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Thanksgiving Square Dallas, Texas 11/1/91 [OA 8317]

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THE WHITE HOUSE

WASHINGTON

October 29, 1991 91 OCT 29 P4:51

MEMORANDUM FOR THE PRESIDENT

THROUGH: DAVID DEMAREST
TONY SNOW TS

FROM: JOSEPH P. DUGGAN JPD

SUBJECT: THANKS-GIVING SQUARE IN DALLAS

I. SUMMARY

On Friday, November 1, at 4:00 p.m., you will give brief remarks at Thanks-Giving Square in Dallas, Texas. About 100 people will gather inside the Hall of Thanksgiving.

II. DISCUSSION

Thanks-Giving Square is dedicated to the universal religious tradition of thanking God for all He has given us.

The remarks (4 minutes, on cards) exalt the square as an "island of tranquility" in the middle of the city, as well as celebrate Dallas' sesquicentennial.

(Duggan/Simon)
October 29, 1991
Draft Two
Thanksgiving

PRESIDENTIAL REMARKS: THANKS-GIVING SQUARE
DALLAS, TEXAS
FRIDAY, NOVEMBER 1, 1991
4:00 P.M.

[Introductory acknowledgments]

Here at this unique shrine of gratitude, I want to offer thanks. I want to pay grateful tribute to all those who envisioned and built Thanks-Giving Square. You have grasped the insight that Divine Providence has given man no greater gift than the grace to be thankful.

This year in particular we give thanks for a century and a half of a community called Dallas. Looking at John Neely Bryan's little log cabin, we can say honestly that Dallas arose from modest beginnings. But the truism misses a deeper truth. There was nothing modest at all about the dreams, the drive, the potential, and the achievement of Bryan and his community of pioneers.

With the scarcest of natural blessings, the builders of Dallas brought into being one of the world's great cities. Dallas is great today because the pioneers' grand spirit has carried forward in each generation since 1841. The Dallas community has never wavered in its determination for hard work and its devotion to the Almighty. The spirit of Dallas reminds me of the saintly motto, "Work as though everything depended upon yourself and pray as though everything depended upon God." \\

Dallas has a long tradition of clean, efficient government and selfless public service. Dallas needs to draw upon this more fervently than ever at this time of historic transition in the leadership and structure of its municipal government. A leader who certainly has done a great job of carrying forward the Dallas public service tradition is Mayor Annette Strauss. As you prepare to retire from the Mayor's office, Annette, let me say that every Texan, and every American who knows and loves Dallas, must be grateful for all you have given this city. \\\

Again, let me express appreciation to the creators of Thanks-Giving Square. This island of tranquility, like any place of prayer, meditation and rest, is as vital to Dallas as the gleaming towers of commerce that surround us. Thanks-Giving Square reminds us that Dallas is great only because its leaders and builders understand they serve a Providence greater and more beneficent than they can ever dream of being. \\

Thank you. May God bless every one of you.

# # #

THE WHITE HOUSE

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Lawrence Silverwood

(Duggan/Simon)
October 29, 1991
Draft Two
Thanksgiving

PRESIDENTIAL REMARKS: THANKS-GIVING SQUARE
DALLAS, TEXAS
FRIDAY, NOVEMBER 1, 1991
4:00 P.M.

Thank you, Peter [Stewart] Anne Armstrong
[Introductory acknowledgments]

Here at this unique shrine of gratitude, I want to offer thanks. I want to pay grateful tribute to all those who envisioned and built Thanks-Giving Square. You have grasped the insight that Divine Providence has given man no greater gift than the grace to be thankful.

National Geographic 9/84

This year in particular we give thanks for a century and a half of a community called Dallas. Looking at John Neely Bryan's little log cabin, we can say honestly that Dallas arose from modest beginnings. But the truism misses a deeper truth. There was nothing modest at all about the dreams, the drive, the potential, and the achievement of Bryan and his community of pioneers.

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Thank you. May God bless every one of you.

# # #

THANKS
GIVING
SQUARE

P.O. BOX 1777 • DALLAS, TEXAS 75221 • (214) 969-1977

ELIZABETH ESPERSEN
Executive Director

(Duggan/Simon)
October 28, 1991
Draft One
Thanksgiving

PRESIDENTIAL REMARKS: THANKSGIVING SQUARE
DALLAS, TEXAS
FRIDAY, NOVEMBER 1, 1991
[TIME]

[Introductory acknowledgments]

Here at this unique shrine of gratitude, I want to offer thanks. I want to pay grateful tribute to Peter Stewart [and others] who envisioned and built Thanks-Giving Square. Searching across every culture and faith of man, you have grasped the insight that Divine Providence has given man no greater gift than the grace to be thankful.

This year in particular we give thanks for a century and a half of a community called Dallas. Looking at John Neely Bryan's little log cabin, it's a truism to say Dallas arose from modest beginnings. But the truism misses a deeper truth. There was nothing modest at all about the dreams, the drive, the potential, and the achievement of Bryan and his community of pioneers.

With the scarcest of natural blessings, the builders of Dallas brought into being one of the world's great cities. Dallas is great today because the grandeur of the pioneers' spirit has carried forward since 1841 in each generation, including the present. The Dallas community has never wavered in its determination for hard work and its devotion to the Almighty. The spirit of Dallas reminds me of the saintly motto, "Work as

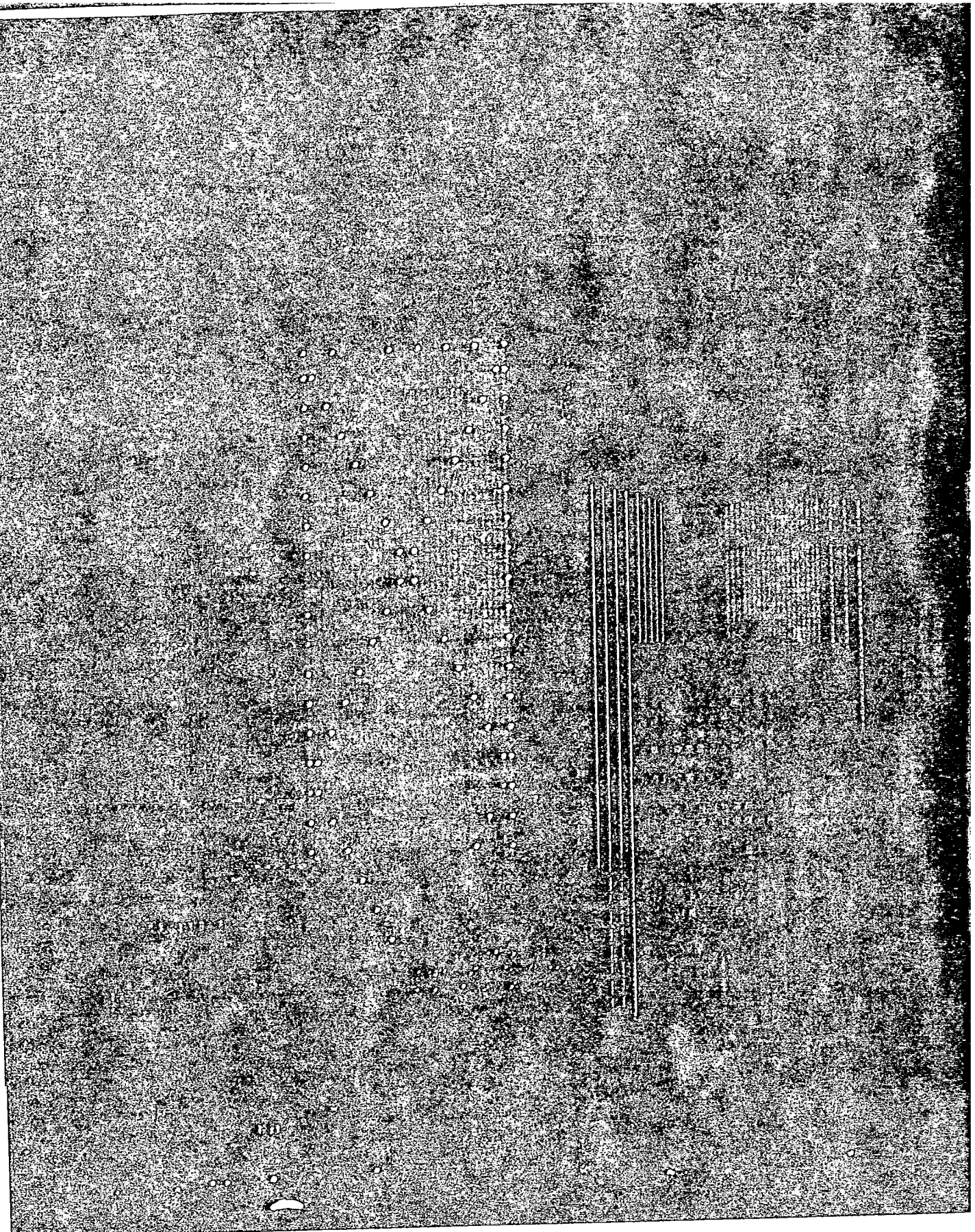
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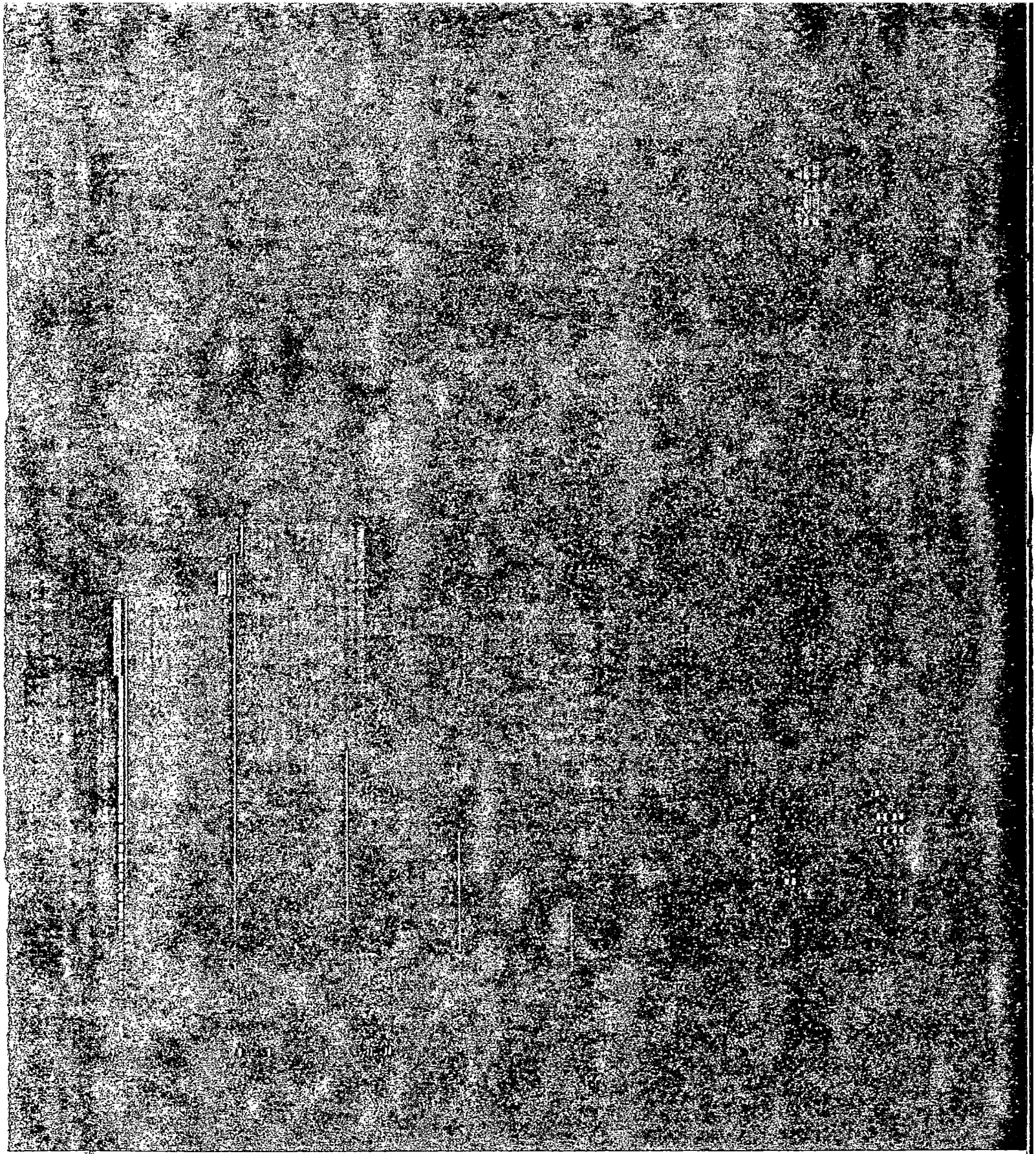


Nat'l. Geo
9/84

Dallas!

By GRIFFIN SMITH, JR.

Photographs by DAVID ALAN HARVEY
NATIONAL GEOGRAPHIC PHOTOGRAPHER



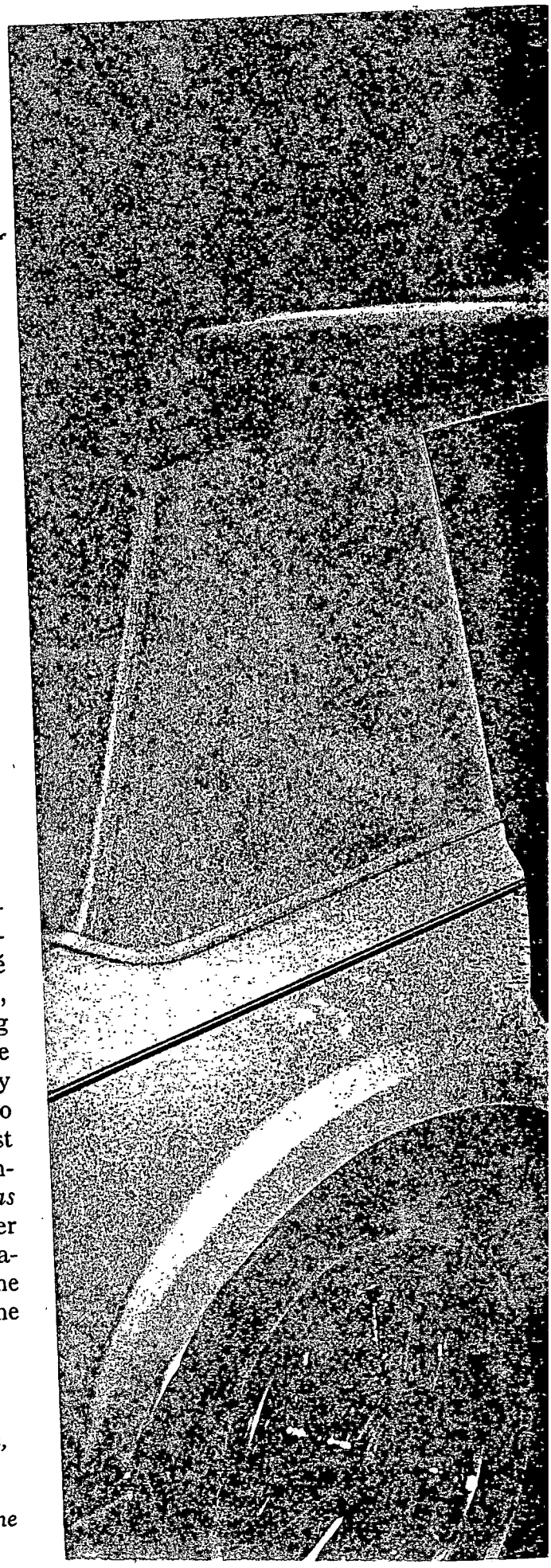
Gilded with the sun of dreams and promises, Dallas springs from griddle-flat prairie, suddenly, sleekly. Reunion Tower punctuates the skyline like an exclamation point

SOME CITIES reveal themselves from your hotel window on the first morning. Years ago in Calcutta, half awake and bleary eyed, I flung open the curtains and found myself eyeball-to-eyeball with a large vulture. He studied me gravely from the balcony rail before flapping away over the rooftops, a proprietor off to inspect his holdings.

More recently, freshly arrived in the prosperous glass-walled cityscape of North Dallas, I met what you might call the vulture's upscale counterpart: a sleek black helicopter descending with a great roar in a muddy vacant lot below my ninth-floor room. Five smartly dressed men and a woman emerged, briefcases in hand. They stepped from rock to rock across the muck, then strode with an air of purpose into the BancTEXAS building as their copter spun skyward above the rush-hour traffic.

That's Dallas with the cameras off: still doing things with style. America's seventh largest city doesn't merely meet your preconceptions: It exceeds them with a flourish. I never learned just what those airborne folks were up to, but whatever it was, they looked as though they had made up their minds to be successful.

"The attempt to succeed—and success itself—is what defines Dallas," Lyn Dunsavage told me over coffee at a trendy new café in the West End district near downtown, where private developers are transforming old warehouses into shops and offices. The room around us emptied almost as quickly as it had filled; busy young professionals do not linger over lunch in Dallas. Lyn, an East Coast native, has carved out her own winner's niche as publisher of the weekly *Dallas Downtown News*, and enthusiasm for her adopted city sparkles across her conversation like sunlight on water. "Dallas," she says, "is a city of doers, the epitome of the entrepreneurial philosophy."



***Making a grand exit** from a limousine, a model in a gold lamé gown swirls through a silken night. One of the top three centers of fashion marketing in the nation, Dallas last year rang up three*



***High profiles** in a city set in high gear include Trammell Crow, here with his wife, Margaret **(above)**, in front of their Highland Park home. Perhaps the largest private real estate developer in the United States, Crow has put together such packages as the 150-acre Dallas Market Center **(facing page)**. The complex features ten million square feet of showroom space in eight buildings, in addition to the Wyndham Hotel, foreground, and the pyramid-roofed Loews Anatole Hotel.*



*Entrepreneur and Dallas celebrity H. Ross Perot **(right)** walks with son Ross, Jr., on the new headquarters site of his company, Electronic Data Systems Corporation. In 1962 he left his job as a salesman for IBM to form his own electronics firm, which last year grossed 652 million dollars. This June General Motors Corporation agreed to buy EDS in a 2.5-billion-dollar merger.*

The outspoken Perot, who dispatched a private commando team to free two company executives jailed in Iran in 1979, says, "Dallas is a city of vision. Here men dreamed big dreams and made them come true."

Other cities say that. Dallas means to grab you by the arm, pull you aside, and *prove* it. The north Texas metropolis is the most optimistic big city in America, an anything-is-possible kind of place, where to describe someone as successful is to bestow the highest social and professional accolade.

Dallas is a Sousa march, not a barcarole. "The most telling thing about this city," says investor Tom Barton, "is that there's no 'hidden Dallas.' It's pretty much exactly what it appears to be." Like the lighted globe atop 262-foot Reunion Tower, Dallas revolves around the dollar: getting it, spending it, using it to keep score. Says former city councilman Lee Simpson, a young Princeton-educated lawyer: "The thing that leads people to come here instead of living by the sea or in the mountains is the same thing that brought my grandfather here from Tennessee at the turn of the century: It seems to be a place where if you work hard and you're plucky, you can make some money."

SOMETHING LIKE THAT was on the mind of the man who founded Dallas, John Neely Bryan. Bryan arrived in 1841 accompanied by five companions, his horse, his dog, and all his worldly goods—a rifle, a skillet, and some lead for shot. Some think he planned to open an Indian trading post near the Trinity River. Not so, says Dallas historian A. C. Greene.

"Let me tell you what Bryan *really* did," Greene said with a professorial air. "He picked this spot for a town thinking it was the head of navigation from the Gulf of Mexico. He was technically right about that, of course, although only two boats made it up the shallow, unpredictable Trinity in the next hundred years. But it's indicative of this city that he came down here with the idea of locating a steamboat port on a dry river—and Dallas still made it as a town."

Bryan set his hunter's lean-to on a bluff at a site that is now called Dealey Plaza. "Actually," said Greene, "if you want to get mystical about it, his little shed was on almost the exact spot where President Kennedy was struck by an assassin's bullets."

Before long, Bryan's companions had moved on and he had built himself a sturdier log cabin, hired a surveyor for the tract he was to receive from the Republic of Texas, and set about selling village lots. Bashfulness was not his style. He lured prospective buyers with free whiskey. But within Bryan, the frontiersman and the entrepreneur struggled for supremacy. Eventually the frontiersman won. "When he couldn't shoot breakfast from his front door," said Greene, "he began to think, 'What have I done?' " By 1855 the patron saint of Dallas land promoters had quit the real estate business.

A small structure in a downtown park commemorates him. The Bryan Cabin (actually it was probably built by another early settler, one Gideon Pemberton) is among the city's most arresting sights. Its single rough-hewn room is no larger than a good-size freight elevator in one of the nearby office buildings. Like the skulls that medieval philosophers kept on their desks to remind them of mortality, this tiny structure seems to say: Remember—from this we came.

Dallas exists by the energies of man and the smile of fortune. Its people know their city's catechism by heart: how the inland prairie town had no real geographic reason to be; how their forebears stuck together and secured the county seat, then finagled the legislature into making Dallas the first railroad junction in north Texas; how banker Bob Thornton snatched the Texas Centennial Exposition from San Antonio in 1936, even though Dallas hadn't even existed when Texas independence was won from Mexico, and delivered on his multimillion-dollar guarantee with a few phone calls before nightfall; how the top business leaders banded together to form the Citizens Council, an instrument that permitted them to guide the growing city with benign paternalism for the better part of the next 40 years.

Erik Jonsson, a founder of Texas Instruments and one of the city's grand old men, arrived in 1930 with a German immigrant friend. "Why," asked the German, "did they put such a big city so far out in the country?" He should see it now. Downtown Dallas is all thrusting towers by day, a splendid latticework of lights by night. To me the best vantage point is a secluded spot

Free-lance writer **Griffin Smith, Jr.**, reported on "The Mexican Americans: A People on the Move" and "Texas West of the Pecos" in the June 1980 and February 1984 issues.

where the Hampton Road bridge crosses the Trinity River levee—early on a Sunday morning, say, when everything is quiet and mist is rising on the broad grassy floodplain. The landscape is soft and southern, just as it must have been when Bryan found it; and if you let your eyes follow the dirt road lazily down from the levee, past the willows, suddenly, *whoomph!* downtown Dallas squirts out of the very earth.

THE DRAMATIC VIEW is real enough, but the setting misleads. Dallas is not a southern city—nor is it a western one. Its hinterland was never plantation country. Even in the 19th century it drew its settlers, and consequently its attitudes, from the Middle West almost as much as from the South. More than any other city in Texas, it has looked over its shoulder to the East. By 1900 Dallas was self-consciously separate from its surroundings; now it aspires to be what its leaders call a world city.

Parts of Dallas haven't heard about this ambition. At night South Beckley Avenue resembles the black quarter of any small east Texas town. The Fort Worth Cut-off quickly leads to seedy hotels, men in undershirts, and fast-food stops. On Elam Road a hand-painted sign offers "Yard Eggs–Okra–Sheep for Sale." In 1983 Dallas County still had 16,000 acres of wheat, 10,000 acres of sorghum, and 1,600 acres of cotton, as well as 7,000 hogs, 20,000 cattle, and 30,000 horses—more horses than any other county in Texas. (But, despite its legendary reputation, not a single drop of oil.)

In truth, Dallas is two cities, divided north and south by the Trinity River to the west of downtown and Interstate 30 to the east. (The city's other great physical and psychological barriers are the Central Expressway and the Lyndon B. Johnson Freeway.) Below the Trinity and 30 is southern Dallas: median family income $16,049, nearly half black; above it, North Dallas: median income $26,028, four-fifths white.

To be sure, there are ethnic Dallases, as anyone knows who has heard the German voices at the sausage counter of Kuby's deli, eaten Sichuan crispy rabbit leg at the New Big Wong, or stopped for the traffic light at Fitzhugh and Ross, where the "Don't Walk" signals have been replaced by an outline of an upraised palm, a symbol understandable to the Asian immigrants who have made this neighborhood their own. Dallas is even starting to brag about these pockets of foreign culture—they are on the checklist of things a world city ought to have.

North Dallas—generally prosperous, Protestant, and white—sets the tone and temper of the city. North Dallas may be what all middle-class America would be if it could afford it. In the center lies Highland Park—a graceful community by any estimation, where nannies push baby strollers on crisp November afternoons, maids answer the telephone *"¡Bueno!"* and cyclists pedal the shady streets at dusk. Few cities have made as much of what nature gave them. Is there a more gratifying sight than Lakeside Drive, aflame with azaleas in the spring?

North Dallas is "silicon prairie" too: the bedroom communities of Richardson and Plano in the heart of north Texas' burgeoning electronics industry. The exasperating commute on the narrow and congested Central Expressway is worth it, many think, because these suburbs have separate school districts, and so are immune to the wrenching integration controversies that have kept the predominantly black Dallas Independent School District in turmoil since 1971.

And North Dallas is the mother city proper, rolling north past the LBJ Freeway over the county line, a promoter's dreamscape of apartments, condominiums, and luxurious homes for the city's upwardly mobile new money. Dallas is the top market in the United States for single-family homes, and most of the construction is in the north. More people now live north of the LBJ Freeway than in the city of Fort Worth, a fact that startles even Dallasites. Arriving families have begun to arrange their lives within this new urban satellite, venturing less and less often into the older parts of the city.

New developments stress what advertisers call water amenities—artificial lakes, ponds, and creeks curling among the condominiums. Though firewood costs a dollar a stick at the 7-Eleven store, on cool fall evenings the pungent smell of many fireplaces perfumes the North Dallas air. Some new homes have as many as four. "There is something very traditional and romantic

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out a fireplace, even if at best you use e about 25 days a year," says real estate ent Jean Craver with a contented air.

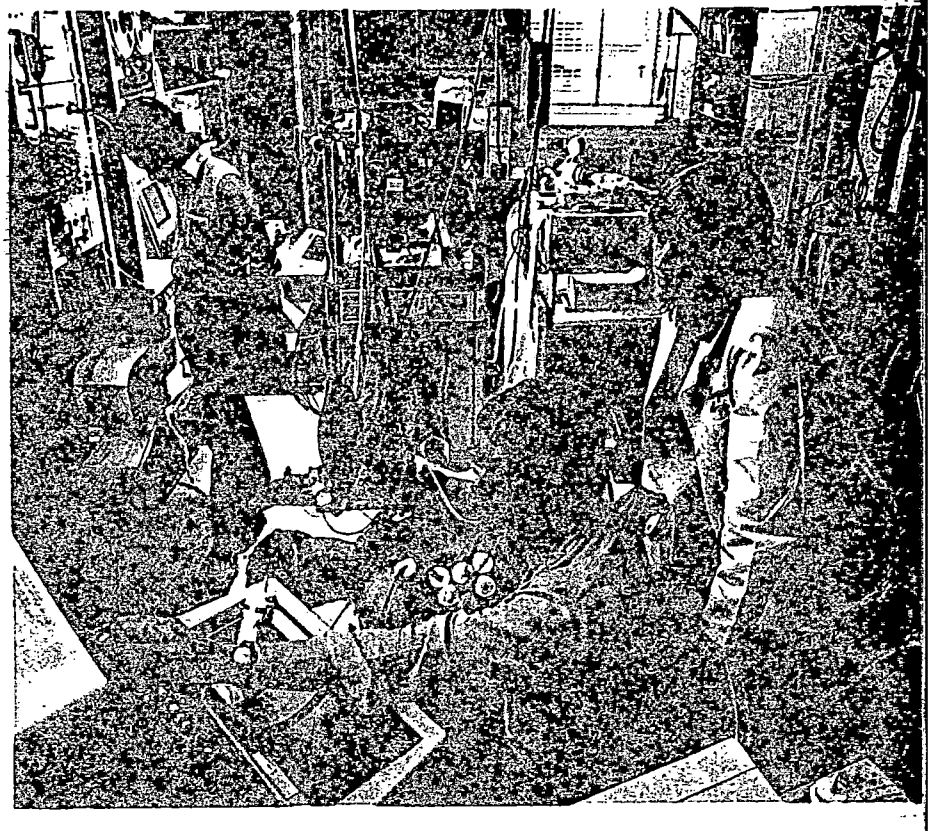
THE REAL ESTATE BOOM would stagger John Neely Bryan, not only for its size but also in light of where it is occurring. Investors who cquired one 2,250-acre parcel of land in est Plano for 27 million dollars in 1978 sold five years afterward for 180 million, mak- ng it one of the most profitable real estate ransactions in Dallas history. The commis- ion alone would have made real estate gent David Davidson, the broker, an in- tant millionaire—had he not already been ne. In 1983 the village of Buckingham—a iny three-street enclave of old frame houses between Dallas and Richardson—handed itself over almost in toto to developers, at a price of half a million dollars for each own- er's two- to three-acre lot.

One day I drove out Preston Road looking for the place where North Dallas, for the moment, ended. Camfield Road, in the little town of Frisco, seemed to mark the frontier. But already the road was lined with a devel- oper's yellow flags, and across the way, be- yond the rusty gate of the CB Ranch, the soft open land awaited the Dallas juggernaut.

"Dallas is where you can *get* things," A. C. Greene told me. That may be the best seven-word description of the city ever coined. He meant the whole spectrum of commerce, including wholesaling, ship- ping, and distribution. But it is the retail frenzy of North Dallas that leaves most visi- tors goggle-eyed: More than 20 million square feet of retail space make this a glit- tering world apart—the most competitive consumer market in the country. There is Fishin-World, Baby World, Lighting World, and Floor World; there is Business- land, Magicland, and Sleep Country. Be- tween stops you can gas up at Sello, whose name is its slogan ("Sello: that's what we do"). Every day is Christmas (except Sun- day, when Texas blue laws lower a veil of silence). On Bloomingdale's opening day last October the store rang up more than $600,000 in sales.

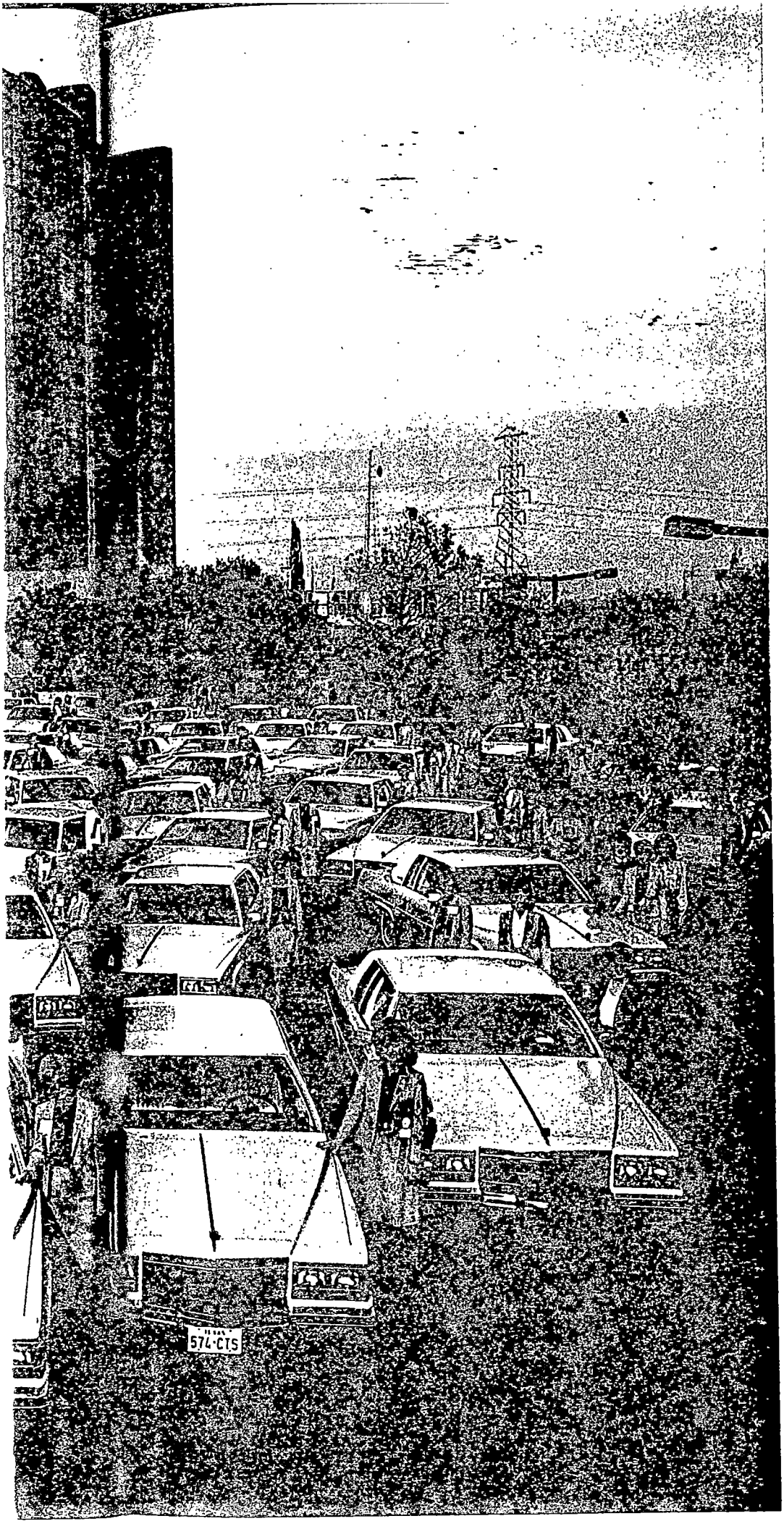
Shopping is not merely a pastime or an entertainment in Dallas, it is *news*. When Bloomingdale's opened, TV anchormen an- nounced the outbreak of what they de- scribed as a shopping war among the four North Dallas malls. In bulletins from the front, advertisers offered a free turkey with your microwave, a free car with your condo.

