (1890), *Geflüsterte Worte* (1903), and several more in collaboration with Mme. Mite Kremnitz (q.v.), under the pseudonym **Di'to und I'dem** (dē'tō öönt ē'dem).

Elizabeth. Span. **Isabel.** 1602-1644. Queen of Spain. Daughter of Henry IV of France; m. Philip IV of Spain. Mother of Infante Baltasar Carlos and of Maria Theresa, wife of Louis XIV of France (see MARIE THÉRÈSE).

Elizabeth. Pen name of Countess Elizabeth Mary RUSSELL.

Elizabeth Farnese. See HOUSE OF FARNESE.

Elizabeth of Aragon. Queen of Portugal. See ISABEL.

Elizabeth of Bavaria. See ISABEAU.

Elizabeth of Va'lois' (vá'twá'). Fr. **É'li'sa'beth de France'** (ä'lé-zä'bét dē frāns'). Span. **Isabel.** 1545-1568. Daughter of Henry II of France and Catherine de Médicis; married (1560) Philip II of Spain; marriage not a success politically, but queen much beloved.

Elizabeth Pe-trov'na (pyé-tróv'nü). Russ. **Elizabeth**

äle, chãotic, câre (7), ädd, äccount, ärm, äsk (11), sofä; êve, hêre (18), êvent, ênd, silênt, makêr; ice, ill, charky, öld, öbey, örb, ödd (40), söft (41), cönnect; fööd, fööot; out, oil; cübe, ünite, ün, üp, circüs, ü = u in Fr. menu

**GREETING FOR PRAYER BREAKFAST / 7:30 A.M.
THURSDAY, MAY 3, 1990**

**WELCOME TO THE WHITE HOUSE. AND NOW LET ME
INTRODUCE REVEREND ZEOLI WHO WILL GIVE THIS MORNING'S
PRAYER.**



**PRAYER BREAKFAST / STATE DINING ROOM
THURSDAY, MAY 3, 1990 / 8:15 A.M.**

**DR. AND MRS. BRIGHT, ARCHBISHOP KEELER, REVEREND
ZEOLI, RABBI HABERMANN [HAY-BER-MEN], DISTINGUISHED
CLERGY, MEMBERS OF THE NATIONAL DAY OF PRAYER
COMMITTEE, LADIES AND GENTLEMEN.**

**I AM DELIGHTED TO WELCOME YOU -- AMERICA'S
RELIGIOUS AND CIVIC LEADERS -- TO THE WHITE HOUSE.**

- 2 -

**((IT'S ALWAYS GOOD TO KNOW THAT IF IT TAKES DIVINE
INTERVENTION TO SAVE MY REMARKS, HELP IS CLOSE AT
HAND.)) //**

**IN THE SPIRIT OF THE OCCASION, LET ME BEGIN WITH A
STORY ABOUT THE WONDER -- AND NECESSITY -- OF RELIGIOUS
FAITH.**

**((IN 1956, QUEEN ELIZABETH OF BELGIUM VISITED
WARSAW, THEN UNDER SOVIET DOMINATION. SHE ASKED THE
CHIEF OF PROTOCOL, "ARE YOU A CATHOLIC?" //**

THE MAN ANSWERED, "BELIEVING, BUT NOT PRACTICING." //
"THEN IN THAT CASE," SHE OBSERVED, " YOU MUST BE A
COMMUNIST." HE QUICKLY REPLIED, "PRACTICING, YOUR
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WE MEET THIS MORNING AS TRUE BELIEVERS OF MANY
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THIS MORNING, WE REJOICE IN THOSE BLESSINGS THROUGH THE
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MORE THAN TWO HUNDRED YEARS AGO, THE CONTINENTAL
CONGRESS ISSUED THE FIRST OFFICIAL PROCLAMATION FOR A
NATIONAL DAY OF PRAYER. AND SINCE 1952, AT CONGRESS'
REQUEST, A SPECIFIC DATE HAS BEEN SET ASIDE EACH YEAR
FOR AMERICANS TO GATHER IN HOMES AND PLACES OF WORSHIP
TO PRAY.

THIS MORNING, WE CONTINUE THAT TRADITION. FOR WE AMERICANS HAVE ALWAYS BEEN A RELIGIOUS PEOPLE.

THOMAS JEFFERSON BELIEVED IN THE ALMIGHTY'S PROVIDENCE. LISTEN TO WHAT HE WROTE IN 1774: "THE GOD WHO GAVE US LIFE, GAVE US LIBERTY AT THE SAME TIME."

BEN FRANKLIN ALSO ACKNOWLEDGED OUR NEED FOR DIVINE ASSISTANCE AND CALLED FOR DAILY PRAYER AT THE FEDERAL CONVENTION IN 1787. HE KNEW -- AS WE DO -- THE TRUTH OF THESE WORDS FROM THE 127TH PSALM: "EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT."

AND SOME OF YOU MAY BE TOO YOUNG TO REMEMBER -- I CONFESS I'M NOT -- THAT ON JANUARY 20, 1953, A BELOVED MAN NAMED IKE BEGAN HIS INAUGURAL ADDRESS WITH A HAND-WRITTEN MISSIVE.

"ALMIGHTY GOD . . . GIVE US, WE PRAY," HE SAID, "THE POWER TO DISCERN CLEARLY RIGHT FROM WRONG."

OUR HISTORY TELLS US WHAT OUR HEARTS CONFIRM. WE BELIEVE THAT AMERICA IS NOT ONLY DIVINELY BLESSED, BUT DIVINELY ACCOUNTABLE. WE MUST USE OUR RESOURCES TO HELP THOSE LESS FORTUNATE THAN OURSELVES. //

OVER THE PAST YEAR, MILLIONS OF PEOPLE HAVE STRUGGLED BRAVELY FOR FREEDOM AND DEMOCRACY.

THEY HAVE TAKEN A FIRST STEP, BUT THE PATH TO PLURALISM AND ECONOMIC OPPORTUNITY IS NOT AN EASY ONE. EACH OF US MUST JOIN THAT STRUGGLE THROUGH OUR OWN INDIVIDUAL EFFORTS AND THROUGH OUR PRAYERS.

WE KNOW GOD ASKS US, AS THE BOOK OF MICAH SAYS, "TO ACT JUSTLY, AND LOVE MERCY AND TO WALK HUMBLY." IN THE END, WITHOUT GOD'S HELP, WE CAN DO NOTHING. BUT WITH GOD'S HELP, WE CAN DO GREAT THINGS FOR ALL THE WORLD.

LOOK AT THE PORTRAIT ABOVE ME. I HAVE OFTEN SAID THAT ANY PRESIDENT'S KINSHIP WITH ABRAHAM LINCOLN IS PERHAPS THE MOST PERSONAL OF ALL. THIS PORTRAIT SHOWS WHY. IN IT YOU SEE THE AGONY, AND GREATNESS, OF A MAN WHO NIGHTLY FELL ON HIS KNEES TO ASK THE HELP OF GOD.

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((TWO LADIES WERE DISCUSSING THE MERITS OF LINCOLN AND THE PRESIDENT OF THE CONFEDERACY, JEFFERSON DAVIS. THE FIRST SAID, "I THINK JEFFERSON WILL SUCCEED BECAUSE HE IS A PRAYING MAN." THE SECOND ANSWERED, "BUT SO IS ABRAHAM A PRAYING MAN." // "YES," REPLIED THE FIRST LADY, "BUT THE LORD WILL THINK ABRAHAM IS JOKING.")) //

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