The great malls are empires in



***New frontiers** in medical research are broached at the NASA-funded Space Medicine Laboratory of the University of Texas Southwestern Medical School. Here research fellow Dr. Jim Beattie, center, conducts an experiment on a volunteer that subjects his body's circulatory system to conditions replicating the weightlessness of space. One of the lab's scientists, Dr. Drew Gaffney, is slated to be a member of the Space Lab 4 shuttle crew in 1986.*

High-tech, aeronautical, and defense industries account for 31 percent of the Dallas-Fort Worth metropolitan area manufacturing work force of about 310,000.





In the pink and proud, *top saleswomen of Mary Kay Cosmetics, Inc., show off their Cadillacs earned for superior performance* ***(left).*** *Co-founder and chairman of the direct-sales company, Mary Kay Ash* ***(above)*** *presents another achiever with a mink jacket, won in a drawing during a recent sales seminar. Founded in 1963, the Dallas company earned $198,000 its first year with a can-do philosophy emphasizing family and home while lavishing prizes and praise on top performers. Last year Mary Kay's 200,000 representatives helped the New York Stock Exchange-listed company total 324 million dollars in sales. "Women can do it all," says Mary Kay.*

themselves. NorthPark set the tone for these climate-controlled oases of palm trees, *Ficus benjamini*, ferns, and waterfalls. There is the high-ceilinged aristocratic Galleria with its ice-skating rink and its store directories modeled on video games. There is Prestonwood, with its two-story chiming clock, and Valley View, whose endless promenades are crowded with strollers, young and old, bringing back the feel (if not the look) of old-time Main Street.

These shrines to spending are the last refuge of the pedestrian in Dallas. Some call them the city's highest art form. Certainly, I thought, they are the feature that archaeologists 50 centuries hence will most delight to excavate as they seek to decipher the culture of ancient Dallas.

Dallas comes by all this rightfully; the mercantile tradition is woven into the fabric of the city. When the railroad arrived in 1872, it brought merchants like the Sanger brothers, German Jews whose store was to their day what Neiman-Marcus is to this. They introduced revolutionary marketing methods to the Southwest—the fixed-price system (instead of old-fashioned haggling), systematic credit, a personnel director, women employees (who were escorted to and from their homes in a company wagon), advertising, and fashion. Dallas retailing took such hold throughout the Lone Star State that even today in west Texas, to say "Honey, you look so *Dallas!*" is taken as a compliment.

The retail history of Dallas is nearly as





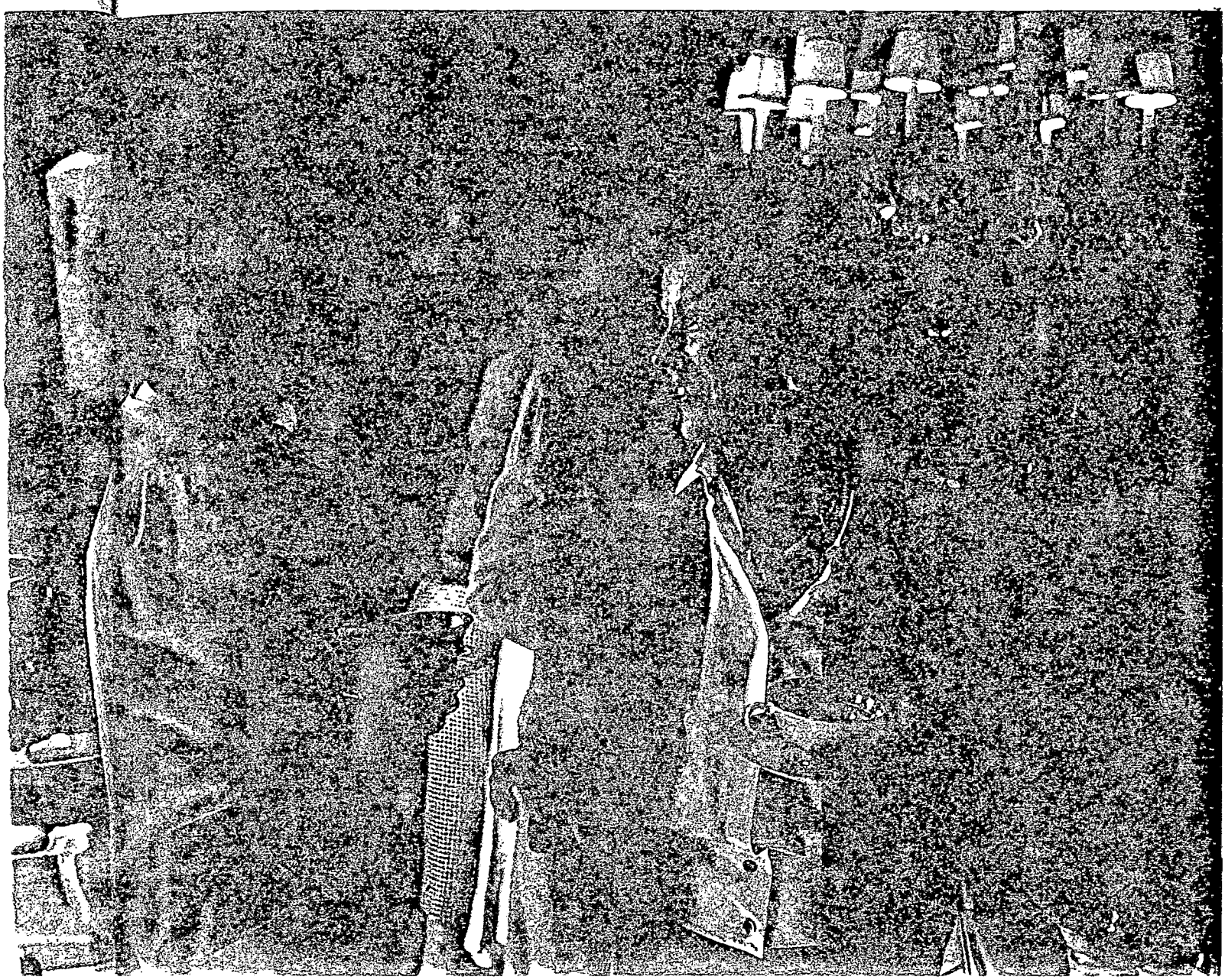
The subject is roses, *but nutrition, politics, and many other subjects also come up when the Tuesday Garden Club meets in Highland Park* ***(right)****. Similarly chic Lakeside Drive* ***(above)****, noted for its palatial homes, sets a gracious scene for strollers. Society and big money go hand in white glove in a city preoccupied with both. Benefits such as the Crystal Charity Ball, which once featured a carousel with live horses, helped Dallas citizens ante up 102 million dollars for charity last year.*

intricate as a family tree of European royalty: Herbert Marcus left the Sangers to found Neiman-Marcus in 1907; Roger Horchow left Neiman's in 1971 to start the Horchow Collection, a luxury catalog operation. There were many others in between. But none of the old family stores, not even the fabled Neiman's, is owned in Dallas any longer. Retail chains have gobbled up the independents, providing economies of scale that smaller businesses cannot match.

And from every corner of the country, big-name competitors have moved into the lucrative Dallas market. "Gump's, Tiffany's, Marshall Field's," said the wife of a Park Cities lawyer, gleefully reciting the litany I heard so often in the Big City on the Prairie. "There's no reason for anyone in Dallas to go anywhere else to shop."

One afternoon I noticed a vast expanse of something called Self Secured Mini Storage beside the LBJ Freeway. Store-and-lock companies are big business in Dallas, running to eight yellow pages, with names like U-Stor-It, The Attic, and One More Closet. Their purpose is to make room for the abundance that hardworking, hard-shopping Dallas has no other place to put.

Dallas does believe in conspicuous consumption. Cadillacs attract scant notice. BMWs are as common as carrots. Every three hours last year, Dallas dealers sold another new Mercedes-Benz at prices ranging from $23,000 to $57,000. "A lot of our customers are what we call conquest sales—people trading Lincolns and so on," said



Mervin Smoot, the sales manager at Autohaus. "This is one of the best Mercedes markets in the country."

"Money speaks in this town," I was told over wine and crackers by one Highland Park couple. "People are very intent for you to know they have money. Whether they really do or not is another matter—but they want to give that impression." Like other Dallasites who look askance at ostentation, my hosts alluded to their travels. "There's lots of money in Westchester," said my hostess, referring to the posh suburb north of Manhattan, "but no *show*. Dallas loves to be open and showy. Most of the nice things are man-made, things money can buy. People are obsessed with work, but they also work hard at spending what they earn. They love to tell about what they have in their homes. The women dress fabulously."

Where else but Dallas could I have found Dial-a-Quartet? "Create a positive, affluent image with background music performed by a string quartet," suggested the caption of a leaflet showing four enfiddled musicians. "Imagine having a string quartet in black formal tuxedos at your function! We not only play classical music, but popular and continental dinner music, too! Not too loud, either!" The quartet service cost $350 for two hours.

Dallas's fascination with wealth sometimes takes even more exotic turns. For $18 a lecture, a company called Ultimate Matchmakers tells single people how to find a wealthy spouse. "Don't rule out old money," advises the instructor. And think positively: "Write ten reasons why you want to be rich and ten reasons why you deserve to be rich." Cityfest 83, a month-long festival aimed at perking up the tempo of the central business district, interspersed its bluegrass concerts and sidewalk mime performances with lunchtime lectures on "Introduction to the Stock Market" and "Estate Planning and Wills."

Removed from this feverish chase, old wealth keeps a serene perspective. Visiting with a member of one of Dallas's oldest families, a woman of taste and learning who works quietly in many civic activities, I remarked on the flamboyant style of far North Dallas. "They're not rich," she observed [illegible] just spend a lot of money."

IN SUCH A CITY the heroes are the entrepreneurs—John Stemmons, the genial developer who calls himself a "cussed rascal" but is called by many Mr. Dallas; Mary Kay Ash, who built an empire on cosmetics; Lamar Muse, who masterminded a revolution in Texas aviation; Ebby Halliday, the real estate broker who catches the eye of newcomers with her beguiling slogan, "Ebby is your *Friend*"; Ben Carpenter, who turned a family ranch near Dallas-Fort Worth Airport into the much praised planned community of Las Colinas.

Trammell Crow, entrepreneur par excellence, emerged from his office like a whirlwind and swept me back inside with him. Creator of the Dallas Market Center, ten million square feet of wholesale showrooms for buyers of clothing, furniture, computers, and toys, he is, with 85 partners, owner of a company that describes itself as the largest real estate landlord in the world. Having achieved such colossal success, I asked Crow, why not retire and enjoy life? He was astonished by my question. "I'm never going to quit!" he cried. "I've got things to do, and if I stop, or die, they won't get done!"

Among those Dallas achievers, H. Ross Perot stands out. The city's number one business celebrity is a former IBM employee from Texarkana who built a billion-dollar enterprise called Electronic Data Systems Corporation (EDS) on one simple idea. "Companies were buying computers and trying to hire their own staff," Perot explained. "But what they really wanted was a fully operational system, not just a piece of hardware." EDS offered to do it all—design, install, and operate these large-scale data-processing systems. It was an idea whose time had come.

Within the bucolic grounds of EDS, smooth as a golf course, it is possible to believe the world is a serene and orderly place. But Perot, who once hired a former Green Beret colonel to lead a daring rescue of EDS employees unjustly imprisoned in Iran, knows better. "Every good and excellent thing," reads a large sign posted beside his office door where visitors cannot miss it, "stands moment by moment on the razor's edge of danger and must be fought for."

Following his own precept, Perot has taken time to head the Texas state committee

on reform of public education. His acid-tongued preference for toughened academic programs over extracurricular activities has won praise from parents but few friends among football coaches.

"The most overrated thing in the world," says Perot, "is money—and that comes from a fellow who's worked since he was 12. I've lived pretty much all across the economic spectrum, and I'm no more happy and no less happy than when my wife and I first drove into Dallas with everything we owned in the back of our car. It breaks my heart to see young people coming out of business school with money as their god. People who do that inevitably are unhappy. They wind up with severe family problems. They're chasing the wrong thing. Money is just the by-product of building a company that delivers a better service, serves its stockholders, and deals fairly with its employees."

To the entrepreneur, when it begins to seem there's nothing left in the world to accomplish, it's time to go invent something. Norman Brinker was so successful in creating a chain of restaurants called Steak & Ale that Pillsbury bought him out and gave him a cushy spot in the corporate hierarchy. At 53 he tossed it all out the window and started on his own again, joining a new chain called Chili's. "Go see Norm Brinker," Ross Perot insisted. "Norm's got the spark."

Brinker is a polo player—the Willowbend Polo and Hunt Club is one of his creations—and when I met him he was still limping slightly from having been thrown by a horse. This hadn't slowed him down a bit.

"I view business just like a game," Brinker said. "You play by the rules, you pick the players, develop the team, and have a go. There's a tingle and excitement, seeing whether a small company can be nimble enough to compete with the giants.

"My best friends are entrepreneurs," Brinker continued, "because they're exciting. They're instigators, innovators, imaginators. They know how to motivate people. They're givers, too. Dallas is one of the most giving places I know; there's a real commitment to excellence in this city. Every time you turn around, there is someone saying, 'Let's do it right and do it well!' You work hard, you try to create things, and you give back. It's such a happy thing—a magnificent way of life in a unique city."

Brinker's enthusiasm was contagious; I had to stop myself from asking how I could get the Chili's franchise for *my* hometown.

In Dallas parlance, charitable giving is divided into the "arts" and the "diseases." The diseases seem to have the edge, perhaps because they appeal more to Dallas's victory-oriented frame of mind. At the Polo Club, Cindy Brinker's Weekend to Wipe Out



***Tender loving concern** is lavished on the Reverend Oscar Butler by Pauline Garey at the George Loving Place housing project in West Dallas. "I like to go where I'm needed," says Mrs. Garey, who regularly checks up on housebound neighbors. The tarnished side of Dallas includes some 1,200 uninhabitable public-housing units and a crime rate third among the 20 largest cities in the country in 1983.*

Cancer netted $108,000. Tickets to another Cancer Fund Gala cost $3,000 a couple. The Crystal Charity Ball, a social event so prestigious that even Ross Perot attends, raised $727,000 in a single night last year, all of it for child health care in Dallas County.

"They *search* for diseases to raise money for," said Shannon Wynne, the long-haired scion of a prominent Dallas family and owner of several of the city's livelier nightclubs. "If I went to every party that was $125 a person, I'd be so deep in the hole I'd never get out." Fund-raising is executed with precision and polish, usually by the wives of the socially prominent. "Some of these women," a wealthy Dallas matron said with awe, "could run General Motors."

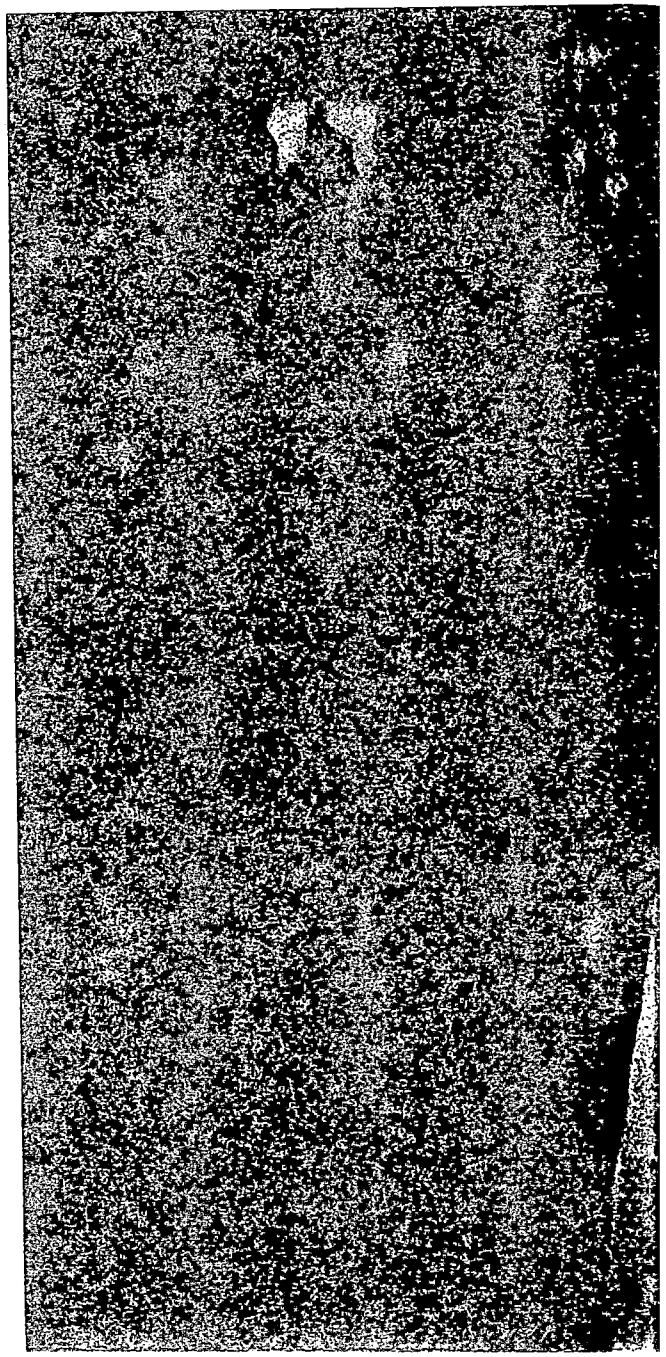
DALLAS HAS WON international attention with a spectacular new art museum, whose farsighted director, Harry Parker, has quietly cultivated many of the city's private collectors in the hope that the museum will one day be favored with the harvest. Adjoining the museum is the emerging Dallas Arts District, a 20-block downtown development that will combine private office towers with various appurtenances of culture and (its sponsors hope) attract street life to an area now all but deserted after business hours.

Still, the arts must justify their existence in a city dedicated to business. They are not yet secure in the hierarchy of the good life: A subscription for 12 at the opera would cost $5,400 a year, but 12 box-seat tickets at Texas Stadium would cost almost as much—and the rights to a box have brought as much as a million. The Cowboys are to Dallas what the State Opera is to Vienna.

In the past few years Dallas has earned a new nickname: The City That Works. "It's as livable a big city as there is in America," says the *Texas Monthly*'s Peter Applebome, a relative newcomer from Long Island. "They pick up the garbage, and there are eight tennis courts across the street that are always empty." Graffiti are scrubbed from walls. Potholes are filled according to computerized timetables. Dead animals are whisked away before they stain the streets. "It's the greatest argument against democracy I've ever seen," Applebome marvels.

In God they trust: *Worshipers of the 26,000-member First Baptist Church attend one of three Sunday services* ***(right)*** *led by the Reverend W. A. Criswell. The minister preaches in folksy oratorical style without notes and often prays with members after the service* ***(below)****. Reportedly the largest Protestant church in the country, First Baptist occupies five blocks of downtown Dallas, runs 22 missions in the city, has a 12-million-dollar budget, and records Sunday services on videocassettes.*

Churches thrive in Dallas, where 63 percent of the residents regularly attend some type of worship service.



of Dallas politics: personal leadership by businessmen and ratification of their decisions at the polls—usually by big North Dallas majorities. "The genius of the 'village,'" said John Stemmons, using his own nickname for Dallas, "has been its good government. You don't have to pay anybody any money to get something done."

The top echelons of Dallas society maintain a strong tradition of public service—witness Erik Jonsson's move from chairman of Texas Instruments to mayor. When real estate agent Ebby Halliday says, "The town has been great to us; it's our obligation to put something back into it," everyone in Dallas recognizes that esprit. They call it Do It For Dallas, and they don't laugh: The principle behind the motto is an animating force at all levels of civic life.



Skating and shopping *pair off at the Galleria Mall* ***(facing page)****, where Ernie Van Dam takes a noontime spin* ***(above)****. The Galleria is one of four upscale shopping centers in a seven-square-mile area of North Dallas. The 19-billion-dollar Dallas-Fort Worth retail market has sparked a store war, as chic out-of-towners such as Tiffany's, Gump's, and Bloomingdale's vie with hometowners like Neiman-Marcus to cash in on Texans' free-spending ways.*

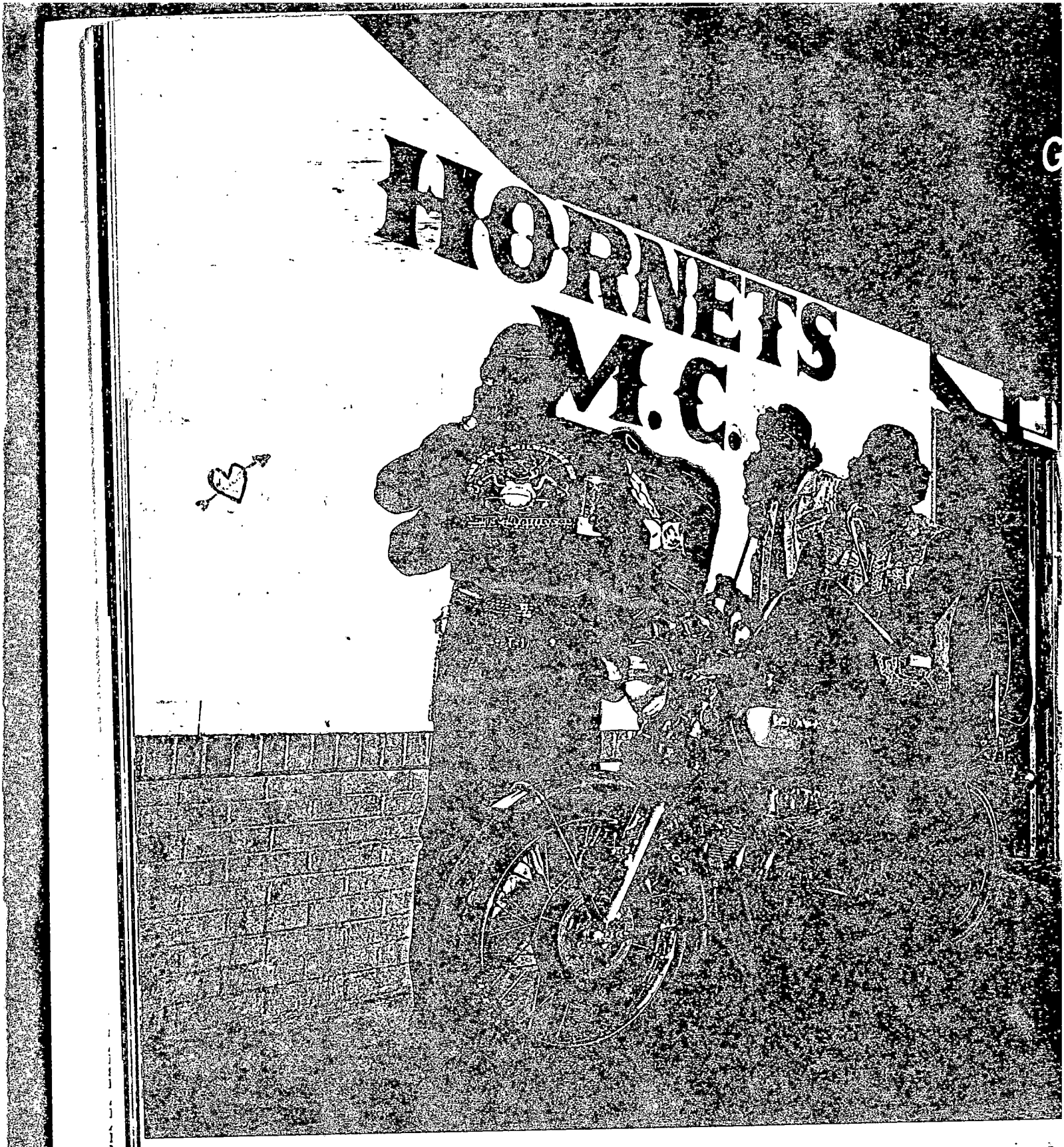
Though power seems to be passing from bankers and corporate executives to real estate tycoons, the basic Dallas system persists. "The thing that has kept it together," says A. C. Greene, "is its unselfishness. I don't want to give the impression all civic leaders are angels, but if you did something crafty that benefited you and not Dallas, you'd be thrown out. If it benefits both you and the city, fine."

The older generation of Dallas leadership worries most about single-delegate council districts, required by a recent federal court decree. "After 50 years of clean government," says Erik Jonsson with anguish in his voice, "we've had a ward system forced down our throats. That will be trouble." Dallas now has some 140 different neighborhood associations. As conflicts among them intensify over issues like commuter roads, many fear the new system will eventually balkanize Dallas into warring factions.

THE MAN who must contend with these pressures and still make Dallas work is city manager Chuck Anderson. At the new Dallas City Hall, a soaring concrete building designed by I. M. Pei, the atmosphere is quiet and efficient, like a corporate headquarters—which in a sense it is. Word processors click softly. Polite young people bustle to and fro. There are no stale cigars, no potbellied ward heelers (yet) to mark it as a den of big-city politics. It is sleazeless.

Anderson tells me about the magic of Dallas, the abiding faith of its people; how Dallas wants to reach the international scene; how the new rapid-transit system, DART, will facilitate the city's growth. Balance requires that I ask him: Does Dallas have anything to be ashamed of?

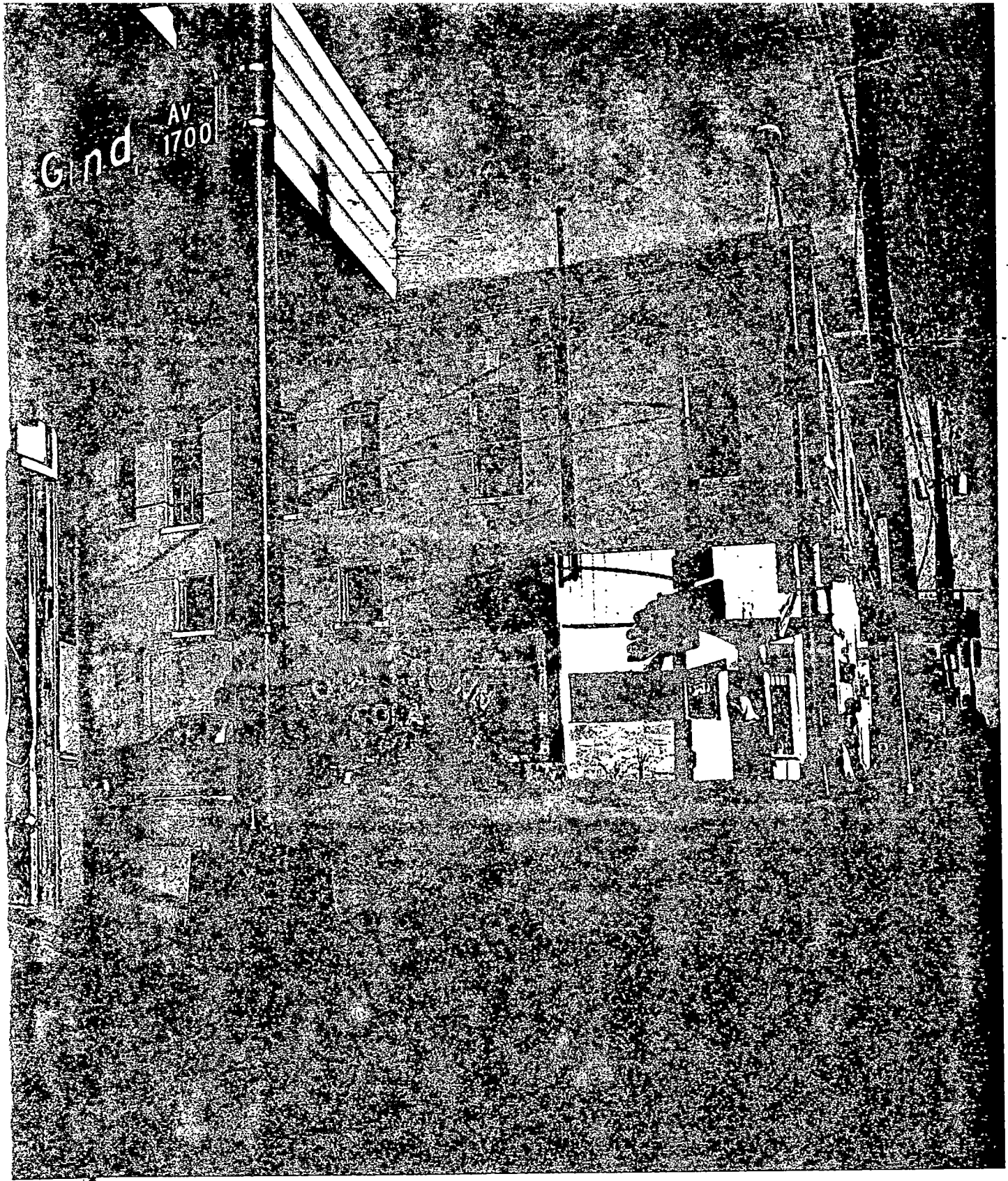
"You know," he says, with disarming candor, "I haven't ever really thought about that. It's such a positive, upbeat



The gang that does good, *the Hornets Motorcycle Club, based in a rough-and-tumble neighborhood of southern Dallas, collects food and toys for needy kids and helps control crowds at parades. "Our rules are strict. We don't do dope or allow guns," says president Goldie Darnell, at right.*

environment. This city has a remarkable potential for greatness." He weighs the thought further. "I guess if there is anything to be ashamed of, it's that we haven't yet been able to seize all the opportunities that are here."

"We had a neighbor," remarked one bemused Highland Park resident, "who rang our doorbell one Saturday morning and said

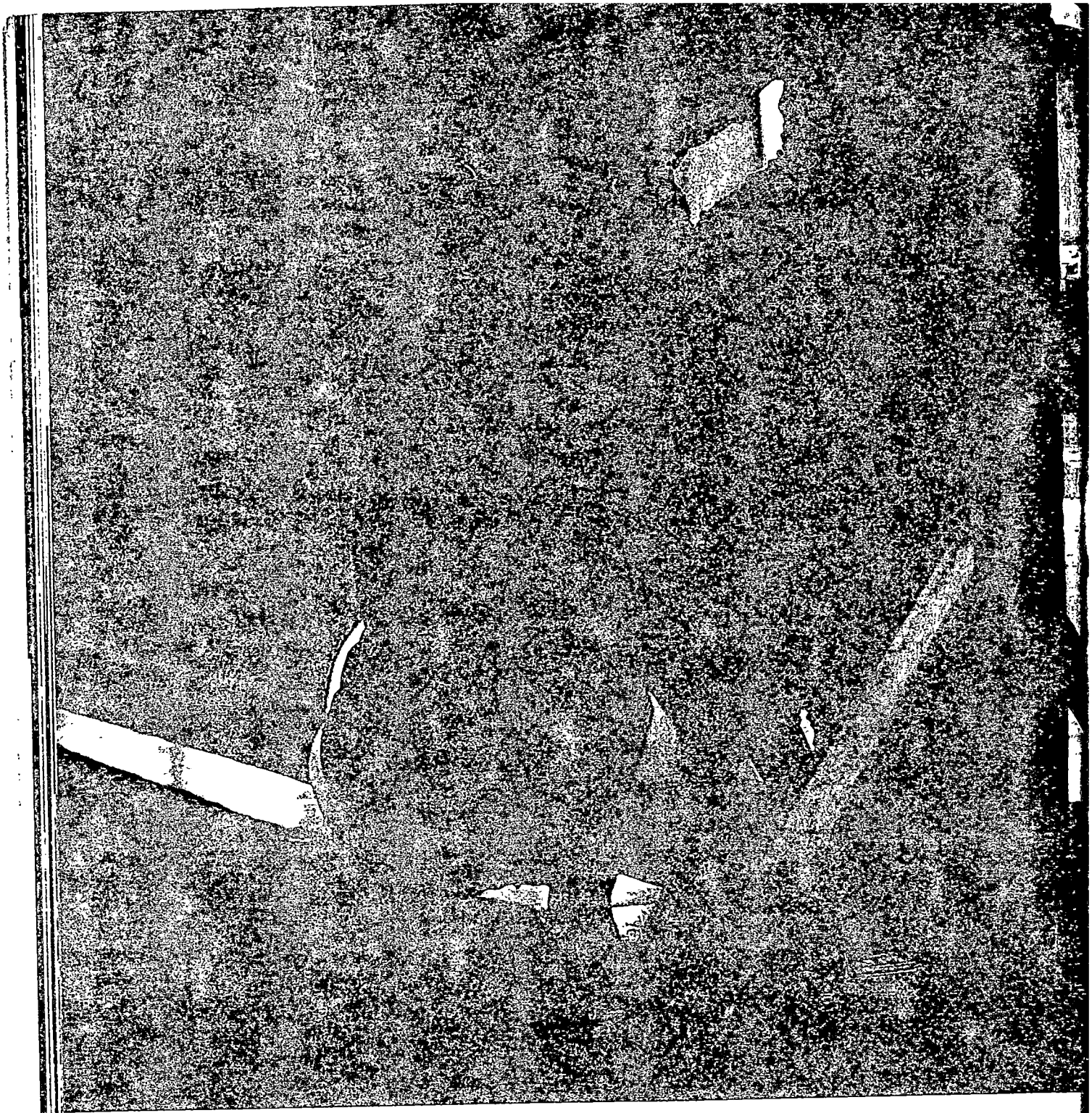


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she was 'jogging for Jesus' and would I sponsor her for a lap? Dallas just goes after anything religious with a vengeance. I don't know if it's a reaction to the materialism, or what." Religion in Dallas is not a thing apart; it is a pervasive social and civic presence. Prayer breakfasts are part of business life. Some are small and exclusive gatherings of the devout; others, like one held monthly at Bent Tree Country Club, bring together 500 or more participants.

Churches routinely advertise themselves on highway billboards and in television and radio commercials. The country's largest Presbyterian, Episcopalian, and Southern Baptist congregations are found in Dallas; First Methodist and Highland Park Methodist rank among the top ten Methodist

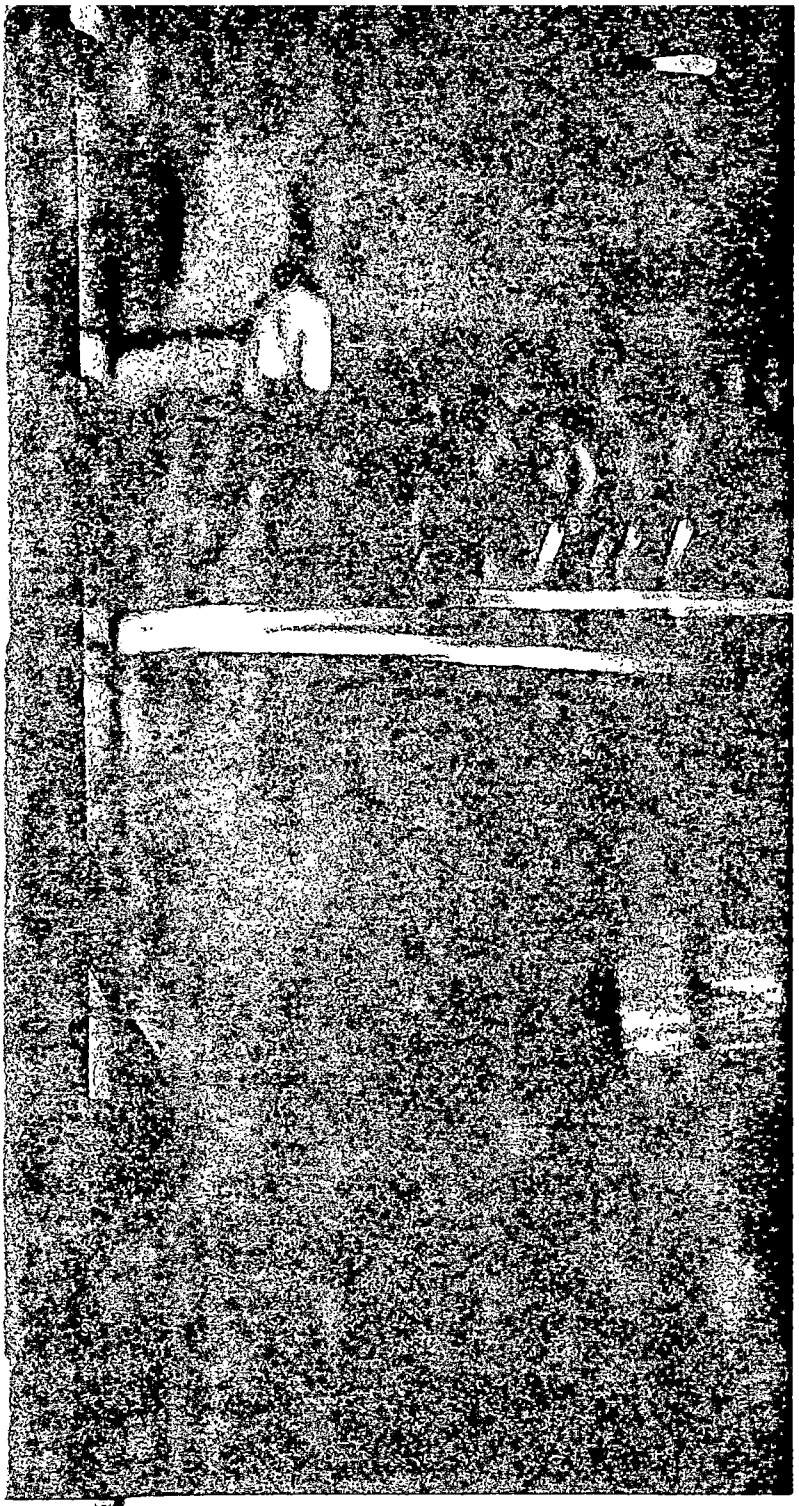


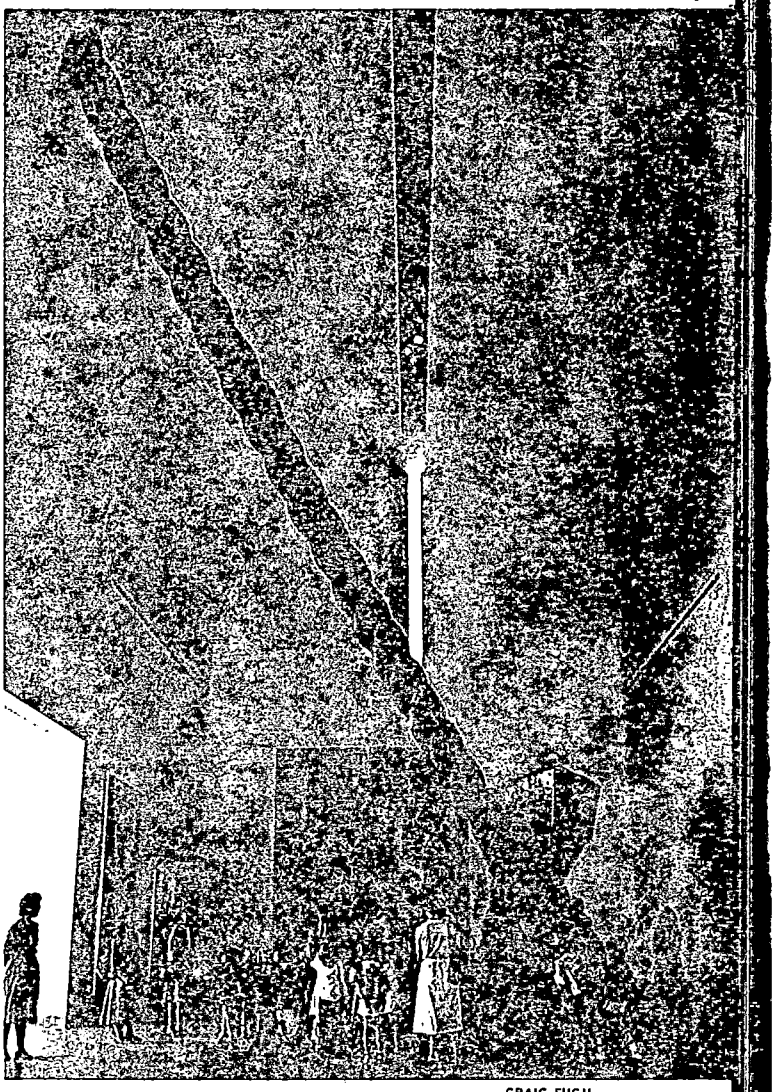
churches in the United States in attendance.

The First Baptist Church of Dallas, pastored by the Reverend W. A. Criswell (it is also the home church of evangelist Billy Graham), has 26,000 members and an annual budget of 12 million dollars. I took a seat one Sunday as the congregation was already booming out the opening hymn, "Come Thou Fount of Every Blessing." Every pew was packed, but room was made for the stranger and the warmth of the welcome was palpable. Worshipers brought their personal copies of the Criswell Study Bible; those unable to attend could obtain audio- and videocassettes of this service (or any other) from the church's communications department.

At the close of the service, after the television cameras had been turned off, several parents brought their infants forward to be blessed by white-haired Brother Criswell. "I pray," he said, "that these children may receive every good gift that only God could afford to bestow."

But even in Dallas there is despair in the midst of plenty. Jim Smith sees it in his work





*Following the footsteps of a dance coach at the Arts Magnet High School, Angela Williams awaits her turn to perform in a master class (**left**). A modern master of exaggerated statement, sculptor Claes Oldenburg created his "Stake Hitch" (**below**) for the 40-foot-high vault of a gallery in the Dallas Museum of Art.*

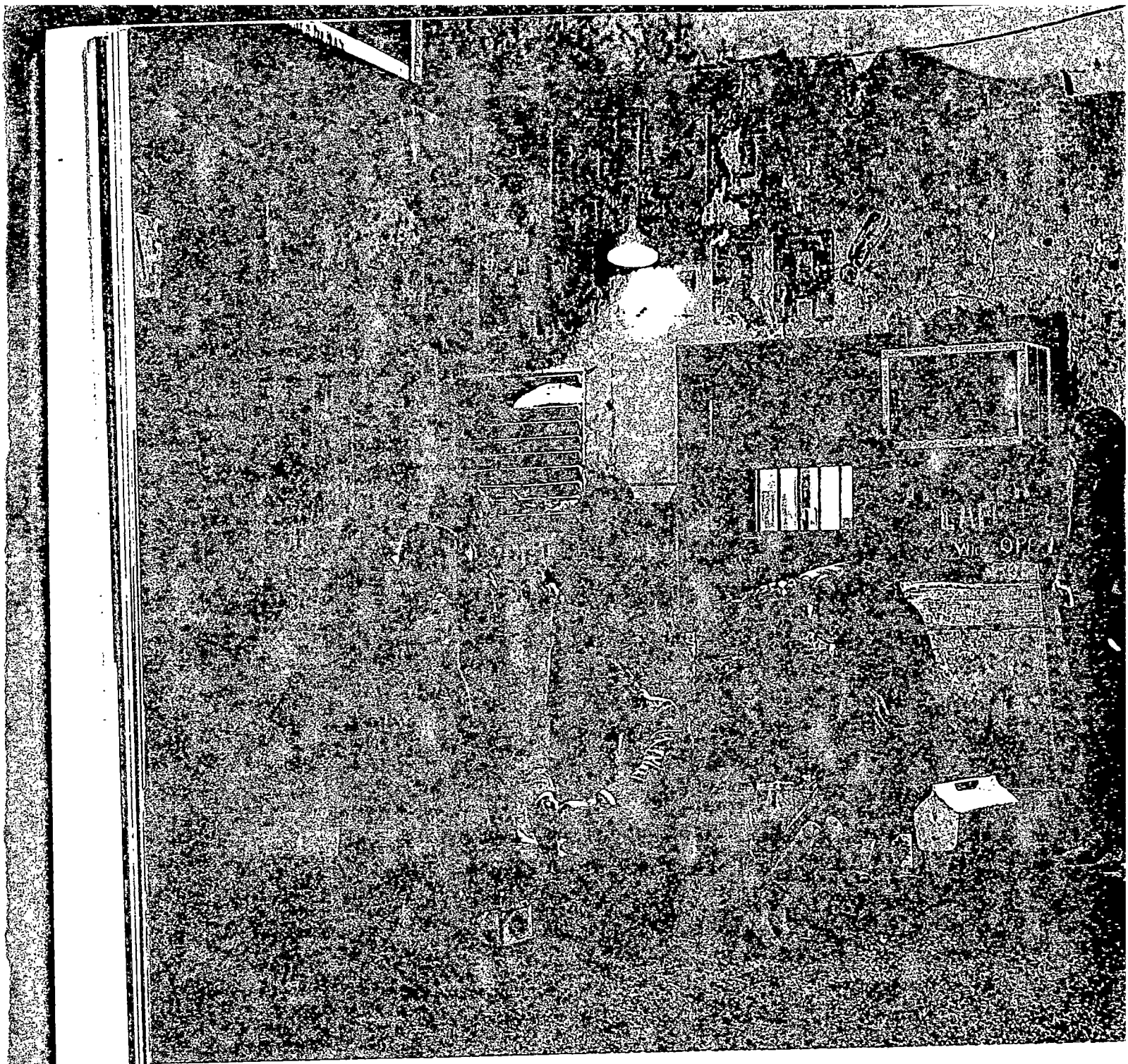
CRAIG FUGII

as a family counselor for Highland Park Presbyterian Church. I had wanted to meet him personally, but his calendar was booked six weeks ahead. So we spoke on the telephone at eight o'clock in the morning.

"With great affluence comes great expectation," this busy counselor told me. "Here you have men who are very much into their careers, 14 or 16 hours a day, pursuing wealth often to the neglect of their families. They love things and use people. I tell them, in the Christian perspective it's an illusion to think that *things* are going to satisfy. They never have, in any culture."

Later I attended services at Prestonwood Baptist Church, a North Dallas congregation whose sanctuary is larger than most cities' municipal auditoriums. The pastor's lively sermon was sprinkled with diverse allusions. Some were homely and rural—farm animals, home-canned prunes. Others were sophisticated—divorce settlements, fur coats. All drew knowing laughter. On the wall beside the pulpit hung a huge banner. "Keep the Dream Alive," it said.

That same afternoon in southern Dallas at

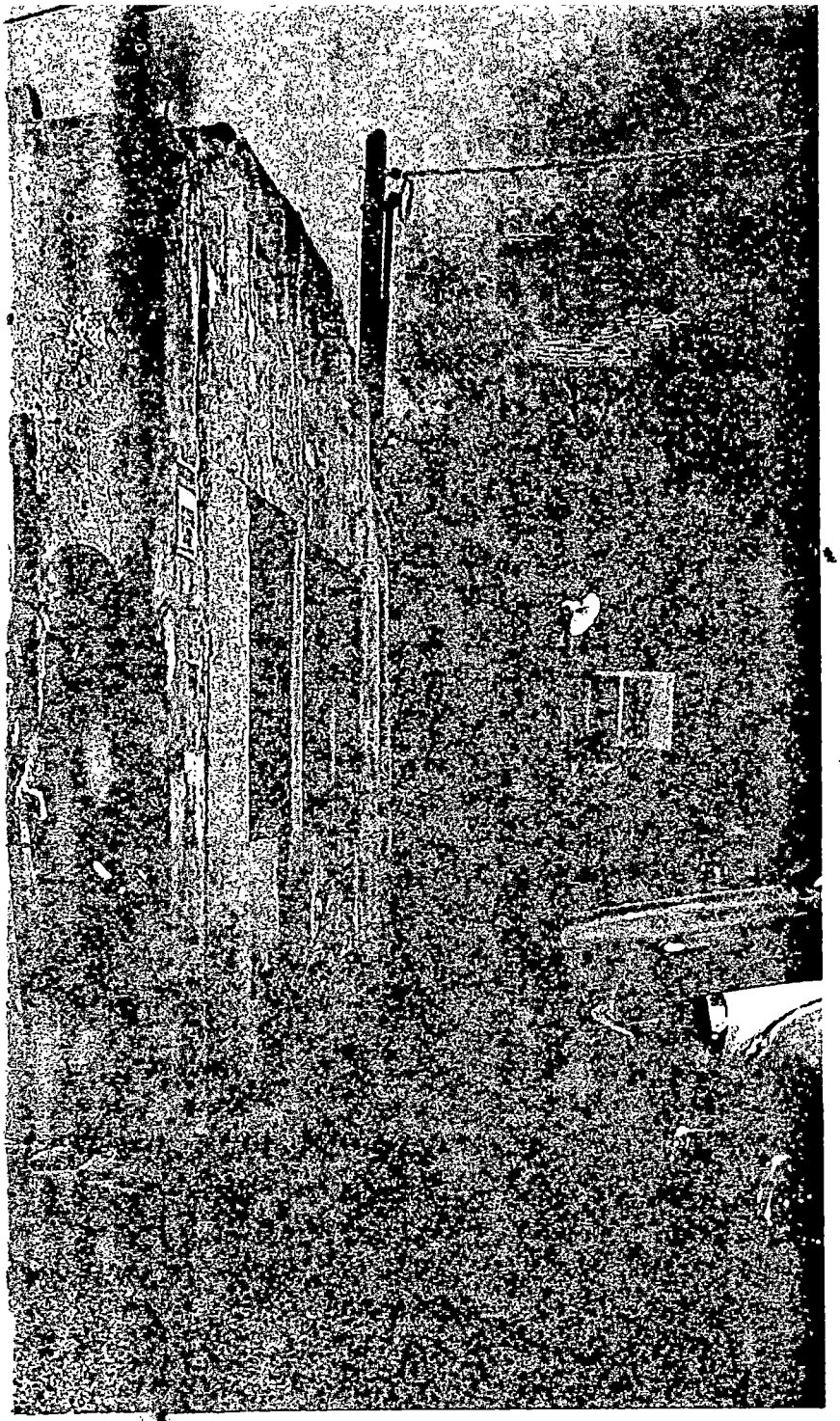


the St. Luke "Community" United Methodist Church, I saw another sign: "Liberation–Unity–Power." The psychic distance between Dallas's two halves can be measured by that difference in slogans.

THE ALABASTER CITY does gleam less brightly below Interstate 30 and the Trinity. Southern Dallas encompasses pleasant neighborhoods like Parkdale, but it also includes such squalid districts as Fair Park and such civic embarrassments as the public-housing projects of West Dallas, where more than a thousand vandalized or neglected units have been boarded up. Unemployment in southern Dallas is twice that of the rest of the city. Some neighborhood storekeepers have taken to carrying guns.

The Reverend Zan Holmes, pastor of St. Luke's, is a former legislator and a respected black spokesman. As I waited outside his office, I looked across the hall through a door marked Operation Breadbasket. Inside was a shoulder-high sea of bagged groceries.

"We have a substantial degree of poverty in the midst of plenty," Mr. Holmes told me. "But because Dallas doesn't have as much poverty as Houston or New York, we celebrate ourselves. Instead we should be doing



The line forms at the front of Herrera's, a nine-table Tex-Mex eatery popular with the Southern Methodist University crowd, who happily install themselves on the curb, pop open some beers, and wait their turn to be called.

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something about it. I don't think blacks own a dozen buildings in Dallas over two stories high. What the poor and minorities need is the same opportunity everyone else has—not special treatment, just fair treatment, including affirmative action programs to overcome past racism and neglect."

Not everyone would agree with the dapper Mr. Holmes, who drives a Mercedes himself. Comer Cottrell brought the country's second largest black hair-care products company to southern Dallas from California in 1979. "Dallas is the most generous community I've ever seen," he says. "We blacks don't look at our own city objectively. We look at it as overly conservative and averse to social programs. But instead of more welfare, Dallas wants more jobs. It wants more blacks to join the business arena. In the quest to be the mecca of free enterprise, the leaders of this city understand that opportunity has to be open to everyone."

STILL, many of the gravest problems that go under the label "human needs" can be seen at their most acute in the southern sections of the city. I got a glimpse of them when I visited the Boston Home for Handicapped Children, located in a small house on southern Dallas's Prosperity Street. Thelma Boston, busy and earnest, has given shelter to more than 200 abused and retarded children since 1962. Among the 16 in residence when I visited was Jackie—teenaged, blind, unable to talk. Jackie was brought to the home 11 years ago after being discovered abandoned by the side of a Dallas County highway.

"We don't know anything about him," said Mrs. Boston. "There were no inquiries. They found him gnawing on his arm; it took six people to feed him. Now he can feed himself, dress himself, and knows the way to the bus. He rides it to the Deaf School." In such achievements is love expressed; rather than make Jackie leave the home when his eligibility for foster care expired at age 18, Mrs. Boston legally adopted him.

Needing new kitchen equipment, among other things, Thelma Boston applied to the Crystal Charity Ball committee for a $29,000 grant. She went to North Dallas to present her case—"at one of those ladies' homes, whooo! It looked like it took up an acre of land"—and when she finished her talk, "I thought I didn't have a chance after all those doctors and educated people." But when she spoke, the committee stood up and applauded her. She got her $29,000, as well as a generous endowment.

George Loving Place housing project may

be the grimmest spot in Dallas. Contamination from a nearby lead smelter forced the closing of 260 of its 1,474 units; another 300 have been condemned as unfit for occupancy. I rode through its littered streets with Kenneth Hogg, president of the Residents Council and an 18-year veteran of the place. Though the day was a holiday, it was business as usual for the bootleggers. On Delhi Street a group of men threw dice on the sidewalk. A child tugged at a loosened fence. "We're very concerned about the crime and the unemployment," Hogg said.

We stopped to buy a soft drink from Viola Daniels, who was traveling the project in a "store truck" she owns called the B&W Grocery. "Any trouble?" I inquired. "Oh, yeah, they break in whenever I leave."

In the midst of this depressing scene the senior citizens center is an oasis of calm. There I met Pauline Garey, a jovial black woman wearing rimless glasses, and Willie Mae Coleman. It turned out that they *were* the senior citizens center; no one else ever comes. The two women spend the days painting ceramics, which they manufacture from molds heated in their portable kiln. And Mrs. Garey has her other work, too: cooking and shopping for her housebound neighbors and successfully lobbying for improved security measures in the project. "You heard of Mister Arthur Ritis?" she quizzed me. "If you don't stay busy, he'll overtake you." She chuckled merrily.

Dallas is trying hard to help the neglected areas of the city catch up with the other sections. A special task force was created to study housing and economic conditions, and a joint public/private share-the-risks program offers new development incentives. "The potential for Dallas is unlimited," says city manager Anderson with optimism. "It's like having a good security in your investment portfolio—if you do the right things with it, the result will be terrific."

What can Dallas teach other cities? "Free enterprise," said former mayor Bob Folsom, looking across the vast expanse of North Dallas from the office of his investment company. "That the free enterprise system works best."

And what can Dallas learn? Tranquillity of heart, perhaps—an understanding of where individual success and wealth fit in the larger scheme of things. Walking through a corridor at the University of Dallas, I noticed a quotation taped to a professor's door. "We have all," it said, "warmed ourselves by fires we have not built, and drunk from wells we did not dig." This resonant thought stayed with me in the excitement and self-absorption of the great city.

MY STAY IN DALLAS ended as it began, at a window. This time it was the sixth-floor corner of the Texas School Book Depository where, 20 years to the minute earlier, Lee Harvey Oswald had fired his fatal shots. A small crowd drawn by the fateful anniversary had gathered in Dealey Plaza. Upstairs in the bare room I was alone, remembering not only Dallas's and America's dark hour but also another brighter time some 140 years before, when John Neely Bryan staked his claim and stood on the peaceful bluff considering the village he would build.

In Dealey Plaza the road curved gently past the oaks that grew beside the place Bryan chose; in the distance the Hyatt Regency's mirrored columns and Reunion Tower rose like the Emerald City of Oz; and farther still, across Stemmons Freeway and the noonday bustle, ran the Trinity, the unnavigable river that occasioned it all.

The window rattled softly in its wooden frame. Dallas had begun with a single frontiersman, his horse laden with everything he owned; now it is home to a million people awash in an ocean of abundance. From the frugal age of John Neely Bryan to the extravagant era of malls and mini-storage, Dallas has made its hard-working, spirited, never-look-back journey. It is a city of dreams—and of the people who make them come true. □

***Putting down roots,** a young couple head toward suburban Dallas, where nursery-bought redbud, crape myrtle, and dogwood now enhance former grazing land. Watered by development money, warmed by feverish Sunbelt growth, Dallas environs sprout subdivisions as the city moves ever onward and outward*

Dallas is having hard times

city council has been overthrown by Justice Dept

a message going in there -

be grateful for blessings we've received -

let's all get together

Annette is well-intentioned, is a time-server

Steve Bartlett is a shoo-in to win the Mayoralty

Prov. T-G square a place to
ask for disp. of Holy Spirit

a Salute to religious heritage of Dallas

~~Rev. Dr. Hugh Thomas~~

Dr. ~~Hue~~ Kenneth Pye

Annette Strauss
retiring -
after personal service
Bob Strauss in & out in love Cowboys are 5-2
Bob Strauss's wife
Jack Strauss's wife

David Peebles

Sunday afternoon

1 pm —

possible
for Peebles

Apr. 14 A famous speech by Whig congressman Charles Ogle of Pennsylvania, later published as a campaign document, was the *Speech on the Regal Splendor of the President's Palace.* The speech hurt the political career of Martin Van Buren by its revelation of sumptuous luxuries in the White House.

May 5 The Democratic National Convention nominated Pres. Martin Van Buren for a second term. The convention was unable to agree on a vice presidential candidate.

Dec. 2 William Henry Harrison was elected president of the United States. John Tyler of Virginia was elected vice president in a Whig landslide. The electoral vote was Harrison, 234; Martin Van Buren, incumbent Democrat, 60. The popular vote was Harrison, 1,275,017; Van Buren, 1,128,702; James G. Birney, Liberty Party candidate, 7059.

1840 on its title page. The two-volume collection included such classic tales of the macabre as "MS. Found in a Bottle," "The Fall of the House of Usher," and "William Wilson." Although Poe was gaining a substantial literary reputation, he failed to find a wide readership or any financial security from his writing. He spent his entire career in virtual penury.

West Point, a play by Joseph Breck, dealt with the treason of Benedict Arnold during the American Revolution. Arnold was a popular subject for American drama in the 1840s and 1850s. The most notable treatments of the subject included *Arnold* (1847) by Horatio Hubbell, *Highland Treason* (1852) by Elihu G. Holland, *Arnold* (1854) by James R. Orton, and *André* (1856) by W.W. Lord.

1841

For the first time a vice president succeeded to the presidency because of the death of an incumbent. William Henry Harrison, 68, who caught cold at his inauguration on Mar. 4, died of pneumonia on Apr. 4. Harrison was succeeded by Vice Pres. John Tyler who, although he had run on the Whig ticket, was not a Whig at heart. He had previously supported the Democrat, Pres. Andrew Jackson, in 1828 and 1832, and had major political disagreements with the northern, conservative wing of the Whig Party. His administration was characterized by bickering and frustration, as Henry Clay and Daniel Webster tried to control Tyler and shape the Whig Party to their own interests.

Mar. 4 William Henry Harrison was inaugurated president of the United States. John Tyler was inaugurated vice president. Harrison, the ninth president and the first Whig president, refused to wear a jacket during the inauguration. He caught pneumonia and died on Apr. 4. John Tyler was sworn in as the tenth president of the United States. Harrison was buried at North Bend, Ohio. Tyler was the first person to succeed to the presidency because of the death of a president.

May The first covered wagon train to California departed from Sapling Grove in northeastern Kansas. At the end of October the wagon train reached the Stanislaus R. The expedition followed it into central California and reached present-day Sonora in early November.

June 12 A bill to establish a Fiscal Bank of the U.S. was introduced in the Senate. Approved by the Senate (July 28) and the House (Aug. 6), it was vetoed by Pres. Tyler on the grounds that it did not specify that state approval for branch banks would be required for the banks to be established. A second act, which also

A new literary genre, the detective story, was created in the U.S. this year. It was introduced by Edgar Allan Poe with "The Murders in the Rue Morgue." The story appeared in the April issue of *Graham's Lady's and Gentleman's Magazine,* of which Poe was editor. Poe followed this with "The Mystery of Marie Rogêt" in 1842-1843 and "The Purloined Letter" in 1845. The forerunner of the modern fictional detective appeared in these stories in the person of C. Auguste Dupin, an amateur who demonstrated his ability to find and analyze clues that baffled the police. Thus Poe introduced the puzzling crime, the eccentric detective, his loyal but unperceptive companion, the dull-witted policeman, the surprise solution, and the rational explanation. These works of Poe were popular, but it was later in the century that detective stories by foreign authors such as Wilkie Collins and Arthur Conan Doyle brought wide readership of the genre. Nevertheless, Poe brought this distinct form of fiction to a level matched by only a few later writers.

Essays (first series) by Ralph Waldo Emerson appeared. His second series of *Essays* was published in 1844. Initially both books had only a small sale, but with the advent of the "cheap libraries" of the 1870s and 1890s the *Essays* reached best-seller status. Transcendentalism found its best expression in these essays.

The Deerslayer by James Fenimore Cooper, the last of the frontier novels known as the Leather-Stocking Tales, was published. Leatherstocking, also called Natty Bumppo and Hawkeye, was shown in his youth, skillful in the hunt, resourceful, tough, and sinewy. Above all he was virtuous, sincere, and unspoiled by civilization. When asked about his church, he replied: "I am in

Feb. 2 Bethany College was chartered in Bethany, W. Va., under the auspices of the Disciples of Christ. Its first degrees were granted in 1844.

Feb. 4 The University of Richmond was first chartered in Richmond, Va., as Richmond College. Founded by Baptist groups in 1830, the college issued its first degrees in 1849 and became a university in 1920.

Feb. 31 A ten-hour workday was established by executive order for all federal employees engaged on public works. It had long been a goal of U.S. labor.

America. Establishments like the one at Saratoga Springs, N.Y., became gathering points for members of high society.

The first international cricket match in which a U.S. team participated took place in Toronto, Canada, where an underrated New York club beat the Toronto club by the margin of one goal. Stakes for the match were $500 a side.

1841

Nativism, chiefly an anti-Catholic movement, increased as the number of Catholic immigrants grew. In 1841 it began to involve education. At this time there were about 200 parochial schools in the country. In New York, on Oct. 29, Bishop John Joseph Hughes urged state support for such schools and encouraged Catholics to use their votes to achieve this purpose. His efforts led to the establishment of an independent Catholic school system, and aroused anger and fear among many American Protestants. Agitation over government support for parochial schools contributed to the founding of the Native American Party, which consisted of Protestants who saw a conspiracy on the part of the growing Catholic population and especially its clergy. Riots resulted, including an attack on Bishop Hughes's home in 1842.

The earliest commercial use for oil in the U.S. was found by Samuel M. Kier. When seepage oil began this year to flow from his father's salt wells at Tarentum, Pa., he decided to peddle it bottled as a cure for most ills. His first sales medium was the "medicine road show," but soon he was distributing oil through druggists as Kier's Rock Oil. Later, Kier refined his oil for purposes of illumination, and so is regarded as the pioneer oil refiner in the U.S.

A previous sermon by the Rev. **Theodore Parker,** "The Transient and Permanent in Christianity," caused a sensation at the South Boston Unitarian Church, where it was delivered at an ordination ceremony. It led

Foreign visitors continued to arrive in the U.S., look about them, return home, and publish their impressions. Perhaps the most indefatigable of all, both as to miles traveled and words written, was James Buckingham, a British lecturer and a member of Parliament. He made a four-year tour of the U.S., from 1837 to 1840. In 1841 appeared his *America: Historical, Statistical, and Descriptive,* in two volumes. In the following year he published four more volumes, two devoted to the eastern and western states and two to the slave states. His encyclopedic approach yielded a more or less impartial guide. In one observation he found upstate New York frugal and staid, but New York City speculative and extravagant.

The nickname **"Old Fuss and Feathers"** was coined by soldiers to characterize the vain and pompous Gen. Winfield Scott. A stickler for Army dress and etiquette, he used to parade before his troops in a feathered hat.

The unofficial **boxing championship** was claimed by Tom Hyer, son of the previous claimant, Jacob Hyer. Young Tom was challenged by John McCluster. Hyer, who weighed 205 pounds, defeated McCluster in short order.

Dorothea Dix began a long, energetic campaign to eliminate mistreatment of the insane. She embarked on a two-year investigation of conditions in Massachusetts almshouses and houses of correction, where the insane often were kept in cages, cellars, stalls, or pens. By 1854 she had influenced the legislatures of 11 states to remove the insane from such places and put them under medical care. A law sponsored by Miss Dix authorizing

omitted this stipulation, was also vetoed by Tyler. The Whig leadership was enraged by Tyler's veto. They believed Tyler had agreed to sign the bill and that he had reneged on a promise.

Aug. 9 A steamboat fire took 175 lives when the *Erie* burned on Lake Erie.

Aug. 19 A federal bankruptcy law was enacted by Congress as a result of the panic of 1837. The law was repealed in 1843 when state insolvency laws came into force. Other federal laws were enacted in 1874 and 1898, after periods of economic disaster.

Sept. 11 Pres. Tyler's entire Cabinet resigned, with the exception of Sec. of State Daniel Webster, because of Tyler's bank bill veto.

Oct. 27 What came to be called the *Creole* incident began when the U.S. brig *Creole* sailed from Hampton Roads, Va. At sea its cargo of slaves mutinied and took over the vessel, then made for the Bahamas, where the mutineers were arrested and the crew allowed to go free. Sec. of State Daniel Webster, arguing that the slaves were on an American vessel and therefore subject to U.S. law, led the attempt to recover the slaves. Rep. Joshua Giddings, Whig of Ohio, introduced a series of resolutions (Mar. 21-22, 1842) against federal sanction of slavery, and particularly against the coastal slave trade, and was censured (Mar. 23, 1842). He resigned from Congress but was returned the next month by his constituents in a special election.

church now; I eat in church, drink in church, sleep in church. The 'arth is the temple of the Lord. . . . "

The Big Bear of Arkansas by Thomas Bangs Thorpe was published. A tall tale of Arkansas, noted for its broad exaggeration and studied blend of colorful characters and impossible experiences, it brought its author great popularity.

Henry Wadsworth Longfellow gained wide readership with the publication of his *Ballads and Other Poems,* in which he displayed a spirited narrative technique. Poems such as "The Skeleton in Armor" and "The Wreck of the Hesperus" have become part of the American folk heritage. In seven years the Longfellow collection went through ten printings.

Andrew Jackson Downing published his *Treatise on the Theory and Practice of Landscape Gardening.* Downing was the first great American landscape gardener and horticulturist.

Hibernian Hall, Charleston, S.C., was built in 1841, the heyday of Greek Revival. Its hexastyle Ionic portico was one of the best in the U.S.

Apr. 10 The New York *Tribune,* edited and published by Horace Greeley, began publication. A prominent figure in the Whig Party, Greeley skillfully built the paper into a Whig, and later a Republican, publication of great influence. In September he merged his earlier periodicals, *The New Yorker* and *The Log Cabin,* into the *Weekly Tribune.*

1842

A turning point in U.S.-British relations came with the signing on Aug. 9, 1842, of the Webster-Ashburton Treaty, which settled several matters between the two nations. The treaty took its name from Sec. of State Daniel Webster and Lord Ashburton, the British envoy in Washington. It adjusted the Maine-New Brunswick boundary, which had been the cause of the Aroostock War of 1838-1839. The U.S. received most of the territory in dispute as well as navigational rights on the St. John R. The treaty also settled the question of the U.S.-Canada boundary between Lake Superior and Lake of the Woods. As a result, the U.S. gained territory that included the rich Mesabi iron deposits discovered later. The two nations also agreed to cooperate in suppressing the slave trade. In a separate action Ashburton apologized for the *Caroline* affair, which involved the seizure in 1837 of that American-owned small steamer on the Niagara R.

The first expedition of John Frémont began this year. Frémont was placed at the head of a party sent to explore the route to Oregon beyond the Mississippi R. as far as the South Pass of the Continental Divide in

Growing interest in classical music was indicated by the number of musical organizations founded in the mid-nineteenth century. Foremost among them was the New York Philharmonic Society, established on Apr. 2, 1842. The orchestra was led by a German-trained musician from Connecticut, Ureli Corelli Hill. It gave its first performance on Dec. 7. Only Hill and the librarian received salaries, while the 60-odd orchestra members, mostly Germans, shared in the modest ticket receipts. The Chicago Philharmonic Society was formed in 1850 but lasted only four years. The first important chamber music group was the Mendelssohn Quintette Club of Boston, founded in 1849.

Charles Dickens and his wife arrived in January for a five-month tour. He was lionized in Boston and New York, then journeyed to Philadelphia, Washington, Pittsburgh, and down the Ohio R. The last half of his visit was marked by attacks in the press sparked by the popular author's continual outspokenness over the issue of copyright laws in the U.S. and the pirating practices of the eastern press. Back home, Dickens wrote *American Notes,* a largely descriptive account but with

ultimately to Parker's virtual ostracism, even by fellow Unitarians, and to denunciation in the press by the orthodox. Parker held that the ritualistic elements of Christianity were transient expressions of particular churches in particular periods in history. The permanent quality of Christianity derived, as Parker put it, from the rational truth of the teachings of Jesus rather than from His personal authority. Parker recommended that contemporary Christians imitate Jesus's way of worshipping God directly, with no mediator.

The Brook Farm Association was created by members of the Transcendental Club to apply their theories in an experimental cooperative community on a farm nine miles from Boston. A stock company was formed, with George Ripley as its prime organizer and first manager. On April 1 he and his wife and some 20 others began seeking a life balanced between manual labor and intellectual pursuits. Emerson was a party to discussions but never committed himself. Hawthorne and two other transcendentalists lived at Brook Farm for a period. The experiment ended after a serious fire in 1847, with the problems of combining plain living and high ideals unresolved.

a $12,000,000 appropriation for maintenance of insane asylums was passed by Congress in 1854 but vetoed by Pres. Franklin Pierce.

The social responsibility of newspapers was a concern of Horace Greeley as he launched his New York *Tribune* this year. Greeley promised to exclude from his pages "the unmoral and degrading Police Reports, Advertisements, and other matters which have been allowed to disgrace the columns of our leading Penny Papers," and to exert every effort to render the *Tribune* "worthy of the beauty approved of the virtuous and refined, and a welcome visitant to the family fireside."

The current vogue in **ladies' dresses**, *Godey's Lady's Book* commented, was for tight sleeves. Further, it predicted that the style would last and "again exhibit the beautiful contour of a lady's arm." Yet bare limbs were not proper. Ladies who attended summer resorts were warned against "brocade breakfast dresses" with sleeves and necklines so short that they caused brothers to blush "through the tediousness of three courses and dessert."

New York society was characterized by James Buckingham in his *America: Historical, Statistical, and Descriptive*, as follows: upstate, frugal and staid; New York City, speculative, extravagant, and loaded with *nouveaux riches*.

1842

Of the nineteenth-century advances in medical science, none was more welcome to patients than the development of anesthetics. The properties of chloroform had been discovered in 1831, but it was not used as an anesthetic until 1847 in Great Britain. In the meantime, on Mar. 30, 1842, Dr. Crawford W. Long of Jefferson, Ga., used ethyl ether while removing a tumor from the neck of a patient. For several years thereafter he continued to use ether. He even administered it to his wife during childbirth. Long, however, did not make his work public until 1849, after others had demonstrated the value of anesthetics. Dr. William T. G. Morton demonstrated the beneficial effects of ether in Boston on Oct. 16, 1846, before members of the medical profession.

Samuel Colt, inventor of the famous Colt .45 revolver, began a series of experiments to develop a submarine battery for detonating underwater mines.

At this time horse racing was the most popular spectator sport. It was also popular with those who liked to wager on sporting events. The Union Course, on Long Island, N.Y., held a series of intersectional races that drew large crowds. On May 20, 1842, the entry from the South, Fashion, and the entry from the North, Boston, raced for a purse of $20,000. Although Boston was the outstanding horse of the period, it lost to Fashion, which ran the four-mile course in a record 7:32. In 1845 Fashion raced Peytona, from Alabama, on the same course; the latter won. This time it was estimated that 50,000 people tried to reach the track, tying up traffic to the extent that some fans never arrived.

The Sons of Temperance was founded at Teetotalers' Hall in New York City with these objectives: to protect its members from intemperance, elevate their characters, and provide mutual aid in case of sickness. The Sons of Temperance, financed by dues and initiation fees,

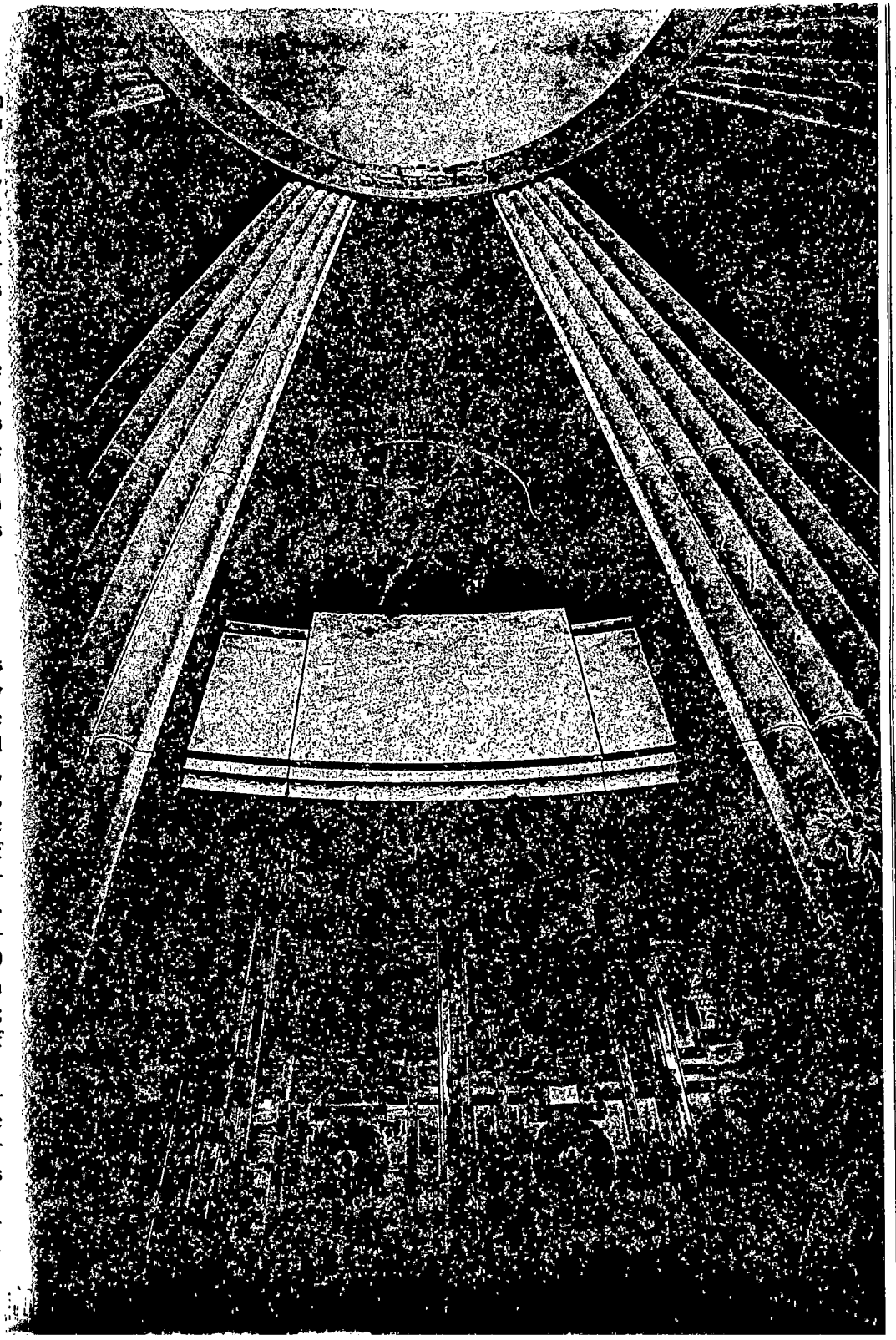
event, land-hungry white hordes made their way to Texas. Today much of north and east Texas is still farm- and timberland; oil came into the picture in northeast Texas with the discovery of the East Texas Oilfield in 1930. But there are places in east Texas where subsistence farming still goes on, as people hunt and trap in the woods and clear small areas for truck farming.

This chapter features three principal areas. The first begins with the sister cities of Dallas and Fort Worth, and fans out along Routes 45, I-35, and I-20 to include such towns as Corsicana, the site of Texas's first oil strike, and Fort Griffin State Historical Park in Albany. The next section starts with the northern city of Wichita Falls, which boomed in 1911 with its first oil strike. The third hub begins in Jefferson, known for its well-preserved historic homes, and moves south to Big Thicket National Preserve.

DALLAS

The popular image of Dallas is that of a city built on oil—but Dallas was founded on trade. The French were the first whites to regularly visit this area where the three forks of the Trinity River met, in the 1700s, and they came to trade with the Anadarko Indians, who lived by the river in cone-shaped huts. Almost 150 years later, in 1841, Tennessee-born John Neely Bryan traveled from Van Buren, Arkansas, to open a trading post (near what is now Courthouse Square) to serve a military highway planned by the Republic of Texas. Bryan actively sought neighbors. The town was marked, rather prematurely, on maps of the Peters colony, an *empresario* grant to W. S. Peters by the Republic of Texas in 1842. The Peters colony promoted the region both in America and abroad, attracting some 3,000 settlers by 1850. One Missourian who made his way to Dallas wrote in his journal, "We soon reached the place we had heard of so often; but the *town*, where was it? Two small cabins—this was the town of Dallas, and two families of ten or twelve souls was its population."

In the 1850s a French contingent came to the area and established the cooperative community of La Réunion west of Dallas. The first arrivals were twelve men in long robes, led by Victor-Prosper Considérant, a disciple of the Socialist François-Marie-Charles



OPPOSITE: *An eleven-foot-tall bronze sculpture entitled* The Tejas Warrior *stands over the entrance to the Hall of State at Fair Park. The horse heads and other symbols on the door represent the agriculture and industries of Texas.*

Fourier. Within the year they were joined by about 300 more Socialists. La Réunion included artists, writers, musicians, and other highly educated settlers who knew nothing about farming. Within a few years, the thin and rocky soil, drought, grasshoppers, dissension, and mismanagement of funds caused La Réunion to go bankrupt; by early 1857 the community was officially dissolved. Some of the colonists moved back to France, some to New Orleans, and some to Dallas, where their skills went a long way toward giving Dallas a cosmopolitan feeling otherwise unknown in this region of the state.

During the Civil War, the population of Dallas increased with the influx of Confederate officials and troops who used the town as an administrative center. After the war Southerners came to the area; the rich soil of the Blackland Prairie turned out to be excellent for growing cotton, and soon cotton farms surrounded the town, along with smaller fields of wheat and corn. The coming of the railroad meant prosperity to many Texas towns, but to none so much as Dallas. Before the Civil War, only Houston was a rail center, and the railroads did not extend very far; in 1872 the Houston & Texas Central worked its way up to Dallas and then on to Denison to connect with the Missouri, Kansas & Texas (Katy) Railroad from Saint Louis. This was a significant juncture: For the first time Texas had a direct overland connection with major points east and northeast. Meanwhile, the Texas & Pacific started building west from Arkansas to California, passing through Saint Louis. Savvy leaders in Dallas sealed the future of their city through their legislator in Austin, who tacked on a seemingly insignificant amendment to the railroad-enabling act stipulating that the north–south tracks cross the east–west tracks at Browder Springs; few in the Texas House of Representatives had heard of this place, which happened to be the location of Dallas's water supply, one mile south from John Neely Bryan's original cabin. The first train to arrive in Dallas in 1872 was greeted with fanfare and ceremony, which John Neely Bryan attended, and the celebrants dined on barbecued buffalo.

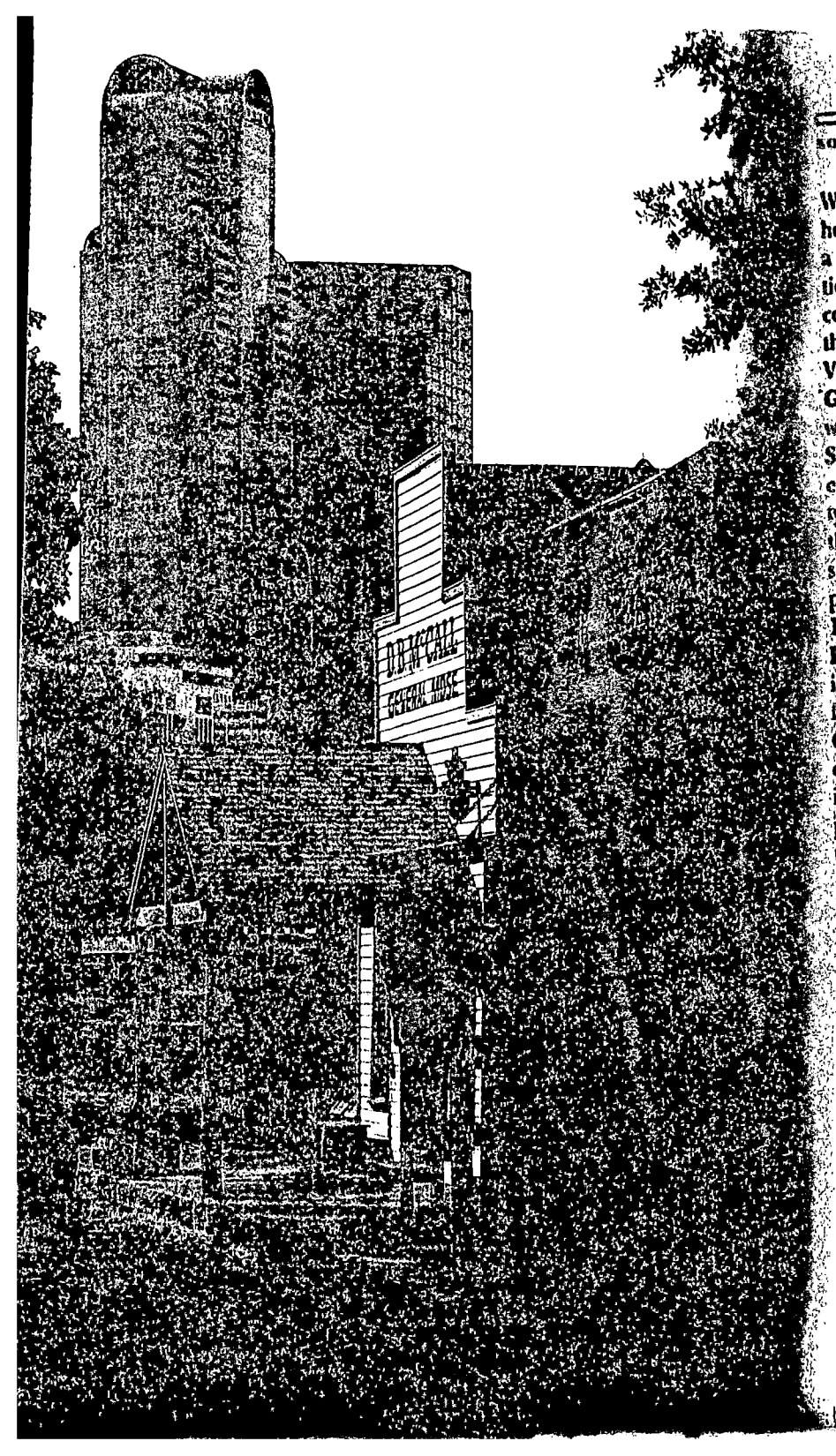
Overnight Dallas became a major market. Cotton growers could ship their products far and wide. Manufactured goods that had taken weeks to reach the ports of Galveston and Indianola from New York and Boston now arrived from Saint Louis or Chicago in a matter of days, and merchants from those cities descended on the town with new wares and new deals. In 1873 alone $1,377,000 was spent on the construction of 725 new buildings in Dallas. The population grew from 1,200 to 7,000 in a matter of months. By 1890 Dallas was the largest city in Texas, and among the members of its board of aldermen were men from England and Ireland as well as Indiana and Pennsylvania.

Cotton and commerce continued to keep the city prosperous, economic slumps notwithstanding, and for years Dallas was the world's largest inland cotton market. The oil business never centered in Dallas; the oil fields were to the west, east, and south. But Dallas was a banking center, and it was in the realm of banking that it had a deep and lasting effect on the oil business by pioneering the creative financing of new drilling by using oil reserves as collateral. The city's closest tie to the oil business proper came when the tremendous East Texas Oilfield, a hundred miles east, was discovered in 1930 by Columbus M. "Dad" Joiner. Joiner, to his everlasting regret, sold his leases in the field to a man whose heirs are still very, very rich—H. L. (Haroldson Lafayette) Hunt.

Among the early-twentieth-century commercial structures that stand out in downtown Dallas is the 1903–1904 **Wilson Building** (1621 Main Street), an amalgam of the banded "Ruskinian Gothic" style with Beaux-Arts detailing by Fort Worth's Sanguinet & Staats. It sits directly across the street from the 1928 **Neiman-Marcus Department Store.** The 1921 Beaux-Arts **Magnolia Petroleum Building** (Commerce and Akard streets) was designed by New York's Alfred C. Bossom for that important early Texas oil company, which was eventually absorbed by Standard Oil and then merged with Mobil; this was Dallas's tallest building for twenty years and remains a landmark not only for its architecture but also for the trademark big red flying horse, "Pegasus," which Mobil placed atop it in 1934. The 1913 Gothic-style **Busch Building** (now called the **Kirby Building**), at 1509 Main Street, was designed by the Saint Louis firm of Barnett, Haynes & Barnett for the brewery king Adolphus Busch, who also commissioned the lavishly ornamented **Adolphus Hotel** (1912) at 1321 Commerce Street.

Old City Park Museum

Located in the city's first park, this "Museum of Architectural and Cultural History" began in 1966 when the Dallas County Heritage Society was formed to save Dallas's largest remaining antebellum house, **Millermore,** built from 1855 to 1862 by the early Dallas settler



William Brown Miller. The society dismantled and moved the house here from Oak Cliff, along with the **Miller Log House** (1847). Today a total of thirty-eight structures are on the park grounds, all authentically furnished. Tours begin at the 1886 **Railroad Depot,** which commemorates the early railroad era of Dallas and is sited alongside the **Section House** (1880s) and the **Drummers' Hotel** (1904). The Victorian era in Dallas is reflected in the late Queen Anne-style **George House** (ca. 1900), with typical detailing and stained-glass windows, and the **Doctor's Office and Apothecary** (1890). The **Shotgun House** (1906) is an example of African-American-influenced worker housing at the turn of the century. Rural housing is typified by the **Gano House** (1845–1846), a dogtrot log cabin, and the **Brent Place** (1876), a three-gabled farmhouse probably constructed according to the pattern books of the day (and now the park's restaurant). Outbuildings and support structures include an 1880s **Granary,** a **Curing Shed** (1860), a **Storm Cellar, Smoke House, Privy,** and **Log Kitchen.** There are several commercial buildings on the grounds as well, including the **Citizens Bank** (1905) from Justin, Texas, a **General Store** (1907), and the **D. B. McCall's General Store** (1904). Some of the buildings have living-history exhibits, with volunteer potters making stoneware, blacksmiths forging farm tools, and a printer setting type. Before this land became a park, it provided the city's water, which came from **Browder Springs,** the site of which is marked for visitors.

LOCATION: 1717 Gano Street. HOURS: *Grounds:* Dawn–Dusk Daily. *Houses* : 10–3 Tuesday–Saturday, 1:30–3:30 Sunday. *Depot Visitor Center:* 10–4 Tuesday–Saturday, 1:30–4:30 Sunday. FEE: Yes. TELEPHONE: 214–421–5141.

The Sixth Floor

On November 22, 1963, President John F. Kennedy was assassinated as his motorcade passed this spot. The sixth floor of the former Texas School Book Depository, where Lee Harvey Oswald allegedly fired the shot that killed the president, has been turned into an exhibition that examines the life, death, and legacy of President Kennedy. Operated by the Dallas County Historical Foundation, the

OPPOSITE: *In the midst of modern Dallas the Old City Park Museum preserves a number of historic buildings, including these early twentieth-century general stores.*

9,000-square-foot display includes nearly 400 photographs, six films, artifacts, and interpretive displays. The exhibition documents the social and political times of the early 1960s, the events of November 22, 1963, and the findings of the investigations that followed. The facts about the assassination are still debated, despite the conclusion of the Warren Commission that Oswald was the killer and that he acted alone. Some investigators claim that Oswald could not have fired as accurately and rapidly as the commission believed, and that the president was shot by others, perhaps from a nearby knoll. Visitors can see where Oswald stood and look out at the "grassy knoll," the triple underpass, and the presidential motorcade route.

LOCATION: Northwest corner of Houston and Elm streets. HOURS: 9:30–5 Monday–Thursday, 9:30–6 Friday–Sunday. FEE: Yes. TELEPHONE: 214–653–6666.

Dealey Plaza (Houston and Elm streets) has a plaque describing the assassination of Kennedy as well as a monument to Dallas civic leader George Bannerman Dealey (1859–1946), who was an early executive of the *Dallas Morning News*. The **John F. Kennedy Memorial,** a cenotaph designed in 1970 by the architect Philip Johnson, a Kennedy family friend, is in **Memorial Plaza** behind the 1892 **Old Red Courthouse** (Main and Houston streets), a Richardsonian Romanesque blue granite and red sandstone structure designed by the Little Rock architects Orlopp and Kusener and one of the few nineteenth-century Dallas landmarks still standing. Just across the street, at Main and Record, the **Dallas County Historical Plaza** features a reconstructed cabin similar to that of John Neely Bryan, the first settler in Dallas in 1841.

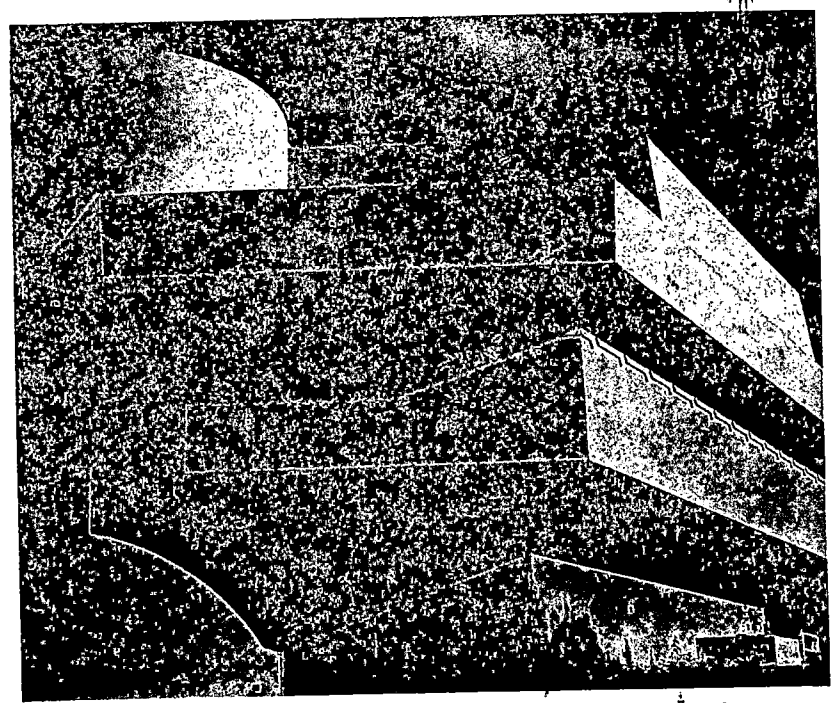
Old Oak Cliff Viaduct (also known as the Houston Street Viaduct, west on Houston Street from Union Station) was commissioned after a Trinity River flood in 1908 damaged much property. Fifty-one reinforced-concrete arches support the mile-long causeway, completed in 1912. The Beaux-Arts **Dallas Union Terminal** (400 South Houston Street), glazed in white brick, was designed by Jarvis Hunt of Chicago and built in 1916 to consolidate the five passenger terminals being used by the city's nine railroads. At its peak during World War II Union Station saw traffic from a hundred trains a day.

The **Alfred Horatio Belo House** (2115 Ross Avenue, private) is the only remaining mansion on an avenue that was once lined with

grand houses. The Classic Revival structure designed by Herbert M. Green was built in 1900 for the founder of the *Dallas Morning News*. The Gothic-style **Catedral Santuario de Guadalupe (Cathedral of the Sacred Heart)** (2215 Ross Avenue) has been the seat of Dallas's Roman Catholic bishop since its completion in 1902. The **Dallas Theater Center** (3636 Turtle Creek Boulevard) is housed in one of the last (1959) great projects of Frank Lloyd Wright, the only theater he designed in his long career. The **Kalita Humphreys Theater,** as it is known, shares the sculptural qualities of the Guggenheim Museum, in New York, which Wright designed about the same time.

Dallas Museum of Art

Housed in a building by Edward Larrabee Barnes, the museum has a varied permanent collection including Abstract Expressionist and modern paintings and sculpture, Impressionist works, important holdings of pre-Columbian and African art, and significant American



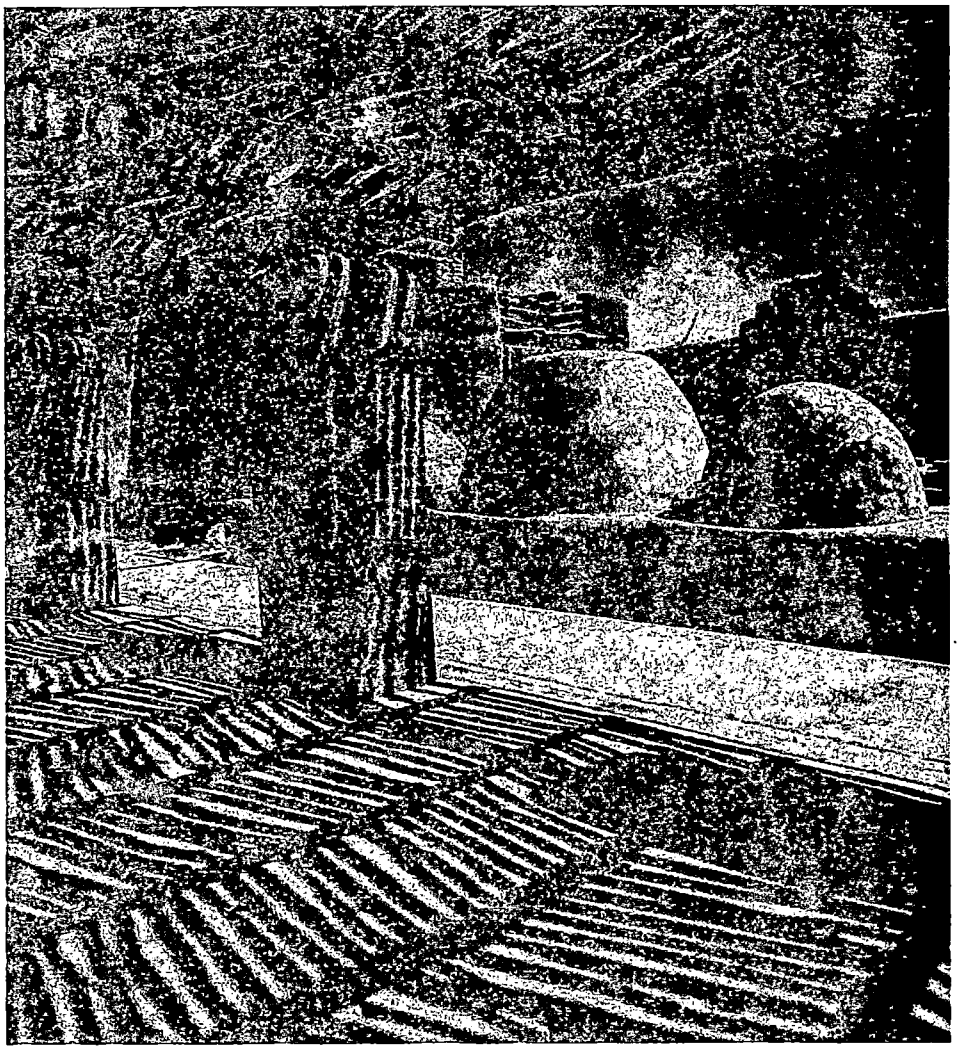
The Dallas Theater Center, the only theater designed by Frank Lloyd Wright.

THE

SMITHSONIAN

GUIDE TO

HISTORIC AMERICA



TEXAS & THE ARKANSAS RIVER VALLEY

TEXAS ▪ OKLAHOMA ▪ ARKANSAS

Thanksgiving Square
Nov. 1, Time not confirmed
Thanksgiving Square
Dallas, TX

- On a wall of the park -- "Love the Lord your God with all your heart."

- President will place plaque on wall of Thanksgiving. The plaque will read "This Home of American Thanksgiving is dedicated in name of Presidents past, present, and future. [date] George Herbert Walker Bush. President of the United States.

- Mrs. Bush will be presented with a dozen yellow roses at the wall.

- Frmr. Pres. Ford is president of the Hall of Thanksgiving Society.

- The tradition of celebrating Thanksgiving with a proclamation is being copied by other countries -- Liberia, Canada, and others.

- George Washington designed a weather vane with a dove at the top. A copy of the dove vane will be given to the Pres (not at the event) and the dove vane will be on the Thanksgiving wall.

- The Turtle Creek Choir will perform in the chapel.

- NOTE: The details of this event are still sketchy until we decide whether the Pres. will participate in the signing service in the chapel.

PRE-ADVANCE/WALK-THRU QUESTIONNAIRE

EVENT: Thanksgiving Square

DATE: Nov. 1

TIME: If 2 events are confirmed, POTUS speaks in Hall of Thanksgiving at 2:40 pm and Chapel at approx 2:55 pm

LOCATION:
(GIVE DETAILS) Thanksgiving Square; Dallas, TX
Hall of Thanksgiving and chapel

EXPECTED AUDIENCE:
(NUMBER AND COMPOSITION) Hall event: 100 business people and civic leaders
Chapel event: 70 people religious leaders

PRESS COVERAGE:
Hall: tight pool (to be confirmed later)
Chapel: Closed

~~DIAS, PARTICIPANTS:~~ Stage
Peter Stewart, POTUS, Mrs. Bush Hall Event
No stage for chapel. Pres will be seated and walk to altar for signing.

EXPECTED PARTICIPATION BY MEMBERS OF CABINET/CONGRESSIONAL/ADMINISTRATION: None

POTUS INTRODUCTION: Peter Stewart, Chairman
National Thanksgiving Commission

PERTINENT SPEECH TOPICS: Hall - past presidents' contributions to Thanksgiving (historical remarks); Chapel - spiritual view of signing (perspective on future)

REASON FOR EVENT: This is 4th attempt at this event. Frm Pres Ford and Mayor of Dallas Annette Strauss have asked for this final attempt.

PLEASE ATTACH PRE-ADVANCE/WALK-THRU CALL SHEET

DEDICATION OF WALL OF PRESIDENTS
SIGNING OF THE 1991 THANKSGIVING PROCLAMATION
PRESIDENT GEORGE BUSH

NOVEMBER 1, 1991
THANKS-GIVING SQUARE

Tight pool

HALL OF THANKSGIVING

Welcome 3-5 mins.	Anne Armstrong *President, National Thanksgiving Commission*
"Jubilee - 150 Years of Dallas" 3 minutes	Annette Strauss *Mayor, City of Dallas*
God Bless America 3 mins.	Dr. Yolanda Garcia Civic Leader
Presentation of Colors 2 colors	
"Two Centuries of American Thanksgiving" 5 mins.	Peter Stewart *Chairman, National Thanksgiving Commission*
2440 Remarks to the Assembly 5-7	George Bush *President, The United States of America*
Dedication of Wall	
Flowers to Mrs. Bush DEPART HALL	Alvernon Tripp, 95 yrs. old woman Board member

Closed

CHAPEL

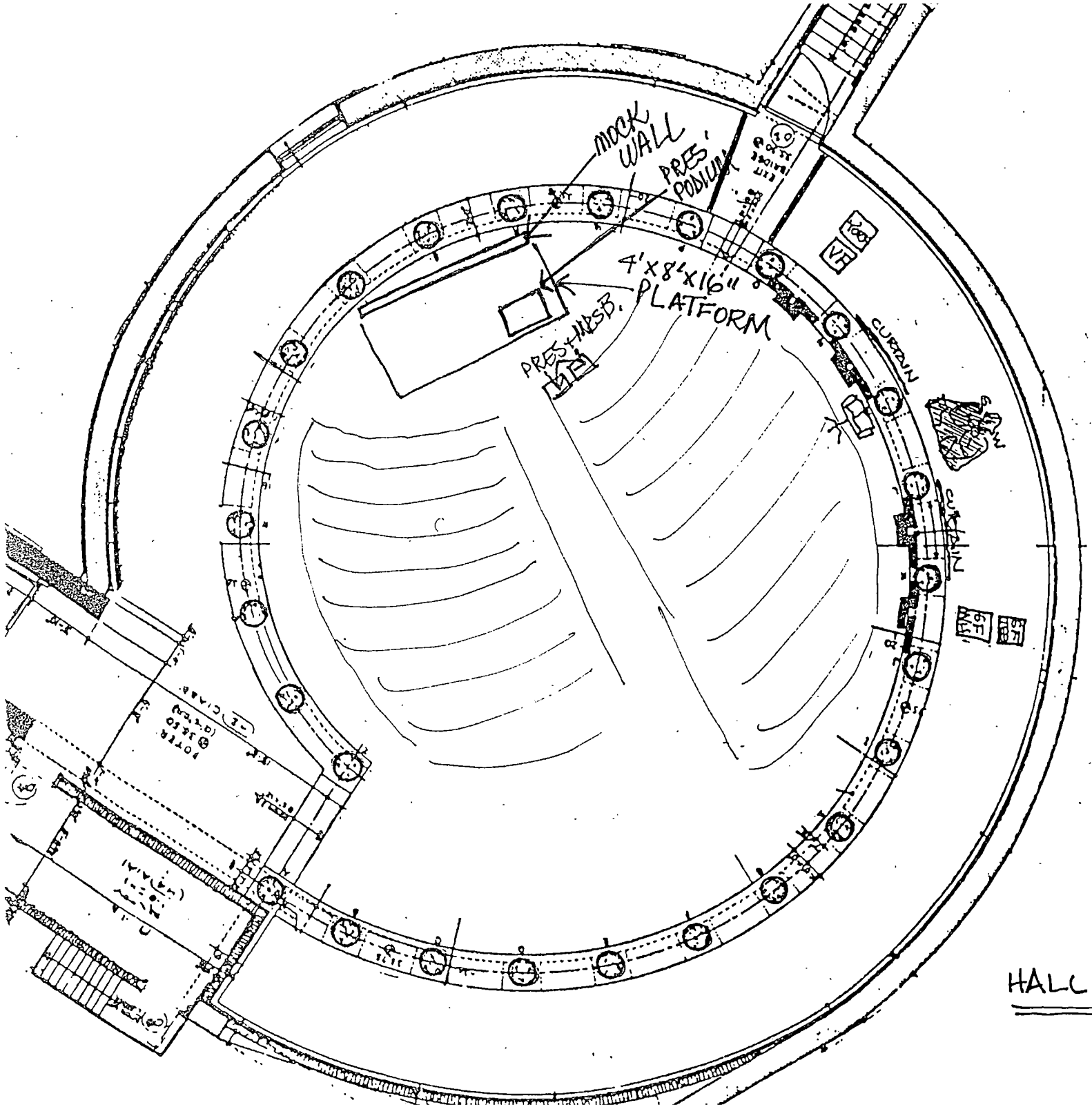
Thanksgiving Ceremony	
Singing	
Psalm 100	
Introduction to Signing Ceremony	Peter Stewart *Chairman, National Thanksgiving Commission*
Remarks to the Assembly Brief 3	George Bush *President, The United States of America*
Signing of the 1991 Thanksgiving Proclamation	
Ode to Joy DEPART CHAPEL	

City/State: Dallas, TX
Event: Thanksgiving Square
Date: 11/1/91

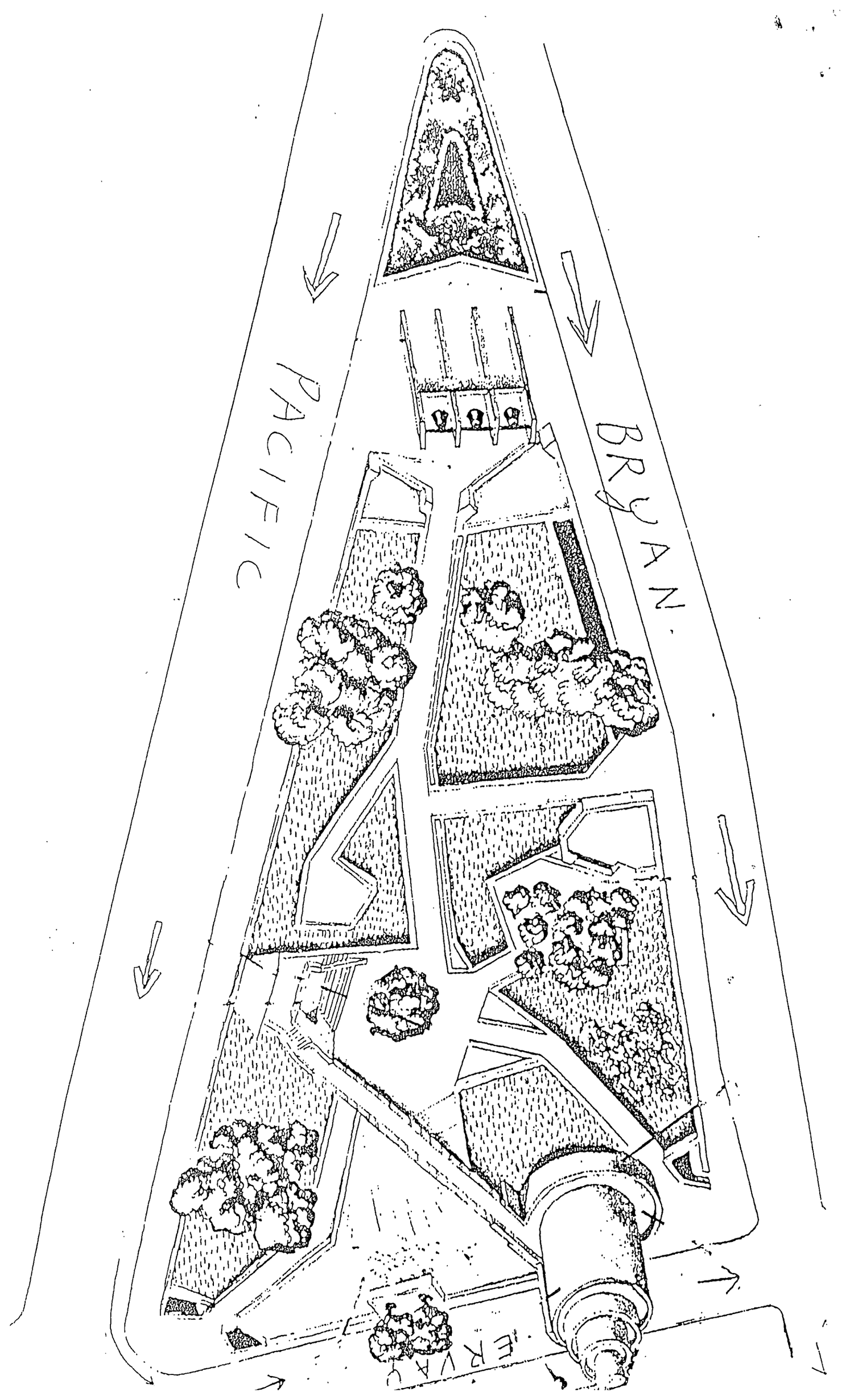
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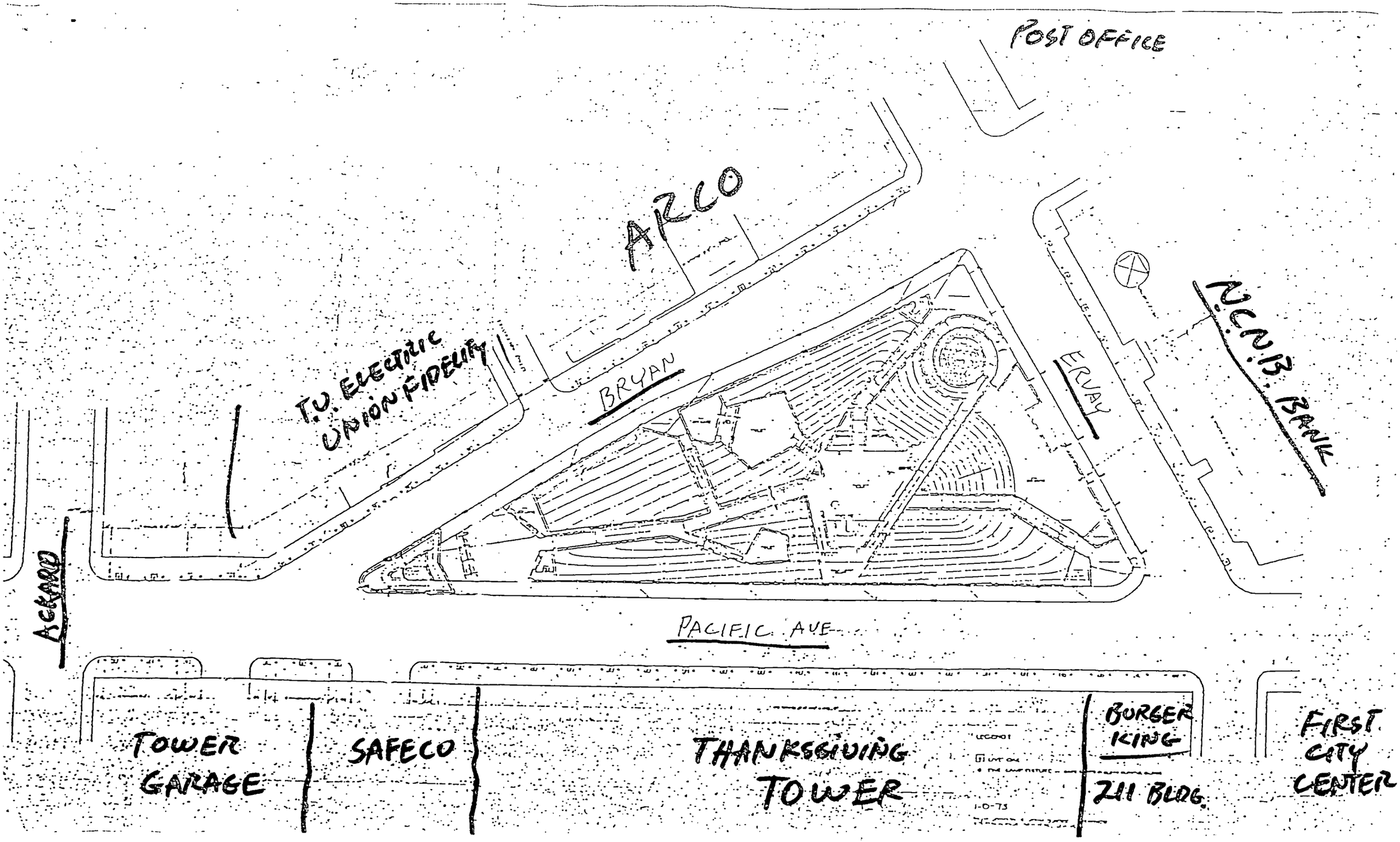
CONTACT SHEET

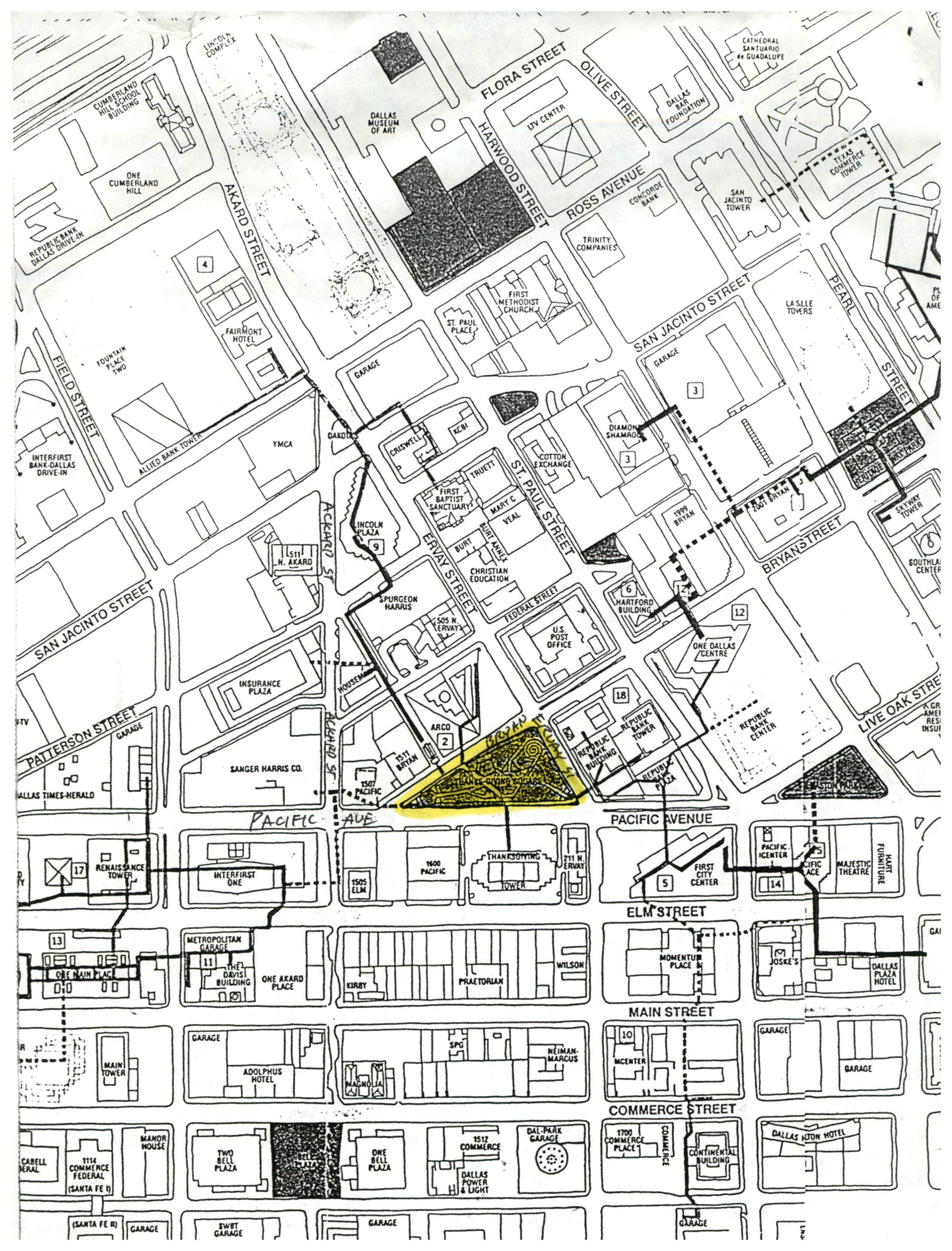
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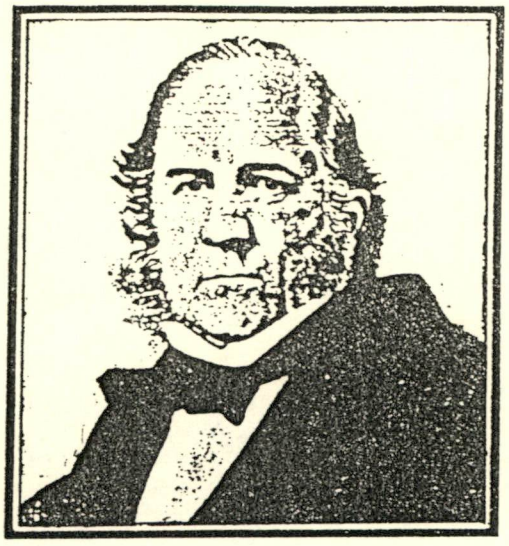
HALL OF THANKSGIVING


PACIFIC
BRYAN


POST OFFICE
ARCO
T.U. ELECTRIC
UNION FIDELITY
BRYAN
ERVAY
N.C.N.B. BANK
ACKARD
PACIFIC AVE
TOWER GARAGE
SAFECO
THANKSGIVING TOWER
BURGER KING
211 BLDG.
FIRST CITY CENTER


LINCOLN COMPLEX
CUMBERLAND HILL SCHOOL BUILDING
ONE CUMBERLAND HILL
REPUBLIC BANK DALLAS DRIVE-IN
AKARD STREET
DALLAS MUSEUM OF ART
FLORA STREET
OLIVE STREET
HARWOOD STREET
UTV CENTER
CATHEDRAL SANTUARIO de GUADALUPE
DALLAS BAR FOUNDATION
ROSS AVENUE
CONCORDE BANK
TEXAS COMMERCE TOWER
SAN JACINTO TOWER
TRINITY COMPANIES
FIRST METHODIST CHURCH
ST. PAUL PLACE
SAN JACINTO STREET
LA SALLE TOWERS
PEARL STREET
FAIRMONT HOTEL
FOUNTAIN PLACE TWO
FIELD STREET
GARAGE
DAKOTA
CRISWELL
KCBI
DIAMOND SHAMROCK
COTTON EXCHANGE
INTERFIRST BANK-DALLAS DRIVE-IN
ALLIED BANK TOWER
YMCA
TRUETT
FIRST BAPTIST SANCTUARY
MARY C
YEAL
BURT
BURT ANNEX
CHRISTIAN EDUCATION
ST. PAUL STREET
1999 BRYAN
2001 BRYAN
BRYAN STREET
SKYWAY TOWER
SOUTHLAND CENTER
ACKARD ST
LINCOLN PLAZA
ERVAY STREET
511 N. AKARD
SPURGEON HARRIS
505 N. ERVAY
FEDERAL STREET
U.S. POST OFFICE
HARTFORD BUILDING
ONE DALLAS CENTRE
SAN JACINTO STREET
INSURANCE PLAZA
HOUSEMAN
PATTERSON STREET
GARAGE
ARCO
1511 BRYAN
1507 PACIFIC
THANKSGIVING SQUARE
REPUBLIC BANK BUILDING
REPUBLIC BANK TOWER
REPUBLIC BANK PLAZA
REPUBLIC BANK CENTER
LIVE OAK STREET
SANGER HARRIS CO.
DALLAS TIMES-HERALD
PACIFIC AVE
PACIFIC AVENUE
RENAISSANCE TOWER
INTERFIRST ONE
1505 ELM
1600 PACIFIC
THANKSGIVING TOWER
711 N. ERVAY
FIRST CITY CENTER
PACIFIC PLACE
MAJESTIC THEATRE
HART FURNITURE
ELM STREET
METROPOLITAN GARAGE
ONE MAIN PLACE
THE DAVIS BUILDING
ONE AKARD PLACE
KIRBY
PRAETORIAN
WILSON
MOMENTUM PLACE
JOSKE'S
DALLAS PLAZA HOTEL
MAIN STREET
MAIN TOWER
ADOLPHUS HOTEL
SPG
NEIMAN-MARCUS
MAGNOLIA
MCENTER
COMMERCE STREET
CABELL
1114 COMMERCE FEDERAL (SANTA FE I)
MANOR HOUSE
TWO BELL PLAZA
BELL PLAZA
ONE BELL PLAZA
1512 COMMERCE
DALLAS POWER & LIGHT
DAL-PARK GARAGE
1700 COMMERCE PLACE
COMMERCE
CONTINENTAL BUILDING
DALLAS HILTON HOTEL
(SANTA FE II)
SWBT GARAGE

THANKSGIVING IN TEXAS



Sam Houston, Statesman

In December of 1841, when Sam Houston became President of Texas for the second time, the young Republic had troubles inside and out. Fears of war, reinvasion, financial problems and political turmoil faced Houston, who was newly married and ready to face an uncertain future.

In one of his first acts, he issued this "Recommendation":

> Whereas it has become a custom among the civilized nations of the earth to render evidence of national blessings, by their respect for the religious observance of certain days for acknowledgement of a profound belief in the existence of an Almighty God...
>
> Whereas, the Texian people have been objects of the peculiar care and interposition of a Divine Providence, which has manifested abundant kindness by enabling them to occupy a place among the independent governments of the earth, therefore:
>
> I, Sam Houston, recommend to the good people of Texas to set apart and observe the Second Day of March, 1842, the Anniversary of our National Independence, as a day for devotional exercises; by suspending all temporal avocations and appropriating the day to religious worship.

With deep insight into the meaning of the independence of the Texan people, Sam Houston instituted a day which is still being observed in Texas.

Repeating the same theme of gratitude to God, Texas, in 1849, became one of the first states in the South to recognize Thanksgiving Day. In 1860, as Governor of Texas, Houston proclaimed a fall Thanksgiving day, following the tradition of Americans since the 1600's.

Thus, it may be that Texas is the only state to annually observe two days originated in the spirit of thanksgiving –one in the spring for its political independence, and one in the fall for its feeling of gratitude to God in union with the rest of the nation.

10/18/91

Hey Tony -

Ms. Williams is scheduled to be a Daily Point of Light next week; (See attached) but after noticing that the President is going to Dallas week after next, I am wondering if we should "save" her till then. Either way, she would get to meet the President (provided an airport greeting is approved.)

Your thoughts would be greatly appreciated !!

Thank you,

Tracy

114

Ms. Gwendolyn Williams
597th Point of Light

THE WHITE HOUSE
WASHINGTON

KLS

A _____ R _____ H _____ S _____

LRSM 4

A _____ R _____ H _____ S _____

GOVERNOR

A _____ R _____ H _____ S _____

POTUS

A _____ R _____ H _____ S _____

COMMENTS: Could be done around Thanksgiving Square

Dave Demarest to add a speech possibly

FINAL ACTION

A _____ R _____ H _____ S _____

Wendy,

Please add to LRSM - Note in books, this could be announced at Thanksgiving Square

DRAFT - not approved for release

4

THE WHITE HOUSE

Office of the Press Secretary

FOR IMMEDIATE RELEASE ~~OCTOBER 25, 1991~~

The President today named Gwendolyn Williams, of Dallas, Texas, as the ~~597th~~ Daily Point of Light for the Nation. Ms. Williams devotes her free time to "Pink and Pearls Charm and Etiquette," a program she began eight years ago to cultivate high moral standards and self-respect among young women in low-income communities in the Dallas area.

Ms. Williams, who was severely burned and scarred as a child, learned from her mother that beauty and confidence come from within. In 1983, hoping to convey this same message to young girls in her neighborhood, she began teaching etiquette classes in her apartment. The popularity of these classes propelled her to expand her efforts in 1989, when she founded the nonprofit organization, Pink and Pearls Charm and Etiquette. She chose this name, she says, because pearls are precious and come in all different colors, shapes, and sizes: just like her students.

Ms. Williams devotes nearly every weekend, lunch hour, and spare minute gathering community donations, making brochures, and tutoring her students. Approximately 30 girls between the ages of 8 and 18 participate in each session of the Pink and Pearls Program. Ms. Williams works with them over a ten week period to develop good study habits, integrity, intellect, social grace, and a positive self-image. In association with the Dallas Independent School District, she monitors their academic progress, offering encouragement and extra help when necessary. At the end of the ten week period, a graduation luncheon is held in the students' honor. Ms. Williams tries to keep in touch with her former Pink and Pearls students, following up on their scholastic achievements and personal goals.

The President salutes Gwendolyn Williams for her community service efforts and for demonstrating his belief that, "From now on in America, any definition of a successful life must include serving others."

# # #

FOR FURTHER INFORMATION CONTACT: Tracey Taylor or Miah Homstad
(202) 456-6266

4

401-7

August 8, 1991

Tracey Taylor, Coordinator
Daily Point of Light Program
Office of National Service
Room # 100, Old Executive Office Building
The White House
Washington, D.C. 20500

Dear Tracey:

I am writing to nominate Ms. Gwen Williams for the President's Daily Point of Light program.

Gwen serves her community by devoting her free time on weekends to "Pink & Pearls", a charm and etiquette program she began in 1983 for underprivileged young ladies in Dallas. Gwen receives no monetary compensation and can often be found spending her weekday lunch hour contacting friends and business acquaintances for contributions. These funds sponsor graduates of the ten week course, who are invited to attend a luncheon in their honor at Neiman Marcus in the Zodiac Room.

Through Gwen's tutoring, thirty little girls per class, learn proper etiquette, how to be a lady, and that being pretty on the inside is more important than being pretty on the outside. Gwen is truly an inspiration, because as she says, " I grew up in the "ghetto, but I have a good job and am successful". She urges the girls to learn how they can become a productive member of society, rather than sitting back waiting to see what society will offer them.

Gwen gives much more than her time to each and every child whose life she touches. I know in my heart that her path to heaven is

paved in gold. Gwen perseveres year after year, in the hope she can reach more girls, and provide a bigger and better program for them. Most cities throughout the United States would benefit from Gwen Williams and the altering effect her program has on young ladies of tomorrow.

Sincerely,



Judith E. Moran
2121 San Jacinto Street
Suite 895, LB-5
Dallas, Texas 75201
214/754-1801

cc: Ms. Gwen Williams
4120 Bowser St., Apt. D
Dallas, Texas 75219
214/532-6493 (Home)
214/754-1103 (Office)
214/754-1528 (Fax)
Nancy Berry, Reporter
Community Service
Dallas Morning News
Post Office Box 225237
Dallas, Texas 75265

Pink & Pearls Charm and Etiquette
Fact Sheet

As I am certain you are aware, there is a need in our community to dissuade our young people from succumbing to daily temptations, for example, skipping school or experimenting with drugs simply to acquire acceptance in a dubious peer group. Taking a step in impeding their need for these deceptive lures, I have developed a community service which is geared toward building character. The name of the organization is Pink & Pearls Charm and Etiquette. You may have inferred from the name that part of my curriculum focuses on social protocol and personal hygiene, and this is correct. However, my primary objective is to assist young girls with cultivating high moral standards and self-respect.

Many years ago, I realized that exposure to positive images which reflect decency and high self-esteem become sources of power for an individual, especially a young person. Understanding this basis of power as well as seeing the need in my vicinity, I began to teach charm and etiquette from my home in 1983. I felt that I could be a role model for young ladies who lived in my neighborhood, and exemplify to them that an ordinary person has self-worth. Aspiring to contribute to the community, in a broad sense, I formed Pink & Pearls Charm and Etiquette in 1989.

In developing confidence and ethical judgment, Pink & Pearls' curriculum concentrates on strengthening young girls' faith in themselves through self-actualization exercises, and mentorship. Associated with the Dallas Independent School District principals and counselors, I continually monitor the young ladies' scholastic achievement and assist them with developing good study habits. Of course, my instruction includes charm and etiquette as its name suggest. In this pursuit, I instruct young girls, for example, in phone and table etiquette; the correct manner to interrupt a conversation; sitting, standing and walking properly; and developing and recognizing appropriate behavior. In short, the definitive outcome of my program is to endow these young ladies with integrity, intellect and social grace.

As I have illustrated, enhancing young girls moral standards and self-esteem are my most important aspirations. Knowing that I can contribute to elevating self-worth, in at least some young ladies, Pink & Pearls Charm and Etiquette will continue to work as a vehicle that enables me to convey the convictions that having dignity and high moral standards are commendable and should be sought. Through accepting these beliefs as their own, my goal is that these young girls will evolve into beautiful, spiritually developed, successful young women from their core to their outermost being.

Gwendolyn R. Williams
Founder - Pink & Pearls

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Central and South West Corporation
1616 Woodall Rodgers Freeway
P.O. Box 660164 • Dallas, Texas 75266-0164
214-754-1111

E.R. BROOKS
Chairman, President and Chief Executive Officer

October 11, 1991

Ms. Tracey Taylor, Coordinator
Daily Point of Light Program
Office of National Service
Old Executive Office Bldg., Room 100
The White House
Washington, D.C. 20500

Dear Ms. Taylor:

I am delighted to learn that Gwendolyn R. Williams is currently being considered for recognition in the Thousand Points of Light Program. No candidate could be more deserving of the award than Gwen.

Gwen has been a valued employee of Central and South West Services for nine years. Her poise and ability puts others at ease and and gives visitors a favorable first impression of our company. What's more, her genuine concern for others has earned her the admiration of her colleagues.

Last year, Central and South West honored Gwen's devotion to the "Pink and Pearls" program with a Key Contributor award. The award recognized the benefit that both the company and community receive from Gwen's work with disadvantaged girls. With few resources other than her own time, commitment and personal knowledge, Gwen teaches etiquette, moral standards, poise and integrity where no such instruction would otherwise be given.

Her program brings girls self-confidence, and with self-confidence, hope for the future. Gwen's thousand points of light can be found in the eyes of those girls whose lives she touches.

Gwen Williams is a constant point of light for this company and for this community. I highly recommend her for this honor. She is sure to be the credit to your program that she already is to Central and South West and to every graduate of "Pink and Pearls."

Sincerely,

E R Brooks

Four new key contributors honored



Gwen Williams teaches etiquette, moral standards, integrity and responsibility to young people in classes supported by department stores.



Joe Patton's efforts helped complete a nearly flawless move of the Central Control Center to Central and South West Center.

Four Central and South West employees are the latest recipients of Key Contributor awards, two for job-related performance and two for community involvement.

The employees are Gwen Williams, receptionist; Joe Patton, supervisor of control center systems; Fred Frawley, CSWS corporate secretary and senior attorney; and Ed Diver, director of client and data services.

For seven years, **Gwen Williams** has provided a unique program to disadvantaged youths. For a 10-week period, she teaches etiquette, moral standards, integrity and responsibility to classes of 15-20 girls ages 8 to 18. She was awarded $1,000.

Her efforts have been recognized by several large companies, and both Neiman-Marcus and Foley's have given her use of their facilities to conduct the classes.

"Gwen clearly demonstrates a spirit of community involvement and the positive image of a Central and South West Services employee. Innovation and initiative clearly characterize her program," said the Key Contributor Program Committee. (Members are Curtis Carter, Tim Clifford, Wendy Hargus, Cathy Means and Candelario Trevino.)

Through her non-profit program, "Pink and Pearls," and other activities at the Martin Luther King Community Center, the Girls Club of Dallas and Girl Scouts, Williams has influenced approximately 600 girls.

"These classes are based on some of my life experiences when I attended events and didn't know what to do. I went to Charlotte Ford's book of etiquette to learn, and I enjoy sharing that."

Three classes are held for an hour every Saturday in the employment conference room at Foley's in Red Bird Mall. Graduation ceremonies are held at Neiman-Marcus.

All classes are free for the students. Williams gets donations of money, goods and services from the community. Among supporters are a dentist, a dermatologist, a clinical psychologist, business people Liz Minyard and Comer Cottrell and the Dallas Independent School District.

During the transfer of Central Control Center operations to Central and South West Center, **Joe Patton's** efforts were instrumental in achieving a nearly flawless move, the committee said. He was awarded $1,750.

Because of his attention to the details of wiring, carpentry, plumbing, lighting, communications and HVAC, no downtime was experienced by the operations center.

Patton said the control center set up "wasn't a single person's effort. It took our whole department to pull this off, and everybody pitched in when help was needed."

The award surprised him. "What I did was no more than what I expect myself to do," he said. "I'm not used to getting rewards for doing something I enjoy doing. That's enough self



TELECOPY COVER SHEET

DATE: 10/11/91

TO: MS TRACEY TAYLOR

LOCATION: WASHINGTON DC

TELECOPY NUMBER: 202-456-6244

FROM: MR FRED FRAWLEY

CENTRAL AND SOUTH WEST CORPORATION

TELECOPY NUMBER: 214-754-1528

TOTAL NUMBER OF PAGES: 3 (INCLUDING COVER SHEET)

Call GWEN at 214-754-1103 for receiving and transmission problems.

THE WHITE HOUSE

Office of the Press Secretary
(Dallas, Texas)

For Immediate Release November 1, 1991

REMARKS BY THE PRESIDENT
AT BUSH-QUAYLE FUNDRAISER

Reunion Ballroom
Hyatt Regency Hotel
Dallas, Texas

8:46 P.M. CST

THE PRESIDENT: Thank you, Ray Hunt, and thank all of you. Barbara and I are thrilled and delighted to be with you. And, Ray, thank you for your leadership on this dinner -- you and Perry Bass, and Elvis, and my dear friends, Bill and Rita Clements, the great Governor of this state. (Applause.) Phil Gramm and Tom Loeffler and all the chairmen and cochairmen, thank you for this fantastic welcome back home.

And I might say, if I don't get in trouble with the FEC -- that's the Federal Election Commission -- thank you for a wonderful send-off. I am grateful to each and every one of you. And Phil put it pretty well -- I do feel a lot of love in this room, a lot of friendship. And I don't care if you're starting out in Midland or Odessa, as Bar and I did in 1948, or whether you come up through the precincts in Houston, Texas, or run with the support of friends statewide with a spectacular lack of success for the Senate in 1964 and '70 -- you couldn't make it without friends. You couldn't make it without people who care. And we have been blessed in our life by the friendships from the people of this state, and we will never, ever forget how we got this opportunity to serve our country.

And it's the greatest time in history to be President of the United States, and I'm grateful to each and every one of you. (Applause.)

And I'm very proud of our statewide political team. I mentioned Bill Clements. I must say I wish you were in Austin right now -- I shouldn't wish that on anybody, but -- (laughter) -- we miss him badly. And I miss his counsel as Governor, and his leadership.

But I salute our State Chairman Fred Meyer, who is doing a superb job. And he's working hard to see that we get a fair shake in redistricting, I might add. (Applause.) And then, of course, our statewide officer holders, my dear and old friend, Kay Bailey Hutchison, and Rick Perry, who did the Lord's work by getting selected to Commissioner of Agriculture. (Laughter.)

Reverend Benton, thank you. And to this magnificent music -- I don't know how to begin to say thank you to the Texas Boys Choir, to the Vocal Majority, University of North Texas Band -- you are magnificent, and thank you all for this very special treat. (Applause.)

And I debated what to talk about -- really, we're here to talk about America's bright hopes for the future -- a future that really is built on special values that we've always held dear. These values are special to Texas -- a commitment to economic growth, a steadfast respect for the individual, a proud determination to carry faith in democracy to the rest of the world.

MORE

Phil Gramm knows what I'm talking about. So do thousands of other Texans -- millions of Americans. We have an extraordinary opportunity before us." Together we can cement the gains that Phil talked about, that Ray talked about. We can build on those gains. And let me tell you why. I think we can build on them not only in foreign affairs, but I think we can build on them domestically, and the reason is I really believe that the values we all share are right for the United States. The program that I have is right for the United States. And we've got a slight problem: we've got too darn many liberal Democrats controlling every House of the United States Congress, every committee, every subcommittee, and they can't think of one new idea. All they can try to do is block my domestic agenda.

And that's what I want to talk to you tonight about -- we need your help in making some of these changes. (Applause.)

Frankly, we believe that government should ease the burdens on the people. And we believe that for a fundamental reason. We believe that because we have an abiding faith in the communities, in the neighborhoods, in the people themselves. And we understand that when we talk about issues, what we're really talking about are human values; we're talking about people. For example, too often we talk of the economy as if it were something dry and technical, rather than what it really is: the lifeblood of the American Dream.

Years ago I learned that economics focuses mostly on people, not on numbers. And I do remember those early days in Odessa, 1948, and then Midland right after that. Then your word was your bond. You shook hands with a guy on an oil deal, Perry, and it kept, it took. That's all you needed. You didn't need 25,000 lawyers drawing up escrow agreements. You had the values out there. (Applause.)

The neighborhood meant something. The strength of family was strong and meant something. And as Ray touched on it and this music, said faith was terribly, terribly important. You chose your schools, taught people without being afraid of it -- to say The Pledge of Allegiance or to express their patriotism.

Now, it doesn't take long for anyone to understand that the great strength of our country is in the neighborhoods and in the cities and in the towns and, yes, in the family and in our churches and synagogues. It is not shielded and isolated in subcommittees on Capitol Hill. Not by a long shot. It is in the neighborhoods and the families of West Texas and Dallas and Houston and South Texas and the Panhandle and Waco and wherever. It's a strength that comes from a simple source -- freedom. Let the liberal Democrats then pursue these programs that enlarge government, that dictate to every single community by mandated benefits how you're going to run your schools if you want that federal money -- that's your money. If you want that federal money you have to live by code A, B, C, or D. And you have to have 25 regulators coming into be sure that you live by the mandate set by a subcommittee chairman that's been in office 30 years. That's not good enough for America, and I want to change this Congress. (Applause.)

The problem is in the Congress of the United States on the liberal Democrats that control it. And I have been a javelin catcher too long up there. I have been kind and I have been gentle and I have tried to work with these guys that control the Congress -- the liberals on one side -- and I'm tired of it. And I can't wait to be a candidate, when I decide to be one -- (laughter) -- and take this to the American people. (Applause.) They are tired of it; they are sick and tired of it. (Applause.)

I'll tell you something: They say no domestic agenda. They've got a domestic agenda, and that's blocking my domestic agenda. Those old guys who control those subcommittees haven't had a

new ideas in the 30 years they've been there. (Laughter.) And it's time to change it. And I mean it.

Why do you think the American people are so excited about term limitations? They've wised up. They understand it. And I'm going to fight for that, too, all next year. (Applause.) It only seems fair. I've got to limit my term, why shouldn't they limit their term? (Laughter.) Fair play.

Let's talk about a growth package. I've been pressing the Congress for a real growth package. It started in my first State of the Union, second State of the Union, third State of the Union. Let me just give you my views on what, if we had more decent-thinking people in the Congress like Phil Gramm, what we could do to help the economy.

There are some people hurting in this country and they're hurting bad. And their families can't make ends meet. And some people are getting put out of work. And they need a growth package that's going to creat jobs. And I've called for the things that I believe would help, and they've been opposed day in and day out by the liberals that control the United States Congress.

One of them, let them call it a tax break for the rich. I will bear, as I said last night in Houston, all the political burden that they can heap upon me for calling a capital gains cut a tax for the rich. It is a jobs creator. It is an entrepreneurship bill. We can get more jobs and more businesses going by a capital gains differential than any other single thing. So call it what you want to, but give it a try. The American people want it. It shows up in the polls, and they ought to have it. And they don't have it because the Democrats want to make political hay instead of putting this country back to work through new jobs created by small business. (Applause.)

We've got to increase our savings base in this country, and that's why I've pushed for incentives like IRAs. Particularly those that can stimulate the housing business. And that's all caught up in an old thinking of the leadership of the United States Congress. I've called for the creation of a permanent R&D tax credit -- research and development -- so we can retain the cutting edge that we have in technology. And it's absolutely essential. Not a short-run boost to the economy, but something long-run that is going to guarantee our competitiveness around the world. And that means jobs.

I want to see more investment in science and technology to keep us ahead of the curve in world competition. I want to see us do more in cutting needless government red tape that frustrates innovation and efficiency. And instead of that, the Congress comes out with more and more regulations. And thank God we've got a good Vice President up there that's trying to cut through them and lift the regulatory burden on the small businessmen of this country. (Applause.)

Jobs -- we need jobs. I'll tell you a job intensive improvement bill, and that's the transportation bill. My State of the Union message, I said to the Congress, I need two pieces of legislation -- we've got plenty that we need. We need to do more on education. We need to do more on these economic incentives. But give me a crime bill and give me a transportation bill in 100 days. It is now 242 days, and I haven't had either one of them on my desk.

A transportation bill would put a lot of Americans to work and put them to work fast. And we need it; our infrastructure needs it. And yet, we've got people that are haggling up there, moving the previous question, seconding the motion -- going about all this parliamentary gobbledy-gook when the American people want action. And you give me a Senate controlled by people like Phil

Gramm and you'll get plenty of quick action, and it will be sensible and it will keep the taxpayers' interest in mind. (Applause.)

I've told you why this economy hasn't gotten the kind of shot in the arm we need. In short, one party has controlled both Houses of the Congress far too long. We did control the Senate when President Reagan came in, and you can take the offense. He took his case to the people. He said, here's what I want to do -- A, B, and C. And at least in the Senate you could begin to move the process. You could get your ideas tried.

Today I pointed out these things, and they aren't even willing to try them. The only way I have gotten some good legislation passed is to veto bad legislation and make clear to this Congress I am not going to pass any more of your bad legislation. Now, if you want to compromise, fine. But I am not going to accept it the way you send it down because the people elected me to go forward with these ideas, and you ought to give our ideas a chance. And I'm not going to change, I don't care what title they have on it. (Applause.)

You've heard the question, why does the President seem to have successes in foreign affairs, difficulty in domestic affairs? The answer is a cinch. (Laughter.) It's very, very clear. If I had had to get Ted Kennedy's approval to move General Schwarzkopf to the Persian Gulf, Saddam Hussein would be in Saudi Arabia and Schwarzkopf would have been in Florida still. That's the difference. (Applause.) And that's a fact. And the American people know it's a fact.

It's not a poltical statement; that is a fact. (Laughter.) You just look at the record on those things. (Laughter.) Suppose I had to call up the subcommittee chairman of the Armed Forces Subcommittee on Latin America and say, hey, do you think we ought to take a drug dealer out and save the lives of Americans and get Noriega out and give democracy a chance in Panama? They'd still be moving the previous question, asking some parliamentary order -- Mr. President, can I speak now?

We do it because you have the power -- the national security responsibility and the presidency. And that's clear and the American people know it's clear.

The other night I was in Madrid -- maybe still on Madrid time. I feel a little groggy here. But the other night I was in Madrid. I think we've done something great. We've got a great Texas Secretary of State in Jim Baker who is working his heart out for peace -- (applause.) And we've done something that the most cynical believed we could never do. Because of the new profound strength of the United States and prestige, frankly, of the United States around the world, as a result of Desert Storm, we were able to bring warring factions together -- as Phil said, people who have been at war for thousands of years to at least talk. To come together under the same roof in Madrid and to begin to at least talk about peace.

I don't know what's going to happen in that. I don't know how successful we're going to be. But it was success to just bring those parties together. And it was hard work. And you had to stand up against the skeptics and you take -- challenge old shibboleths and you had to go forward and try the most complicated diplomacy. And whether it succeeds or not, it's worth the candle -- it's worth the effort.

And I'm over there, I'm dead tired, I flip on CNN, which was in my bedroom there in the Embassy in Madrid. And I hear the Assistant Democrat leader of the House demonstrating his interest in the domestic agenda, criticizing the President of the United States for being in Madrid and trying to bring about peace between these warring factions. I'm sorry, I don't care what this little man

thinks. I'm going to keep on leading and try to do my best for the United States of America -- (applause) -- and peace for his kids and for my kids. (Applause.)

Let him carp. Let him criticize. It's not going to get to me one bit, because I'm going to take my case to the American people -- I think, if I decide to become a candidate for President of the United States. (Laughter.)

The Democratic leaders in the Senate -- they won't permit a straight up and down vote on capital gains. More of them are beginning to talk about it. I have key economic appointments to the Federal Reserve Board -- been sitting there -- one of them, Bob Clark, a Texan for comptroller. That nomination has been up there for nine months. We have two directors of the Fed, Federal Reserve Board -- the Fed. We've got some problems there. We need the best minds we can have there. And yet, they're blocking these two nominations.

My suggestion to them is do the people's business. If you don't want the people I have up there, send them back. Say you won't approve it. But don't let everybody sit in limbo. And the Senate ought to reform itself and stop putting holds on nominees. Consider them. Advise, consent, but don't just sit there doing nothing when we need good people on the Fed. (Applause.)

I think the American people know that I've tried to reach out. I've tried the kinder and gentler approach, and I'm going to keep on because I want to see some good -- might not sound like it tonight -- (laughter) -- but I'm going to keep on because I really believe that you can get something done. And we have. We've gotten some good -- a good legislation through in a compromised way. And sometimes when I beat back their bad legislation we come together and get reasonable legislation done.

But let me give you an example on what's going on on that one. There are some Americans that have had their benefits run out for unemployment. They're hurting. Their families are hurting. I don't care whether you're Republican or liberal or conservative or Democrat -- whatever you are. When somebody in America is hurting like that you've got to try to do something about it. You've got to care. You've got to feel a sense of compassion for those that are hurting in this country -- and there are plenty, unfortunately.

So I'd like to see an extended benefits check go out to these people. And I've told the Congress what I want. What I want is a bill that will extend these benefits -- do it on a temporary basis. We're not going to mandate some whole new program there. Take care of those that are hurting now and get the economy moving so they won't be hurting in the future. Take care of them and get those benefit checks out, but do it without burdening everybody that's working in this country. All those that are not working that are paying taxes.

Do it within the budget agreement with the caps on spending is the only control that the taxpayers have over the reckless spending of the Democrats that control the Congress. Do it in a way to protect the taxpayer and still demonstrate the compassion that we feel for these people. And they'd rather, as I said last night -- I used an unfortunate analogy. I said they were trying to stick it up my ear. (Laughter.) Let me try to rephrase that for you. (Laughter.) No, what they're doing -- what they're doing is trying to make political capital while these people are hurting out there.

I hate to tell you, but I read in the paper this morning that the Majority Leader of the United States Senate, who, yesterday, compared me to Herbert Hoover, wants to get his people to vote one more time so I'll have to veto one more time so he can then go to, in

a demagogic fashion to the American people one more time to say that I'm against those people that are out of work. And, fortunately, it appears that the other Democratic leaders are much more interested in helping the people that need help and coming together with me to get a deal that will extend these unemployment benefits in the way I've told you I want it done.

And I don't care what the Majority Leader of the Senate thinks about my performance or what he thinks about that he can embarrass me into doing. If he sends me down a bill that's going to bust this budget agreement, I'm going to veto it and send it right back, and get some legislation that is good for these people and good for the taxpayer. (Applause.)

I've been three years in this job now, and I've never criticized the Majority Leader before. But he is not going to dish it out and then be unable to take it. I refuse to catch his javelins anymore. I'm going to throw them right back because I've got the truth on my side. (Applause.)

And let me just say on other bills -- I am going to bust -- veto. I'm not going to worry about it. Any bill that busts this budget agreement, that increases the outrageous deficit that we are laying on your kids and my grandchildren -- we've gone too far. And we have in place constraints on spending. Every day, you find some new dire emergency, they call it, to bail out some special program. And I'm going to hold the line because that is the only protection that all the American people have against reckless spending that is dry-mortgaging the future of our grandchildren and our children. (Applause.)

Let me say that I am pleased when we do get cooperative work with the Congress. I don't want to say we never do. We can get a crime bill. We can get one that says to every guy that's patroling the drug areas in Dallas, every policeman: We're with you. We're going to help you. We're going to get you exclusionary rule reform, or habeas corpus reform. And we're going to have a death penalty for those that kill police officers, and it's going to be prompt and fair. The problem is, we've got a good bill out of the Senate, and now we've got these same subcommittee old thinkers in the House trying to block it.

I believe we can get a decent crime bill. I believe we can get a decent transportation bill. Unfortunately, today the extremes blocked a bipartisan energy bill. Bennett Johnson, a Democrat; Malcolm Wallop, a Republican, have a decent bill, and it was blocked by some parliamentary procedure up there, because they're worrying about the caribou in Alaska when I'm worrying about jobs for the American people. I'll go with the people; let them go with the caribou. (Applause.)

Bipartisanship -- we've got something going in education. We've got a great Secretary of Education. He's got a great deputy in David Kearns. We're working with the Democrats. We're going around those subcommittee chairmen. We're working with Democratic governors and Republican governors on this program America 2000. It's good. It revolutionizes education, moves our people up. Gives families a choice of where they want their kids to go to school.

And if we can somehow manage to keep that program out of those subcommittees I'm talking about, we can really offer our children a brighter future, and I want to be a part of that. I want to see that succeed. And I believe we can do it.

The liberal Democrats -- they've got one formula: Spend a little more money. Do you know what the figures are in education? We spent $190 billion on education, total, around '80 or '81, and it's now up to $400 billion. And their answer is, hey, you cut out

$2 billion here, or you didn't add this or that. That's not the point. You've got to revolutionize these schools. You've got to think anew, as Lincoln said. You've got to start over. And that's exactly what we're trying to do.

I have one other thing about the Congress I'd like to bring up here to see if I can generate any support. I have an old-fashioned feeling that Congress ought not to exempt itself from the laws it makes others comply with. (Applause.) I don't know whether that makes any sense or not.

The Equal Pay Act of 1963, Title VII of the Civil Rights Act. I don't know whether you were glued to your TV when the Clarence Thomas hearings were on. We heard a lot about sexual harassment. But did you know -- did you know the liberals that control this Congress have seen to it that Congress exempted itself from the sexual harassment laws at the same time they were piously lecturing the rest of the country?

I think the American people want Congress to comply with the same laws that you and I have to live with. (Applause.)

And the last point -- and this is the last one -- I really do believe that there is an interaction between foreign policy and domestic policy. Somebody mentioned -- either Phil or Ray mentioned the Free Trade Agreement with Canada. Yes, I go down to Mexico, and yes, I deal with their marvelous new President, Carlos Salinas. And yes, we're working, spending a fair amount of time trying to get that done. But that's not foreign policy per se. That's a better border for Texas. That's a better environment along our border. That's more jobs for Americans. And I'm going to keep right on working with President Salinas until we can get this historic Free Trade Agreement through. And the same with Canada. (Applause.)

When I meet with Mr. Gorbachev, as I did Monday night, okay, you say, that's foreign policy. I think it is in the interest of every child and every school in Dallas that this marvelous, majestic move towards privatization and market economy succeed. And it is in the interest of every kid in this country that this revolution that's taken place in the Soviet Union be successful. And it is only the United States of America that's strong enough, knowledgeable enough, believes enough to see it happen.

Ask Bob Mosbacher. What a job he has done taking technology over there and business expertise to the Soviet Union. And so let them carp, criticize all they want. Let them make their political brownie points. I am glad that our chance for peace has been enhanced and our chance for trade will be enhanced much more if we are successful in working with these new leaders in the Soviet Union and in the republics. (Applause.)

I'm very proud of our country, and I am not negative about our country. Frustrated at times with the Congress? Yes. Willing to take my case to the American people? Absolutely. Willing to reach out my hand, as I have over and over again to the Democrats that control Congress? Yes, I'm going to keep right on trying. Because I want some things done, and the only way I can get them done under the status quo is to reach out.

But let me tell you this: Next year, I am going to go to the American people as clearly as I can. I'm going to put my record on the line -- shortcomings, and, hopefully, the people will think maybe the progress has outweighed the shortcomings, and say, here's where I'm coming from. Here's the kind of help I need and that a man like Phil Gramm needs in the United States Congress.

We believe in these same values today in 1991 that I believed in, in Odessa that I mentioned in 1948: Neighborhood, family, freedom of individuals to make the choice on where their kids go and how we lead our lives, the importance of faith in our lives.

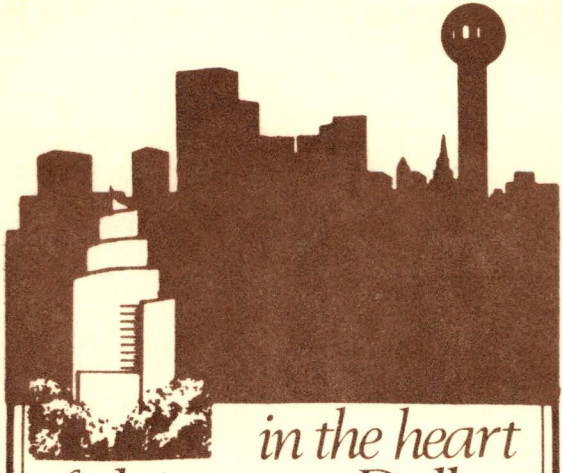
I'm not embarrassed to stand up and salute the flag. I'm proud of it. And America is proud of it again, because of the way our kids behaved in Desert Storm.

And I want to take this message: Foreign policy, domestic policy successes we've had, and then those initiatives that need to be performed on. And there's plenty of them. But we're going to need your help, and you've given us a wonderful sendoff by this dinner here tonight. But we're going to need your help at the polls; we're going to need your help to see that our great Texas officers have more support in the elections that lie ahead. And we're going to need your support in working to help me change -- change the character of this Congress so that your values and the values of Congress will be hand-in-hand and will be compatible.

I can tell you I never thought I'd look forward to another campaign. I thought I was getting a little too tired for that. And I'm ready. I'm ready because I believe there's so much at stake in this country, and I believe I'm blessed with a wonderful wife who absolutely has enraptured this country because they see in her something strong and decent. (Applause.) And you've given us your support -- you've given us your support. And I'm going to do what my mother told me to do: Do your best, try your hardest, be a decent guy in the process, but work your heart out for what you believe in. You've helped me do that.

Thank you all, and may God bless the United States of America. (Applause.)

END 9:20 P.M CST



in the heart of downtown Dallas:

a celebration of gratitude for all times and all places.

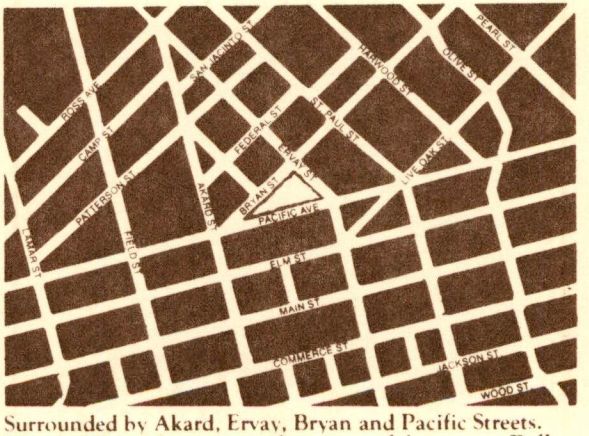
THANKS ■ GIVING SQUARE

THANKS ■ GIVING SQUARE

in the heart of downtown Dallas, explores and expresses one of America's most ancient traditions. The story of thanksgiving — the habit of the grateful heart — is told here. Even more, the reality of gratitude is experienced here.

The garden with its waterfalls and descending walkways allows visitors to leave the rush of the city behind. The United States Exhibit Room and the Hall of World Thanksgiving provide information about this basic human attitude, found in every culture and tradition. The Chapel of Thanksgiving offers an opportunity for quiet reflection and a personal expression of thanks.

Thanks-Giving Square is open free to the public Monday thru Friday from 9 a.m. – 5 p.m., and on Saturday, Sunday and holidays from 1 p.m. – 5 p.m. The three Bells of Thanksgiving peal during the noon hour on weekdays, and every half hour on weekends and holidays.



Surrounded by Akard, Ervay, Bryan and Pacific Streets. Thanks-Giving Square is at the center of downtown Dallas.

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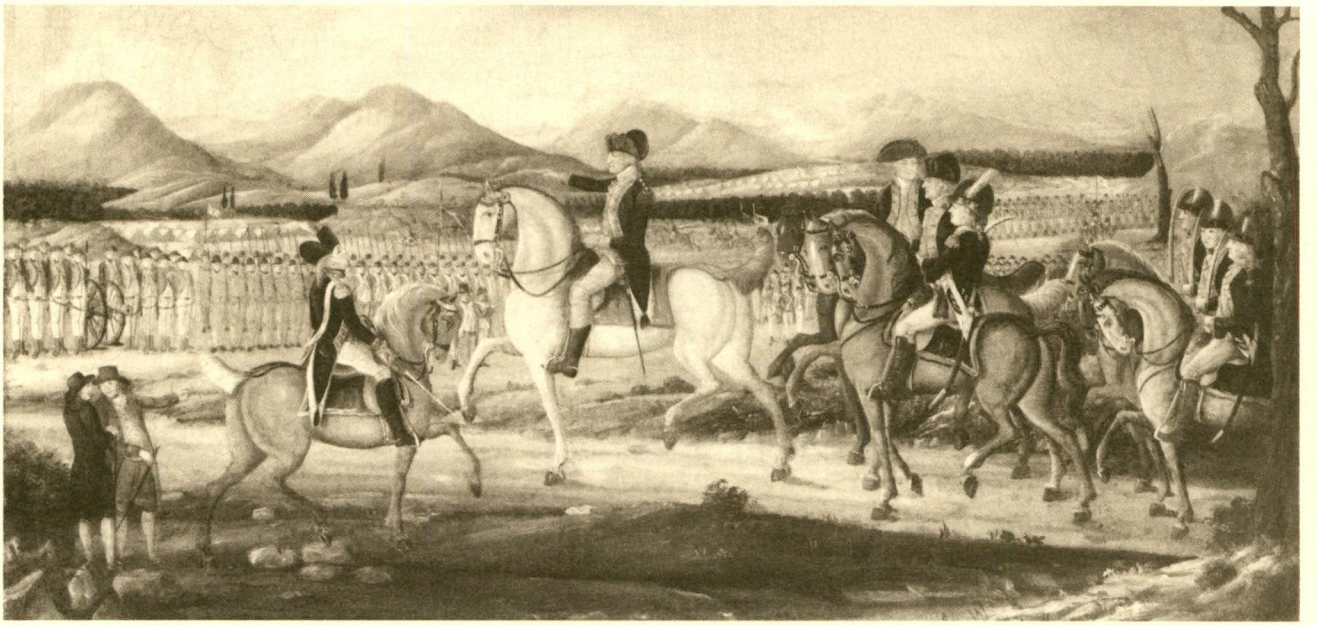
Washington Saved Thanksgiving
for the New Nation in 1789

VISIONARY REALIST



Washington's
deep personal thankfulness
could envision a
great and grateful nation

He trusted that
"Providence works in the
mysterious course of events"



During that early summer with Congress in New York, Washington's work habits were vigorous, but included exercise, usually on his white horse ("rode from 5-7 this morning and 6-7 P.M. today"). Days were hard and perplexing, grafting the first flesh of government on the bare bones of the Constitution. How did George Washington's mind work? His weeks were spent constructing the future on a giant scale – a continent unbelievably big, a government of free people, an untried system.

Then suddenly two things happened to him.

In June, a painful abscess developed on his left hip, stopping all duties with real fears for his life. Operated on the 17th, a slow recovery began, which lasted six weeks (by the 26th Boudinot wrote "the President is mending slowly").

Next, in August, news came of the fall of the Bastille, shaking America's great ally, France, and creating new foreign perils.

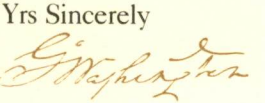
In pain, with enforced idleness and facing new dangers, what passed through Washington's mind? He felt again the sustaining spirit of Prayer and Thanksgiving proclaimed by Congress that had carried the Republic through eight years of war, which Washington felt to be providentially won. He may have recalled the low point of the Revolution before entering Valley Forge, when he had spoken from his heart to his troops, saying that duty is "calling us devoutly to express our grateful acknowledgements to God". Their needs had been met. How could Prayer and Thanksgiving be implanted under the new Constitution? A clue to Washington's thinking is found in a confidential letter, written in August, to James Madison, now his most trusted advisor, expert on the Constitution and advocate of the Bill of Rights:

"The points which occur to me, and on which I wish your aid . . . I give you the trouble of receiving this evening that you may suffer them to run through your mind between this and tomorrow afternoon when I shall expect to see you at the appointed time . . .

[Now this was the turning point – without this letter we would never know how the Thanksgiving Proclamation came about so smoothly.]

"Should the sense of the Senate be taken on . . . a day for thanksgiving?"

Yrs Sincerely



CALL TO THE PRESIDENCY

When officially notified at Mount Vernon of his election as President, Washington set out for New York, on April 16, 1789, in what became a triumphal procession, finally ending with luncheon at Elias Boudinot's house in New Jersey. On that April 23rd, escorted by Boudinot, Washington embarked on a magnificent barge with thirteen oarsmen for the foot of Wall Street in Manhattan. The church bells of the city of New York rang for half an hour, as he was greeted by thousands and escorted by an honor guard to the presidential residence on Cherry Street.

On Inauguration Day, artillery was fired at sunrise, church bells pealed, and congregations gathered "to implore the blessings of heaven upon their new government".

At Federal Hall, Washington was greeted by Vice President John Adams. Escorted upstairs to the Senate Chamber and out on to the balcony for the swearing in ceremony, he was met with shouts of welcome and praise. Placing his hand on his heart, he repeated the Oath of Office, reportedly adding "so help me God", and kissed the Bible. Back in the Senate Chamber, he delivered his Inaugural Address straight from his heart, saying "these reflections... have forced themselves too strongly on my mind to be suppressed":

"... 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".

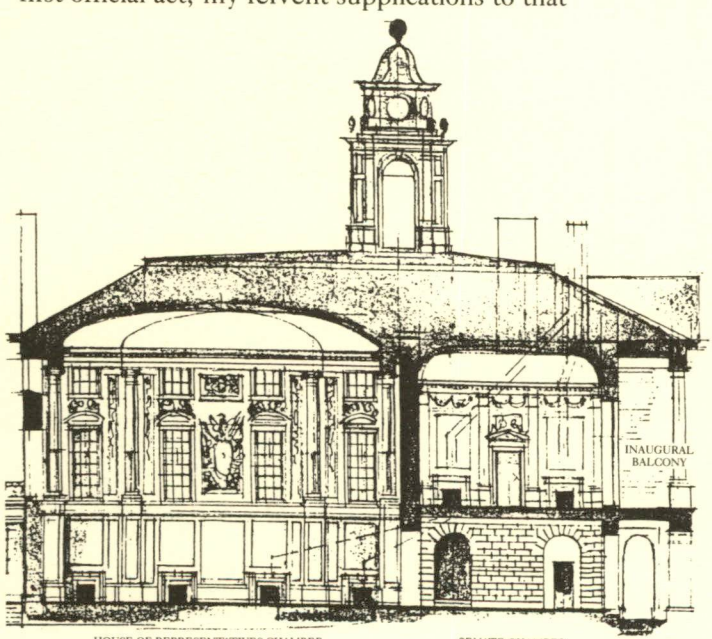
"... no People can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men more than the People of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency".

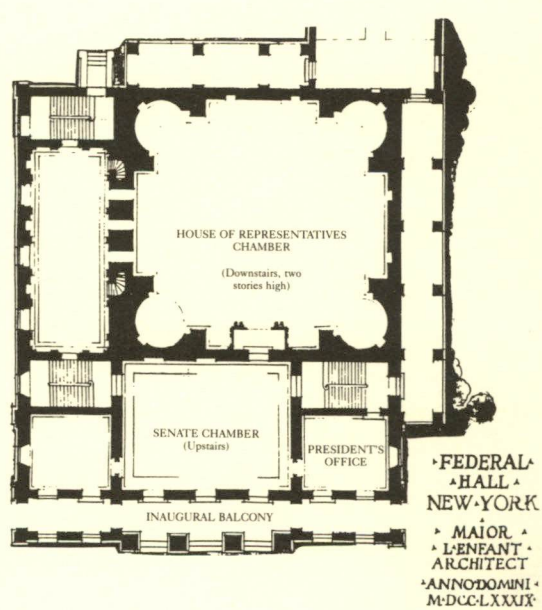
"... the important revolution just accomplished... cannot be compared with the means by which most Governments have been established, without some return of pious gratitude along with an humble anticipation of future blessings..."

"... the preservation of the sacred fire of liberty, and the destiny of the republican model of Government, are... finally staked on the experiment entrusted to the hands of the American people".

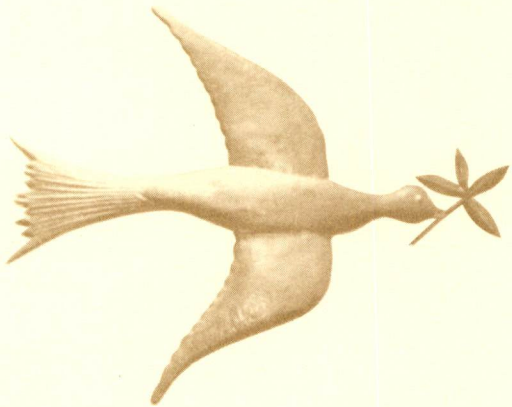
Washington concluded that he had to resort "once more to the benign parent of the human race, in humble supplication that since he has been pleased to favour the American people... so his divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend".

Profoundly moved, all who attended the ceremony then proceeded on foot a few blocks up Broadway to St. Paul's Chapel where the Chaplain of the Senate, Episcopal Bishop Samuel Provoost, conducted services.





GEORGE WASHINGTON ORDERS HIS SYMBOL



In July of 1787, as the Constitutional Convention in Philadelphia wore to a close, George Washington, then 55, ordered a symbol from ironmonger Joseph Rakestraw, to surmount the cupola of Mount Vernon, the beloved home he longed for. This was a dove – a custom weathervane – which he specified in detail to be made with the biblical "olive branch in its mouth": a symbol of divine mercy to Noah, and of man's grateful relief after terrible trials. The Revolutionary War and the new Constitution had both been won under Washington's leadership. Now he would retire under his Dove of Thanksgiving for these blessings that he saw Providence had given the new nation.

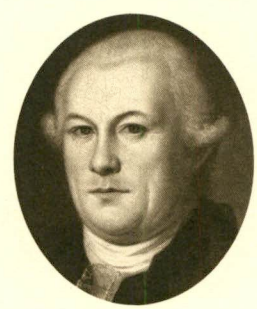
Washington may have been one of the most outspokenly thankful men of his age. At extremes of defeat or triumph, he leveled off the experience of the moment with blunt gratitude. His General Order to his troops to enter Valley Forge at the low point of the Revolution ended with a call for "grateful acknowledgements to God". Several times he ordered special thanksgiving services for his troops. For him, personally, gratitude in terrible circumstances had become greatness; it seems to have energized, sustained, healed him.

Thanksgiving was already deep in the life of America. The native Indian Tribes living close to the land were grateful for daily blessings. Many European settlers had been under the shadow of religious persecution. So in the early colonies, elemental reverence and gratitude became Days of Prayer in the spring and Days of Thanksgiving in the fall. By 1774, the Founding Fathers, looking for their "civil and religious liberties" sought inspiration in a confused struggle. They found a unique way for a secular state to live and thrive on the simple but profound religious concepts of prayer and thanksgiving.

Washington had seen, with his own eyes, how grateful people could be inspired to be a great nation. National Prayer and Thanksgiving Proclamations annually during eight years of struggle were typically debated by the Congress, and then signed by its President, beginning in 1775 with John Hancock.

In 1783, Elias Boudinot, 49, then President of Congress, signed the Fall Thanksgiving Proclamation Congress had debated, saying that "the interposition of Divine Providence in our favor hath been most abundantly... manifested" and that the citizens "have every reason for praise and gratitude to the God of their salvation".

Today we know Thanksgiving intimately. It is our longest-lived tradition, one that is comfortable in all



cultures; one that families, young and old, find most enjoyable and least commercial. Thanksgiving: it is ideally suited to a nation of nations sheltering every culture. America without thanksgiving? Hard to imagine.

However that is exactly what happened. After 1783, Congress could not pass a Thanksgiving, abandoning in peace time the ancient tradition. But it was not in Washington's nature to forget – he felt, and frequently expressed eloquently, that Thanksgiving should be engrained in the new nation's spirit.

Meanwhile the President's personal popularity was growing higher. As the adulation grew he modestly stated that he was but "an instrument of Providence". Religious groups wrote to him (German Lutheran, Presbyterian, Methodist, United Baptist, German Reformed, United Brethren, Episcopal, Reformed Dutch, Quakers, Roman Catholic, Hebrew, Universal Church, New Church, Congregational) and he replied personally to each emphasizing in different ways:

"... the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion".

He felt that the good example of the people of the United States will "doubtless extend much further if, gratefully enjoying those blessings... they shall conduct themselves with reverence to the Deity and charity toward their fellow creatures".

By the fall of 1890, when Congress had moved to Philadelphia; there was a little stir in the House of Representatives about a Thanksgiving proclamation, but nothing passed and Washington made no move.

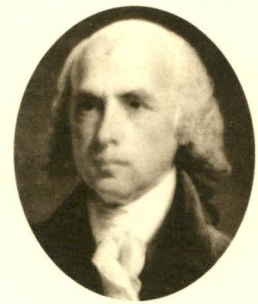
The people elected Washington President again for another four years. He was constantly challenged, yet his sense of awe and gratitude for the remarkable American dispensation grew steadily.

In October 1795, he made the final move to complete the transition of Thanksgiving from Congress to the Presidency that he had started at the "request of Congress" in 1789. He was now the fondly admired Father of his Country, of giant stature.

At this right moment, without consulting Congress, Washington proclaimed Thanksgiving, on presidential initiative, a prerogative probably unwise earlier, but now natural. The President, as the highest elected official, spoke in Thanksgiving for the people with a fixation on Divine Power and Goodness that at the time could raise all hearts, ending with a prayer for the world seldom surpassed: "impart all the blessings we possess or ask for ourselves to the whole family of mankind".



John Adams



James Madison

George Washington saved the national institution of Thanksgiving and Prayer for the American centuries by his vision of the need, his political acumen to set it rightly within free government, and the moral force of his example.

John Adams, as the second President, took Washington's presidential initiative and expressed the deep feelings of the nation in Fasting and Prayer Proclamations in 1798 and 1799. President James Madison, at war again with the British in 1812, invoked the Presidential prayer custom four times in four years, ending with a Thanksgiving in 1815. Then because of indifference, opposition and misunderstanding, for 45 years no President issued a prayer or thanksgiving proclamation.

Thanksgiving is of such great worth that apparently Providence took time to forge it permanently in American hearts. Finally the people had to win it – demand it back – the best way to make it firm in the nation's soul.

By 1858, under the gathering threat of Civil War, a lady editor, Sarah Josepha Hale, and writer F.B. House, had stimulated 28 state governors to issue Thanksgiving Proclamations. Lincoln finally answered the need and revived the Presidential Thanksgiving in 1863. No American President since has neglected it.

Washington's trust that Providence would instill, at the right time and in the most permanent way, the greatness of gratitude in the American soul – is now fulfilled in his "day for Thanksgiving" each year.

The "prayer and thanksgiving" requested by Congress in 1789 remained unfulfilled until the Korean War so affected Congress in 1952 that they asked the President to issue a National Prayer Proclamation annually. But since no specific date was fixed, it remained unknown.

He asked that on that day the people:

- devote themselves to that "glorious Being, . . . the Author of all the good that was, that is, or that will be";
- unite in "rendering unto Him humble thanks for the . . . interpositions of Providence in the late war, and for the tranquility, union and plenty since";
- give thanks for the "civil and religious liberty with which we are blessed";
- unite in "offering prayer to the Lord and Ruler of Nations";
- pray that God grant unto *all Mankind*, "temporal prosperity as he alone knows to be best".

Note that Thursday, November 26, the Thanksgiving day appointed was the *exact date* customarily used by the New England states – again careful political crafting.

This first George Washington Thanksgiving Proclamation is known today as "Proclamation Number One" under the Constitution.

"PROVIDENCE WORKS IN THE MYSTERIOUS COURSE OF EVENTS . . ."

(George Washington – 1789)

Washington's Thanksgiving Proclamation was published by States and in newspapers in Hartford, Annapolis, Providence, and other cities. The Connecticut Assembly ordered the printing of 500 copies to be "dispersed in this state in the usual manner". The broad language included all cultures and religions and was explained at the time as "a desire to unite in one general thanksgiving all the inhabitants (of our favored land), that those who were partakers of the national prosperity might all conspire in celebrating its glorious Author".

What would American life today be without Thanksgiving? But for George Washington's powerful example, and the transition he effected from Congressional to Presidential thanksgivings, America would never have today, the giant tradition of Thanksgiving, the grateful spirit on which democracy rests. Washington knew that successful revolutions often fail in the long run. What sustaining spirit could make the American Revolution different? A sense of reverence and gratitude built into the nation's life and year.

George Washington's diary says:

"Thursday 26th (November) being the day appointed for a thanksgiving I went to St. Paul's Chapel though it was most inclement and stormy – but how few people at Church".

In the near empty church, on a miserable day, what was Washington thinking? His religious principles, as he confessed, were "few and simple". He knew Thanksgiving was the right course but that "the ways of Providence are ultimately inscrutable". Perhaps his words in the uncertain war days of 1776 came back to him, "How it will end, God in his great goodness will direct. I am thankful for his protections to this time".



In the morning prayer service, he had heard many times the "general thanksgiving": ". . . give us that due sense of all thy mercies that our hearts may be unfeignedly thankful; and that we may show forth thy praise not only with our lips, but in our lives . . ." He gave special Thanksgiving alms twice.

Across the new nation, the Philadelphia-Pennsylvania Packet newspaper reported "a general cessation from all secular concerns", and divine worship was performed "with sermons adapted to the importance of the occasion". The Augusta, Georgia Chronicle, reported that the State Legislature and Executive observed thanksgiving "with the greatest religious decorum". New York's Synagogue celebrated with a special prayer and thanksgiving service.

This "day for Thanksgiving" that occurred to Washington became the vital shift of proclaiming Thanksgiving from a congressional to a presidential act. With the practicality of Madison and others, in the next few weeks the proposal became more broadly based and politically viable, with the right people from the right states advocating and defending this new function for the President. Many others, who remembered the Revolutionary struggle, shared with Washington that fresh sense of Providence that the nation should never lose.

So the Thanksgiving that had "occurred" to Washington and "run through" Madison's mind in August, now in late September was about to see the light of day. It was the crucial moment of Congressional adjournment, appropriations, first cabinet appointments, and the question of locating the new capitol.

In the House Chamber downstairs on Friday, September 25th, Boudinot rose with careful words: "I cannot think of letting the session pass over without offering an opportunity to all the citizens of the United States of joining, with one voice, in returning to Almighty God their sincere thanks for the many blessings he had poured down upon them". So he resolved "that a joint committee wait upon the President to request that he would recommend 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".

Aedanus Burke, 46, of South Carolina, did not like this mimicking of European customs, where they made a mere mockery of thanksgivings. Two parties at war frequently sang *Te Deum* for the same event, though to one it was a victory, and to the other, a defeat, he said. Thomas Tucker, 44, of South Carolina, thought the House had no business to interfere in a matter which did not concern them. Why should the President direct the people to do what, perhaps, they have no mind to do? . . . Roger Sherman, 68, of Connecticut, a senior statesman, justified the practice of thanksgiving, on any signal event, not only as a laudable one in itself, but with precedents in Holy Writ. Boudinot quoted further precedents "of the late Congress". The question was put and carried.

By the PRESIDENT

Of the UNITED STATES of *America.*

A Proclamation.

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 "and 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 affign THURSDAY the Twenty-ſixth Day of NOVEMBER next, to be devoted by the People of theſe 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 favourable Interpoſitions of his Providence 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 ſhewn 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 Encreaſe 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 third Day of October, in the Year of our Lord One Thouſand Seven Hundred and Eighty-nine.

G. WASHINGTON.

Upstairs, the Senate received the thanksgiving resolution and by Saturday morning with Vice President John Adams in the Chair, concurred. On Monday morning, the 28th, the carefully balanced Joint Committee (from Connecticut, New Jersey, New York and South Carolina) "waited on the President" (in the President's office next door to the Senate Chamber) and finally laid before Washington the Thanksgiving request he had thought of in August for a day of thanksgiving.

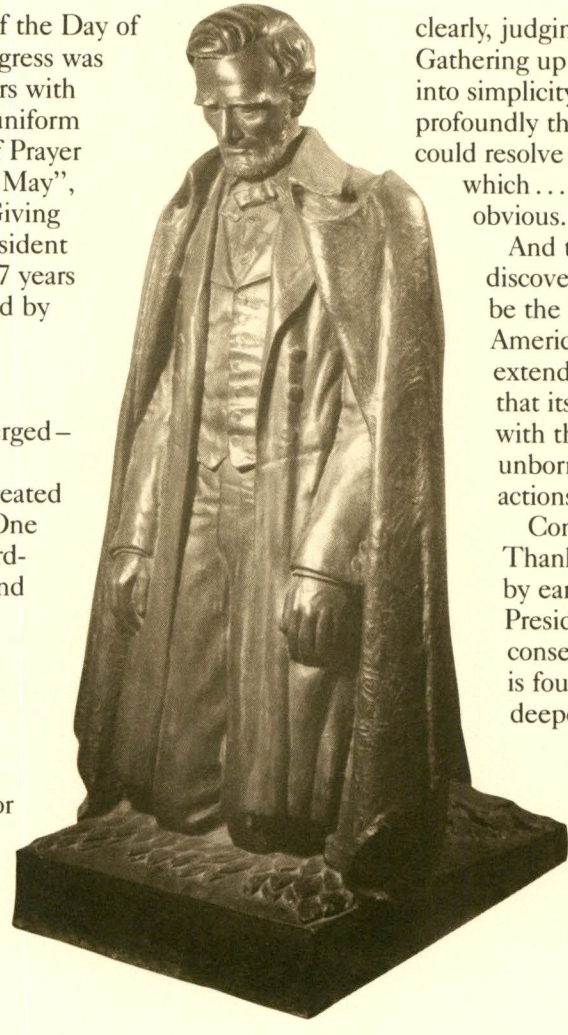
By the following Saturday, George Washington's Thanksgiving Proclamation was signed, dated October 3, 1789 and sent to "the Supreme Executives of the Several States". In this first proclamation of a President, Washington emphasized as he so often had before:

"... 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..."

In 1975, the 200th anniversary of the Day of Prayer of the first Continental Congress was celebrated by many religious leaders with President Gerald Ford. In 1981, a uniform spring date for the National Day of Prayer celebration, the "first Thursday in May", based on the research of Thanks-Giving Square Foundation, was set by President Ronald Reagan and celebrated for 7 years on that date before being confirmed by Congress in 1988.

Now, out of a nation's 200 year experience, the ancient prayer and thanksgiving cycle has fully re-emerged – the prayer and praise deep in all religions, a strength of spirit that created our "civil and religious liberties". One free country has learned by this hard-won tradition, to gather in prayer and gratitude to God. Thanksgiving seems to heal and unite diverse peoples – perhaps someday even a world. It is George Washington's vision of a grateful nation that each President faces when he speaks words of prayer and thanksgiving for the people.

A modern historian concludes about Washington, "His creativity was in the classical manner: the gift of seeing clearly, judging comprehensively and deeply. Gathering up complexity, he transmuted it into simplicity. His gift was to grasp so profoundly the heart of the matter that he could resolve [it]... in a few clear sentences which... carried the conviction of the obvious.



And typically, the obvious that he discovered was inspiring. 'It should be the highest ambition of every American,' Washington wrote, 'to extend his views beyond himself... that its influence may be co-extensive with the world... on ages yet unborn.' " Washington's words and actions did that.

Coming out of antiquity, Thanksgiving was framed in freedom by early inhabitants, set into the Presidential mold by Washington, consecrated in blood by Lincoln, and is founded in our culture as the deepest American heritage.

America's habit of thankfulness – its true greatness.

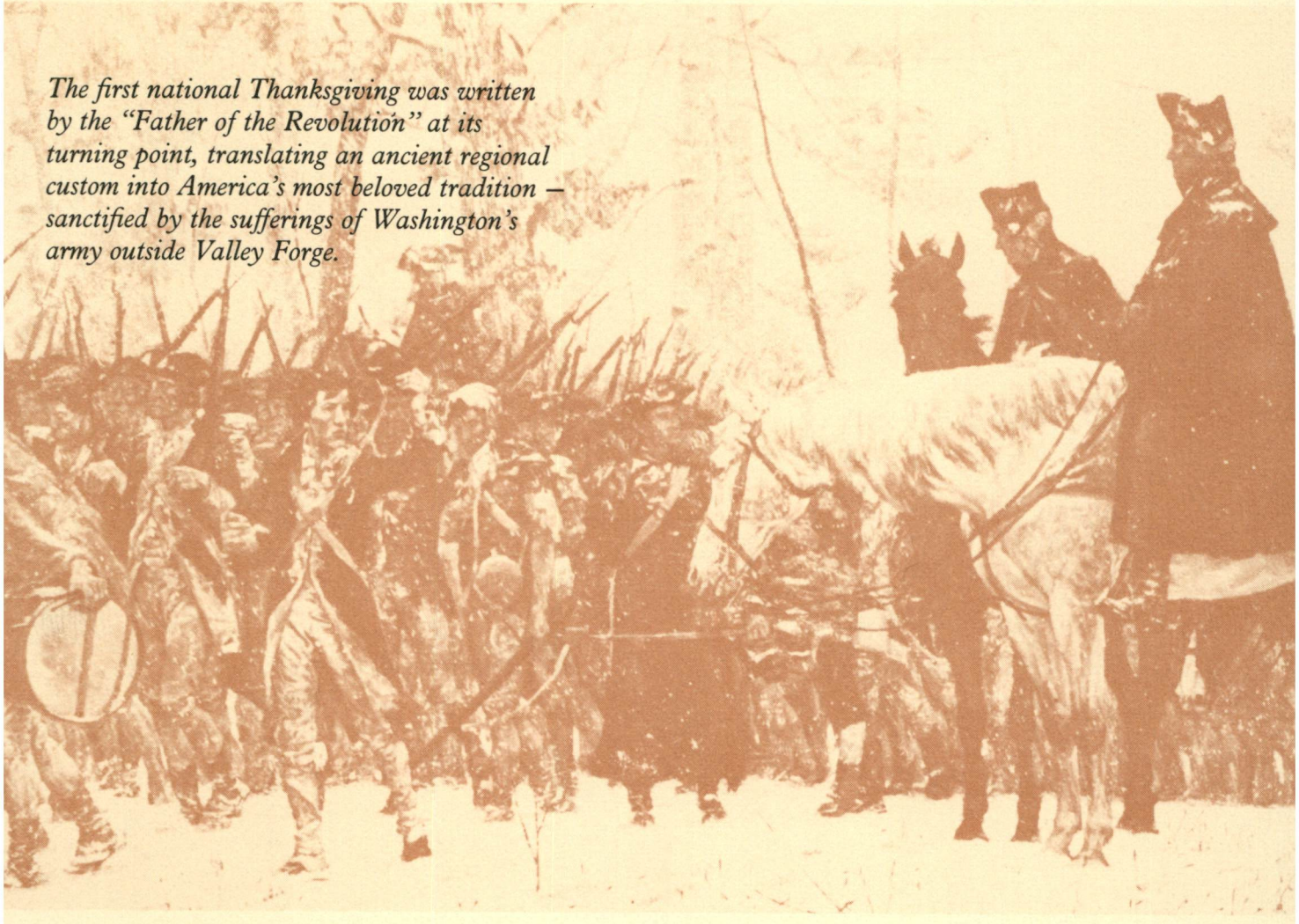
Thanksgiving has been won for us, not as an American birthright – but, in Washington's mind, as our sacred and joyful duty.

With special thanks to the Federal Hall in New York City; The Commission on the Bicentennial of the United States Constitution; The Library of Congress; The Parish of Trinity Church of the City of New York; The Dallas Public Library; The Bridwell Library, Southern Methodist University; and the School of Theology, University of the South. We are indebted to Anne Armstrong, Albert C. Outler, Louise Cowan, Max Andrews, Paul Boller, C. Stevens Laise, James Murr, Martha Williams, Patrick O'Brien, Michael Smith, Johanna Johnson, Roxanne Deane, James Thomas Flexner; also to Page Thomas, Donald Haymes, Joey Billips, Martha Mason, and Elizabeth Espersen. We express appreciation to the governors of the thirteen original colonies, now the states of Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina and Rhode Island. We are thankful for illustrations by Major Pierre L'Enfant made available by Federal Hall in New York City; the bust of George Washington by Houdon and the Dove Weathervane are courtesy of the Mount Vernon Ladies Association; the portraits of John Adams and of Elias Boudinot IV, both by Charles Willson Peale, are courtesy of the Independence National Historical Park of the National Park Service and of the Art Museum, Princeton University, respectively; the portrait of James Madison by Gilbert Stuart is courtesy of the Boudoin College Museum of Art, Brunswick, Maine; the painting of George Washington reviewing his troops (untitled, artist unknown) is courtesy of the Metropolitan Museum of Art. Finally, we express gratitude to the Parish of Trinity Church of the City of New York for the photograph of St. Paul's Chapel; and to The Washington Cathedral for the sculpture of Abraham Lincoln. The broadside of the Presidential Thanksgiving Proclamation of 1789 is courtesy of The New York Public Library; and the George Washington signature is courtesy of The Library of Congress.

THE NATIONAL THANKSGIVING COMMISSION AT THANKS-GIVING SQUARE
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The First Thanksgiving of the UNITED STATES

The first national Thanksgiving was written by the "Father of the Revolution" at its turning point, translating an ancient regional custom into America's most beloved tradition — sanctified by the sufferings of Washington's army outside Valley Forge.



"Mankind is never truly thankful for the benefits of life until they have experienced the want of them."

—An Army surgeon near Valley Forge on the first national Thanksgiving Day

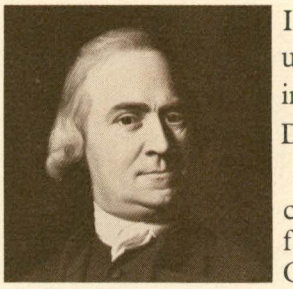
A final roar from the old lion, Samuel Adams, – not raging against tyranny this time, but praising God – crowns the career of the "Father of the Revolution." At the moment of the "Turning Point of the Revolution" he translated an ancient New England custom (by a Proclamation written with his own hand) into the most universal and beloved of all American traditions – Thanksgiving. On the bitter December day Thanksgiving was celebrated, the emerging giant George Washington with his army sanctified by their suffering this first national Thanksgiving in the bitter cold outside Valley Forge.

From this time on, Thanksgiving became the property of all Americans, instinctively rooted in all cultures and religions, vitally expressing in humility and gratitude what one President has called, "The story of the American spirit." At a tumultuous moment in world history, this universal spirit began to saturate the soul of America – gratitude to God for life itself.

Prayer Unites People

From the earliest days, the English colonies proclaimed fasts or thanksgivings to mark a time of great crisis or rejoicing. In New England they became regular, fasts in the spring and thanksgivings in the fall. Sometimes a town would proclaim one of these days of prayer in sympathy with another town's need or joy – Salem reached out to Plymouth and in 1774 Williamsburg in Virginia reached out to Boston. It united them in spirit. Because of the Williamsburg Proclamation, the Virginia Royal Governor dissolved the House of Burgesses. The "rump session" then promptly issued the call to the other colonies for the First Continental Congress. Proclamations of special days of prayer are based on the oldest principle in American or perhaps any society – prayer unites people.

The first issue of the first day of the First Continental Congress in 1774 was – can we open the business with prayer? Can we pray together? Despite their diversity of religions, inspired by Samuel Adams, they decided that they could – unanimously. From that first day miraculous unity seemed to hold the far flung colonies together. Nearly a year later in June of 1775 the Second Continental Congress dared to ask a whole continent to pray and fast together.



It had an electric effect, uniting the American people in spirit a year before the Declaration of Independence.

1777 began with a third call to national prayer and fasting by the Continental Congress saying, "the war . . . is likely to be carried to the greatest extremity . . . it becomes all public bodies, as well as private persons, to reverence the Providence of God, and look up to Him as the Supreme Disposer of all events and the arbiter of the fate of nations . . ." Washington observed it with his army near Morristown, New Jersey. Though weeks apart by fast post rider, the states felt together in spirit – united in the worship of God.

1777 Unfolds

In England John Burgoyne had convinced Lord North and George III that the only way to halt the revolution was to split New England from the Southern states. On June 18th he found himself at the head of the British expedition starting southward from Canada to join up with the British force who were to proceed northward from New York City in a classic pincers movement.

But, instead British General Howe in New York sailed southward to capture the American capital of Philadelphia on September 26th just behind the Continental Congress who fled westward to York, Pennsylvania. By October 17th after several days of battle near Saratoga, New York – with winter coming on and with no assistance from New York – Burgoyne surrendered his army of 5,728 officers and men to American General Horatio Gates. It was the "Turning Point of the Revolution."



General Gates dispatched his adjutant, an improbable 21 year old Colonel with a genius for trouble, James Wilkinson, to present his official report to the Congress at York. Then, with the

This first national Thanksgiving Day "was dark and misty, cold rain fell. Had not Congress long before this time appointed the day as a day of general thanksgiving, the celebration, because of the weather conditions, might not have been held."

Thanksgiving in suffering. Here is repeated the classic pattern of great Thanksgivings of history, thanksgiving despite suffering seems to presage a growth of soul in individual or nation.

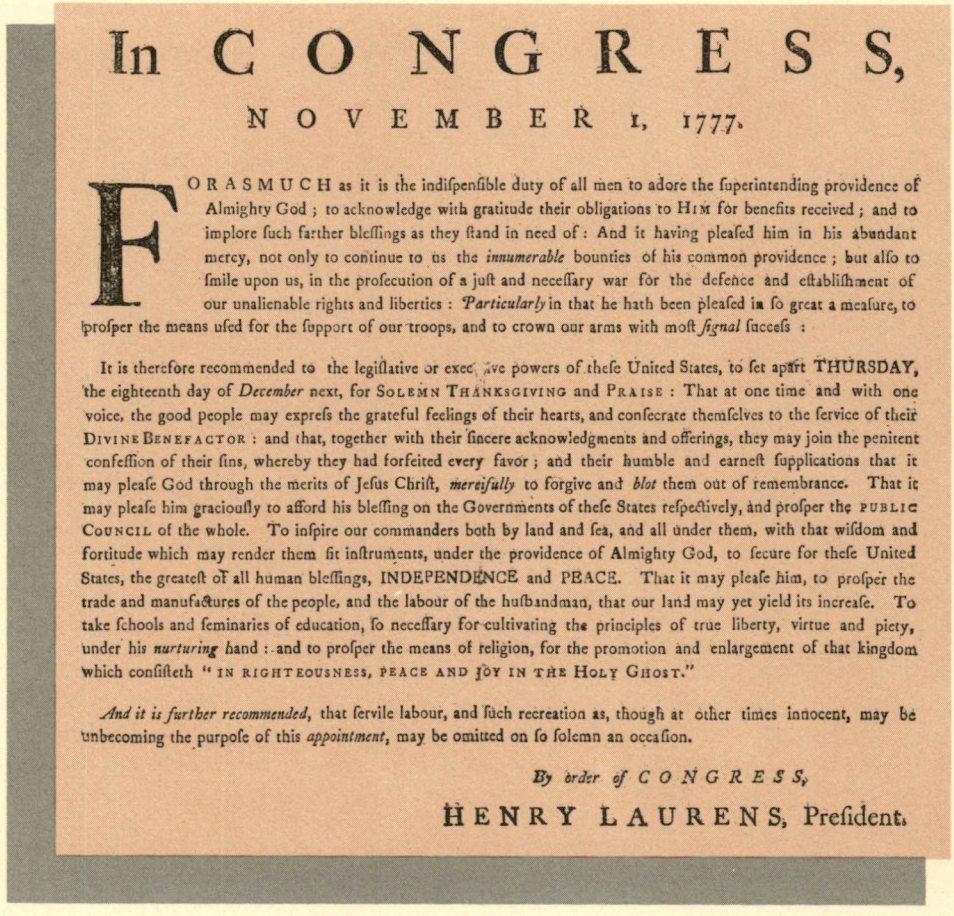
"This is Thanksgiving Day" Lt. Col. Henry Dearborn wrote in his dairy on Thursday the 18th of December, "God knows we have very little to keep it with, this being the third day we have been without flour or bread, and are living on a high, uncultivated hill, in huts and tents, lying on the cold ground. Upon the whole I think all we have to be thankful for is that we are alive and not in the grave with many of our friends."

The army was not only starved but naked . . . many shirtless and barefoot. "Hundreds of my companions . . . might be tracked by their blood on the rough, frozen ground . . . but hunger, nakedness and sore shins were not the only difficulties . . . we had hard duty to perform and little or no strength to perform it with."

"Mankind is never truly thankful for the benefits of life," philosophized Surgeon Albigence Waldo that day, "until they have experienced the want of them."

The day after Thanksgiving, December 19th, "Was a day in history. Under the lash of stormy winds and piercing cold, ice formed on the roads . . . The little army of some 11,000 men, of whom nearly 3,000 were incapacitated by sickness and nakedness, and which had so recently sustained a campaign with . . . unparalleled courage and bravery," commenced the march west to Valley Forge, and started there a test of suffering which was to result in the strength that brought victory and a new nation.

Across the Atlantic in Paris, Benjamin Franklin, with news of the victory at Saratoga, had played on the fears of the French that the British might offer a treaty to the Americans. So, on that same December 17th that George Washington issued his poignant Thanksgiving order, the French Foreign Minister promised the American Commissioners in Paris that France would recognize American independence and make a treaty – thus insuring eventual American victory.



In CONGRESS,

NOVEMBER 1, 1777.

FORASMUCH as it is the indiſpenſible duty of all men to adore the ſuperintending providence of Almighty God; to acknowledge with gratitude their obligations to HIM for benefits received; and to implore ſuch farther bleſſings 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; but alſo to ſmile upon us, in the proſecution of a juſt and neceſſary war for the defence and eſtabliſhment of our unalienable rights and liberties: *Particularly* in that he hath been pleaſed in ſo great a meaſure, to proſper the means uſed for the ſupport of our troops, and to crown our arms with moſt *ſignal* ſucceſs:

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 SOLEMN THANKSGIVING and PRAISE: That at one time and with 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 ſins, whereby they had forfeited every favor; and their humble and earneſt ſupplications 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 bleſſing 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 ſchools 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 RIGHTEOUSNESS, 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*, may be omitted on ſo ſolemn an occaſion.

By order of CONGRESS,

HENRY LAURENS, Preſident.

therefore recommended . . . to set apart Thursday the eighteenth day 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 . . ." (the Proclamation proper was a single sentence of more than 360 words – a real outpouring). On the same day Henry Laurens, President of the Congress, wrote a letter to each of the Governors of the 13 states enclosing the Thanksgiving Proclamation.



So for the first time it happened that a Thanksgiving was kept in the United States. The times before it had been dark. Many had become discouraged. In states in which the Thanksgiving custom was comparatively new there was much preaching and feasting. The army everywhere observed it with reverence.

Thanksgiving in suffering

But war was grim with Washington's army near Philadelphia. Countermarching and maneuvering in the face of Howe's occupation of Philadelphia – Washington and his army, tattered and hungry from months of constant marching and fighting, now had to take up winter quarters close enough to limit British foraging and supply. Crossing the Schuylkill River, "We at last settled down at a place called 'The Gulph' (so named on account of a remarkable chasm in the hills) . . . starvation here rioted in its glory," said Private Joseph Martin.

In Washington's general orders of the 17th of December (note the date) he explained why he intended to establish the army at Valley Forge (6 miles distant) with confidence that the army would "with one heart and one mind resolve to surmount every difficulty with a fortitude and a patience, becoming their profession, and the sacred cause in which we are engaged." Foreseeing the necessary sacrifice, he added that he himself would "share in the hardship and partake of every inconvenience." The army was preparing to fight for survival, not against bullets and cannon, but against snow and frost and hunger.

So as a grand paradox of history Washington added to his order – "Tomorrow being the day set apart by the Honorable Congress for public Thanksgiving and Praise; and duty calling us devoutely 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 indispensibly necessary, to attend with reverence the solemnities of the day."

nation waiting for the official account of the greatest news of the war, Wilkinson unaccountably took 12 days to cover the 285 miles between Saratoga and York . . . saying he was hampered by heavy rains and swollen rivers. Actually, he went by to see Ann Biddle (later his wife) at Easton and at Reading he let slip the hottest conspiracy of the Revolution, "The Conway Cabal" (later he challenged General Gates to a duel and became a co-conspirator with Aaron Burr). By the 21st of October the Continental Congress had unofficially received the news of Saratoga through General Washington although there was still no official news from Gates. State capitals meanwhile were unofficially receiving the news and proclaiming Thanksgiving; each, of course, at different times.



Still waiting at York, Samuel Adams on Sunday, October 26th wrote a friend, "The Express (Gates' official account) is expected every Hour." Then this master strategist and mover of men wrote what was in the back of his mind – a vision many others shared, "I hope our Countrymen will render the just Tribute of Praise to the Supreme Ruler for . . . His Interposition in favor of a People struggling for their Liberties." Then came his own inspiration and design, "Congress will, I suppose, recommend the setting apart *one Day of publick Thanksgiving* to be observed throughout the United States."

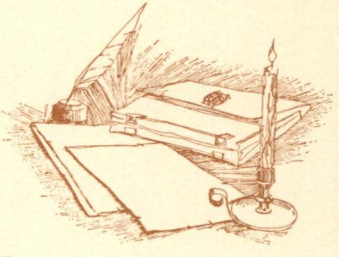
The Thanksgiving Resolution

Finally, Colonel Wilkinson arrived. The "Journals of Congress" for Friday, October 31st (the 13th day since the victory and the 10th day since Congress had first received the unofficial news) tells its own story:

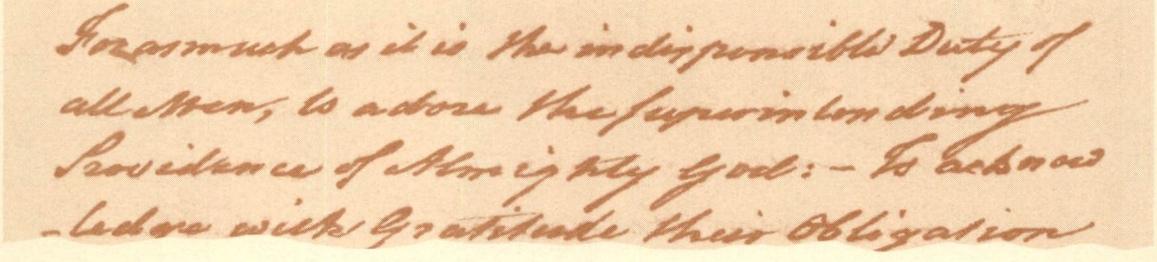
"Prayers. A letter of the 18th of October, from General Gates, with the copy of the convention at Saratoga . . . were read." The immediate reaction of Congress was a Thanksgiving resolution which carried out the intention of Adams' letter of the previous Sunday, "Resolved, that a committee of three be appointed to prepare a recommendation to the several states to set apart a day of thanksgiving . . ." (members chosen were S. Adams, R. H. Lee [Adams' usual ally from Virginia] and D. Roberdeau [Adams' landlord]).

So at sunset Friday, Samuel Adams, 55, had the authority to write the first Thanksgiving Proclamation, the gratitude of the people of an infant nation for the decisive turning point in the fight for independence to which for 29 years he had passionately devoted his life. For him it was a God-given victory in a righteous cause.

In the next few hours before midnight he must have scratched out by candlelight in his own deliberate hand (shown here) the three pages of the first national Thanksgiving Proclamation. That night he gave each of us the national thanksgiving tradition which every American has known since infancy. Thanksgiving could have died out as a quaint New England custom, an accident of history, but Adams' determination started this – our most beautiful national tradition.



Next morning, Saturday, November 1st, the Journal reports – "The committee brought in a report; which was agreed to as follows: Forasmuch as it is the indispensible duty of all men to adore the superintending providence of Almighty God; to acknowledge with gratitude their obligation to him . . ." (the Proclamation went in part) "It is



The army's terrible experience at Valley Forge became its emerging strength as the winter snows started melting. It showed the amazing rightness of a Thanksgiving in crisis and suffering – the assertion of faith that carries humans through terrible trials.

From this first Thanksgiving in December of 1777 the prayer proclamations of fasts and thanksgivings each year did not cease throughout the Revolution. From the local pulpit or as a broadside at the tavern door, these proclamations of prayer were the voice of the people's deepest sentiments in their free legislatures. They saw the religious and political convictions in the same document as merely the two sides of a life of action. They proved their sincerity by staking their lives on it. "The sacred cause" so often repeated by Washington and others, was certainly seen as freedom for America, but also God's plan for the freedom of humanity.

It was Washington who began the Presidential Thanksgiving Proclamations in 1789 voicing his own conviction that, "it is the duty of all Nations to acknowledge the providence of Almighty God." Washington's final Thanksgiving Proclamation in 1795 captures a nobility never exceeded by any President, ". . . impart all the blessings we possess, or ask for ourselves to the whole family of mankind."

With the growth of peace, power and prosperity, outspoken reliance on God by a President in a prayer proclamation ceased after John Adams and James Madison. But, in the 1840's a determined woman editor, Mrs. Sarah Josepha Hale, started a one woman campaign to restore this public expression of a nation's trust in God. Yet it was not until the nation was on the brink of civil war in December of 1860 that President Buchanan issued the first prayer and fasting proclamation in 44 years. He beseeched God, "to save us from the horrors of civil war . . . to remember us as he did our fathers in the darkest day of the Revolution." But it was not to be.

The new President, Abraham Lincoln, asked for days of fast and prayer in 1861, 1862 and 1863. Finally, on July 15, 1863 President Lincoln proclaimed the first Thanksgiving in 48 years and since then every American President has issued at least one Thanksgiving Proclamation every year. So another even more terrible struggle implanted firmly the ancient heritage.

Today, official Thanksgivings are observed in Japan, Switzerland, Canada and Liberia in addition to innumerable other ancient celebrations of gratitude around the world. In 1975 the United Nations Meditation Group celebrated the first "International Thanksgiving."

Thanksgiving unites people. The Continental Congress dared to ask for Thanksgiving on a national scale – declaring publicly their dependence upon God. Healing and harmony and growth have been the result. In gratitude we recognize our common dependence, and therefore, under God, our common humanity.

This brochure was made possible by many people, but we are especially thankful to Richard L. Bushman, Kenneth E. Harris, Bill Murchison, Nicholas Olsberg, Albert Outler, Martin J. A. G. Petersilia, John F. Reed, Landon Charles Reisinger, David Steindl-Rast, Peter Stewart, Waldo E. Stewart and many others for text, history and interpretation. For illustrations we appreciate the cooperation of the Valley Forge Historical Society, the Museum of Fine Arts, Boston (detail of Adams by Copley), every effort was made to contact the owners of copyright material reproduced in these pages especially the portrait of James Wilkinson and Ann Biddle reproduced in "Tarnished Warrior" by James R. Jacobs, published by Macmillan in 1938, the National Archives, the Massachusetts Historical Society and from "Men Without Countries" an illustration by Rick Duiker, copyright 1969 by John Edward Weems, reproduced by permission of Houghton Mifflin Co.

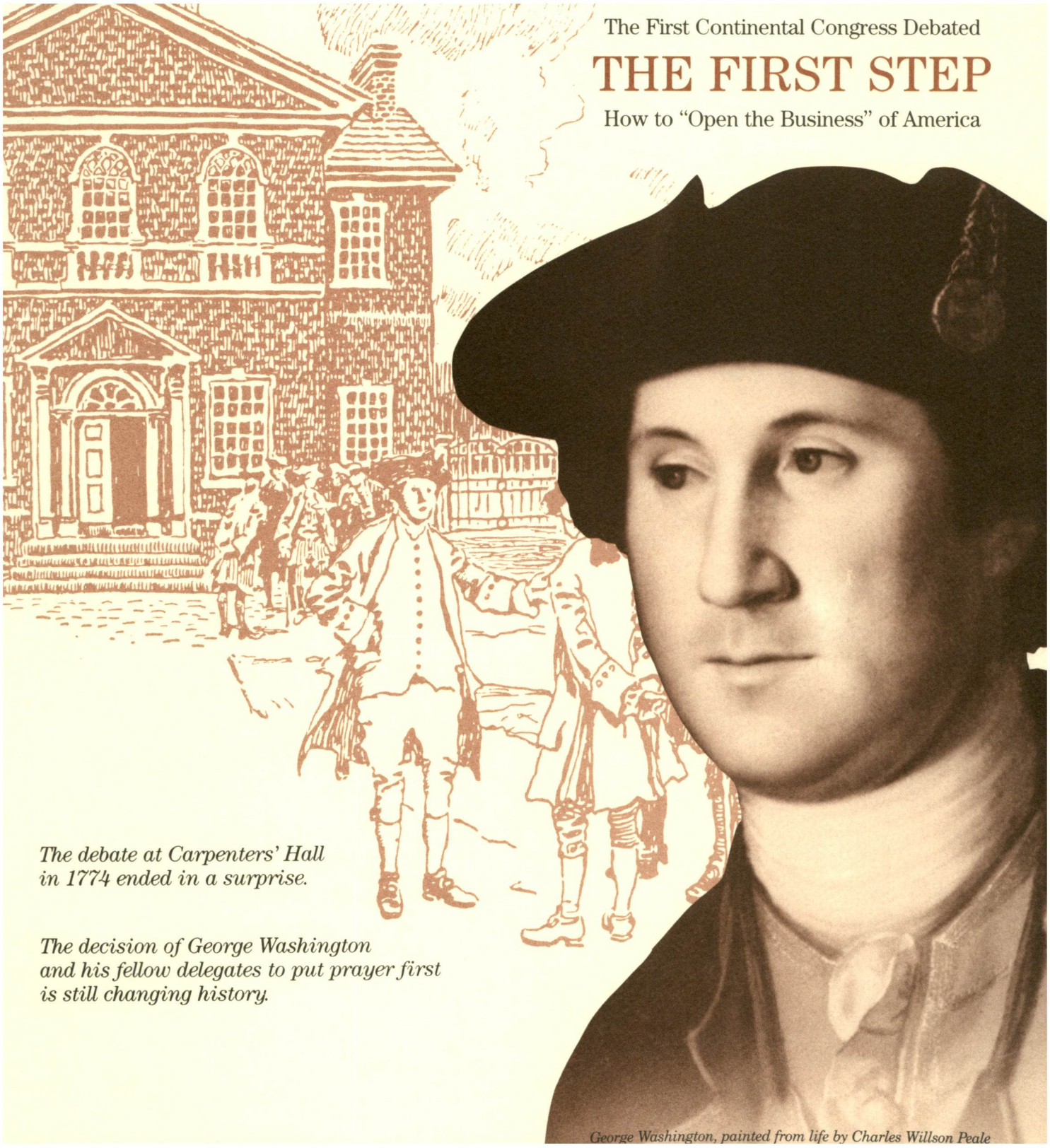
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The First Continental Congress Debated

THE FIRST STEP

How to "Open the Business" of America



The debate at Carpenters' Hall in 1774 ended in a surprise.

The decision of George Washington and his fellow delegates to put prayer first is still changing history.

George Washington, painted from life by Charles Willson Peale

When they met in 1774 to deliberate "the united interests of America," a continent lay before them – the New World. "What kind of people are we Americans? What are our ultimate values?" The choice came fast – how would they answer?

As the delegates to the "Congress of the Colonies" to meet in September, 1774 prepared to make the long trip to Philadelphia, their grievances against England centered on their "civil and religious liberties." Different religious faiths had sought freedom in different colonies in America, and by faith had been mightily sustained in the hardships of the early settlements.

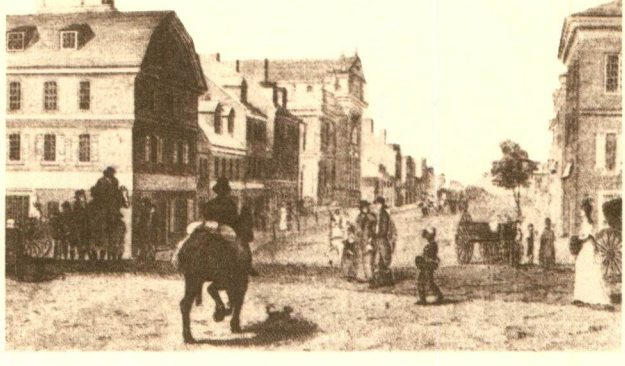
The coming Congress, in defiance of British authority, was seen by delegate-elect Silas Deane of Connecticut as "the grandest and most important assembly ever held in America."

Colonel George Washington, age 42, energetic planter and former soldier, left Mount Vernon (shown at right) for Philadelphia, having voted in the House of Burgesses for a Virginia Day of Prayer in sympathy with the harrassed people of Boston. "Went to church and fasted all day," observed Washington in his diary. Then they corresponded with other colonies urging a Congress, "to deliberate on measures which the united interests of America may require."

In Boston, the busy 39 year old lawyer John Adams confided his inner turmoil to his diary:

"I wander alone, and ponder. The Objects before me, are too grand... We have not Men, fit for the Times. We are deficient in Genius, in Education... in every Thing. I feel unutterable Anxiety. – God grant us Wisdom, and Fortitude!"

The Massachusetts delegation left senior delegate Tom Cushing's house on August 10 to arrive in Philadelphia nineteen days later.



Philadelphia was a town with a difference – and that difference may have been vital in the decision to come. The largest town in America (shown lower left) and a prosperous port, Philadelphia's name intentionally meant "brotherly love." Its founder William Penn had defined liberty as "a visible way of worship," and he prayed for Pennsylvania, "bless it and make it the seed of a nation."

In contrast with many colonies, here all religions were respected. Sam and John Adams visited with Quakers, attended a "Romish Chappell," and on the Sunday before



the Congress went "to the Presbyterian meeting in the morning and Christ Church in the afternoon."

In the "violent heat" the gathering delegates were getting to know one another at private dinners and at the City Tavern. For nearly 100 years their ancestors had lived side by side on the Atlantic coast, but most had never met. John Adams was impressed: "There is so much Wit, Sense, Learning... among fifty Gentlemen, each (a leader) in his own Province." Later a great British statesman would declare: "For solidity of reason, force of sagacity and wisdom of conclusion under a complication of difficult circumstances, no nation or body of men can stand in preference to the general Congress at Philadelphia."

Debate

On the great day of the assembly of Congress – Monday, September 5 – Adams wrote that, "at 10 the delegates met at City Tavern and walked (the two blocks) to the Carpenters' Hall." George Washington was among them, just arrived the night before. Tall, "in conversation he looks you full in the face, is deliberate, deferential and engaging. His voice is agreeable... he is a splendid horseman." In discussion, he said little, observed much.

Mr. Duché, by Mr. Cushing and Mr. Ward, for performing divine Service, and for the excellent prayer, which he composed and deliver'd on the occasion." Duché was later voted the first Chaplain of the First Continental Congress, the first of a great succession.

This emotional and unexpected day had produced a profound meaning and it ended with "the happy news... from Boston that no blood had been spilled..."

Delegate diaries and letters for the day record a shared feeling that had not existed before. George Washington's biographer called the two days "exciting". A commentator noted "the salutary effect" the reading of prayers had on Congress. The delegates had very logically chosen prayer on Tuesday, yet on Wednesday they experienced a day of surprise that left them changed.

Certainly the Continental Congress had discovered in an hour's debate a very practical way to the "religious liberty" they sought, in contrast to the "civil liberties" whose resolutions took many long years.

The hands of these extraordinary men – future governors, ambassadors, and presidents – were clasped in prayer. Hearts were moved and some delegates were reported on their knees. They were shaken and settled. The familiar words of Scripture must have made it seem as natural to be "Americans" at prayer as it was natural to be in prayer back home. Suddenly, in spirit, a nation had been born.

A major crisis in 1787 brought out the feelings of leaders of the Revolution about God and government. Benjamin Franklin, aged 81, a giant of wisdom and accomplishment, the "Newton of America," quietly and earnestly directed his words to George Washington, the president of the Constitutional Convention, and his fellow delegates:

"Mr. President, in the beginning of the Contest with G. Britain, when we were sensible of danger we had our daily prayer... Our prayers, Sir, were heard, and 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... I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth;

that <u>God</u> governs in the affairs of men."

(Franklin underscored the word "God" twice).



Succeeding events show whether their chosen direction could endure. The Second Continental Congress in 1775 decided that not only Congress, but a whole continent could pray together, by proclaiming the first National Day of "Humiliation, Fasting and Prayer". The first National Thanksgiving Proclamation in 1777 (once again Sam Adams' idea) was observed by Washington's army in the snowy fields outside Valley Forge.

So, all during the Revolution, a Fast in the spring – a Thursday, usually near May 1st – and a Thanksgiving in the fall gave the infant nation a strong heritage of humility and gratitude. Later, Alexis de Tocqueville would observe that there is no country where "religion retains a greater influence over the souls of men than in America." Thanksgiving Proclamations were sometimes neglected nationally for years, but the people didn't forget Thanksgiving. Then, after the tragedy of the Civil War, no President, beginning with Lincoln, ever neglected Thanksgiving. In 1952 the National Day of Prayer became a yearly observance and in 1981, it logically began to be observed on the same day each year, the first Thursday in May.

"The motion for prayer 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."

The issue was joined, the central problem of unity, on a deep level. There was no way around it: the long established custom could not fit the new, diverse America.

At that point, Sam Adams arose. He had engineered the Boston Tea Party and was later called "the Father of the Revolution." As they watched this Congregationalist of deep convictions, he stated:

"I am no bigot—and I can hear the prayer from a gentlemen of piety and virtue who is at the same time a friend to his country.

I am a stranger in Philadelphia, but I have heard that Mr. Duché... deserves that character, and therefore I move that Mr. Duché (an Episcopal clergyman) might be desired to read prayers to the Congress tomorrow morning."

This unexpected proposal of tolerance, this recognition of a unity within diverse traditions, by a person so strong in his own faith, must have electrified the Congress. The atmosphere changed completely. Congress approved Cushing's motion and sent their newly elected president, Peyton Randolph of Virginia, to nearby Christ Church to extend the invitation.

There must have been almost visible relief at this practical answer to a thorny question with deep theological implications. Sam Adams "thought it prudent." But was that all?

Nearly all of the delegates' families had been torn by the religious conflicts that had devastated England and the Continent for centuries. Is that what they wanted for America—or a better way? Would Sam Adams' formula work? These astute observers of humanity would know if they were witnessing a momentary accident or a profound and blessed change in the conduct of human affairs. How would they know it was really the right answer? Tomorrow would tell.



Sam Adams

Prayer

On Wednesday morning September 7 at 9:00, the Journal of Congress reads, "Agreeable to the resolve of yesterday, the meeting was opened with prayers." John Adams recorded the scene, expected to be so routine, to his wife:

"The Reverend Mr. Duché appeared and read several prayers in the established form... and then read the (Psalm for Morning Prayer) for the seventh day of September, which was the 35th Psalm. You must remember, this was the next morning after we heard the horrible rumor of the cannonade of Boston (the bells of the city had been tolling for two days).

I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning:

1. Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2. Lay hand upon the shield and buckler: and stand up to help me...

18. So will I give thee thanks in the great congregation. I will praise thee among much people...

28. And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long."

John was so struck by the Psalm that he begged Abigail to read it all and see that family and friends read it and his letter too. He thought it "providential", then—

"unexpected to everybody Mr. Duché... struck out into an extemporary prayer, (without book, about ten minutes) which filled the bosom of every man present. I must confess, I never heard a better prayer, or one so well pronounced... such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime... It had an excellent effect upon every body here."

Only fragments of the Duché prayer remain: "... look down upon these American States who have fled to Thee ... desiring to be henceforth dependent only upon thee. Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly..." Samuel Ward of Rhode Island wrote "One of the most sublime, catholic, well-adapted prayers I ever heard." Reed of Delaware thought the prayer "a masterly stroke of policy." Another delegate observed, "Even the Quakers shed tears."

The impact of the moment shows in the unusual comment of the ordinarily cryptic official Journal: "Voted, That the thanks of the Congress be given to

Monday September 5th 1774.

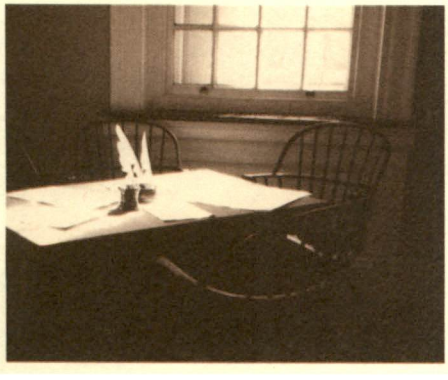
A number of the Delegates chosen by the Several Colonies in North America, to hold a Congress at Philadelphia assembled at the Carpenters Hall.

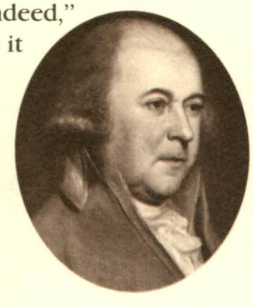


Sam Adams at 52, was the acknowledged master strategist of the patriots and a leader of the Committees of Correspondence that had summoned the Congress. Well-educated, he admired the classical heroes and felt that freedom was fixed in the laws of nature and of God. A New England Congregationalist, he was diligent in his religious observances. John Adams, his more youthful cousin, was interested in all about him, and later became the second president of the United States. In the New York delegation was John Jay, tall, wiry, serious and very self-confident at age 29. He later became governor of New York, first Secretary of State, first Chief Justice of the Supreme Court and president of the American Bible Society. From South Carolina, Edward Rutledge, one of the youngest at 25, but aggressive, had trained as a lawyer in London, and later became the governor of South Carolina.

Arriving at Carpenters' Hall, they approved it as a meeting place, elected a president and recorded perhaps the first journal entry of national government in the United States…"a Congress at Philadelphia assembled at Carpenters' Hall." (shown above) The sense of "beginning" was strong. This could have been a brief meeting of rebels, but they sensed it could be so much more.

The next morning an express rider from Boston brought "an intimation of the bombardment of Boston, a confused account, but an alarming one indeed," as John Adams' diary records, "God grant it may not be found true." In the heated, divisive discussion of voting methods, Patrick Henry of Virginia eloquently tried to impart perspective: "This is the first General Congress which has ever happened…" therefore …"a precedent ought to be established now…the distinctions (between colonies)…are no more, I am not a Virginian, but an American."





"After settling the mode of voting," Sam Adams wrote, the moment came to "open the business"–the formal beginning of a properly constituted body, "the grandest assembly ever held in America"…how to do it? The opening would profoundly affect whether, after their many, deep-seated divergences over fundamental questions, they could stay together at all–it would certainly set a precedent, perhaps for all America.

Up to this time, Massachusetts delegates had shrewdly kept in the background because they were "suspected of too great rashness," but this was too important a question. So Tom Cushing, the oldest at 49 and long time Speaker of the Massachusetts Assembly, stepped before the Congress and "made a motion that it should be opened with prayer."

Immediately, the alert members saw the profound question raised. In that era many gatherings began with prayer. Yet each colony was comfortable in its own separate tradition. Now the depth of their divisions was exposed. A great gulf widened between them. As John Adams wrote Abigail: (shown below)

Phyladelphia Sept. 16. 1774

When the Congress first met, Mr Cushing made a Motion, that it should be opened with Prayer. — It was opposed by Mr Jay of N. York and Mr Rutledge of South Carolina, because we were so divided

TWO CENTURIES LATER WE SEE MORE CLEARLY THE SIGNIFICANCE OF THAT DECISION TO "PRAY FIRST"

Significance for the Nation



The American practice of coming together with prayer, relating faith and events, repeated many times over the years, has taught people with clashing creeds a religious tolerance and mutual respect that may have saved America from the religious conflicts that have plagued other continents down to this day. As a notable example: George Washington's Thanksgiving Proclamations showed "a desire to unite in one general thanksgiving all the inhabitants ... Christian, Jew or Deists; that (the) ... joint partakers of the national prosperity might all conspire in celebrating its glorious Author."

But suppose the delegates to the Continental Congress had decided that they could not pray together? Would the intangible spirit of unity, lacking at the outset, ever have emerged? Would there have been a Second Continental Congress? Would there have been the essential moral spine for a civil state?

And was prayer in Congress just a quaint religious custom, or were these earnest young men seeking solid foundations for a new nation—practical and political, yet visionary? When Sam Adams said that he could hear the prayer of any man of piety he broke a barrier that stayed broken. His spirit of inclusiveness made possible the leap from the provincial to the national. Those two days did set a course for two centuries. At that uncertain moment of beginning, by an inspired time of prayer, the Continental Congress displayed a world-changing attitude toward life on this planet. That pivotal moment made religion the inclusive genius of America, the seed of the universal, not the divisive. A new insight was given the New World, a way of transcending old hatreds and conflicts.

Significance For Humanity

When a community can pray together it has a communal life. When a diverse nation can pray together, it expresses a national life. A World Day of Prayer of all faiths at Assisi in 1986 demonstrated that prayer in a diverse world is possible and fruitful. At this time of great world need, can our age resolve to put prayer first? Can that decision be the start once again of a basic change over the world toward human life together on this planet?

Ben Franklin said it for every age, "God governs..."

Out of the past comes a worldwide vision of prayer and healing. In his last Presidential Thanksgiving Proclamation in 1795, George Washington, who had voted to pray first that day in Philadelphia twenty-one years earlier, concluded with these words:

" ... impart all the blessings we possess,
or ask for ourselves,
to the whole family of mankind."

With special thanks to The Carpenters' Company of the City and County of Philadelphia, Christ Church in Philadelphia, The Independence National Historical Park of the National Park Service, and The Bridwell Library, Southern Methodist University. We are indebted to Anne Armstrong, Albert C. Outler, Leon Clemmer, James A. Trimble, Edwin Wolf, Hobart Cawood, David Dutcher, Elizabeth Espersen, Patty Clark; William D. Murchison and David E. Stewart; also to Edward L. R. Elson, Richard C. Halverson, James David Ford, Page A. Thomas, Patrick O'Brien and Jennifer Gallogly. We are thankful for illustrations by Howard Pyle; the portrait of George Washington by Charles Willson Peale is courtesy of Washington and Lee University; the Philadelphia street scene, the prayer in Congress, and the portrait of John Adams by Charles Willson Peale are courtesy of Independence National Park. The Journal of Congress (1774) is courtesy of the National Archives; the John Adams letter is courtesy of the Massachuetts Historical Society (Adams Collection); the Copley portrait of Sam Adams is courtesy of the Museum of Fine Arts, Boston; the Peale Portrait of Sam Adams is courtesy of the Mt. Vernon Ladies Association and Mr. Louis S. Glanzman made available "The Delegates Outside Congress."

THE NATIONAL THANKSGIVING COMMISSION AT THANKS-GIVING SQUARE
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"with united hearts..."

The First Day All America Prayed Together



A declaration of Dependence on God began to forge the soul a year before the Declaration of Independence formed the nation.

Prayer was the first positive action the Continental Congress asked of every inhabitant.

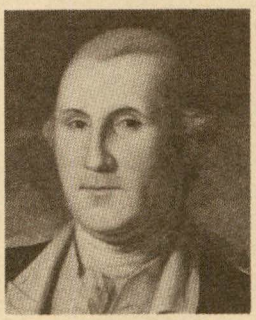
The nation and its prayer tradition were formed at the same time and by the same men.

They may have discovered a secret of unity greater than anyone imagined, this First Continental Congress which convened in Philadelphia on September 5, 1774. Despite their diversity they found they could pray together – and a year later they found that all men could.

I.

Religion and prayer were as much a part of the daily life of the American colonist as the tools of his trade. From the beginning Americans had observed days of prayer, fasting and thanksgiving. In times of emergency and deliverance, they all resorted to a higher power, whether they were native Americans, Spanish, French, Africans, or English, each in his own settlement or colony and each in his own way. The church at Salem reached out its hand in sympathy to Plymouth and the New England colonies recognized the emergencies and deliverances of each other. A gradual working of the principle of union was evident from the first.

Just four months before in May of 1774, George Washington and his wife had arrived in Williamsburg for a session of Virginia's House of Burgesses. He noted in his diary, "dined at the Governor's and spent the evening at Mrs. Campbell's (Tavern)." The next morning he and the other delegates heard the startling news. The British had closed Boston Harbor until such time as the citizens of Boston chose to pay for the tea which Sam Adams' "warriors" had dumped into the bay. It was the latest of several provocations, real and fancied, which the colonists had received at the hands of their King's government. It sent shock waves through the colonies. There was "infinite astonishment and equal resentment" among the Burgesses. Trained for a century in representative government, they reacted with a flurry of proposals, the mildest of which called for a Fast Day in Virginia to ask Divine intervention to prevent civil war. Reaching out a hand of sympathy to Massachusetts, they unanimously ordered the members to attend "at the hour of ten in the forenoon" on the 1st of June to go in procession to the church for prayers and a sermon. The Royal Governor, taking it as an offense to King and Parliament, immediately dissolved the House of Burgesses. It met anyway in the Raleigh Tavern. Among other things it sent letters to the other colonies proposing that they meet in congress "to deliberate on measures which the united interests of America may require." Within four months this had become the Continental Congress meeting in Philadelphia.

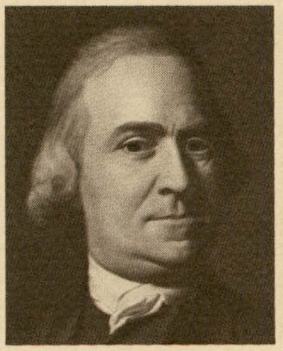


George Washington

The day of the Fast, George Washington and the other Burgesses "went to church and fasted all day," as he noted in his dairy. Thomas Jefferson wrote, "The effect through the whole colony was like a shock of electricity." Another observed, "The Fast was observed throughout Virginia with such rigor and scruples to interdict the tasting of food between the rising and the setting sun."

II.

On that first day, the morning of September 5th, the delegates to the Continental Congress met at City Tavern and Coffee House and then walked down the brick sidewalks about two blocks to Carpenter's Hall. Washington was among them, a tall man, of a "hard countenance, yet with a very young look and an easy, soldier-like air and gesture . . . speaks very modestly and in determined style and accent."



Sam Adams

There, after the necessary wrangling over organization and representation had been settled, Cushing of Massachusetts proposed "to open the business with prayer." Jay of New York and Rutledge of South Carolina objected "because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians and some Congregationalists so that we could not join in the same act of worship". The issue was joined. Here was an atmosphere of disunity at the outset. But the whole problem was unity – unite or die – since this was a revolutionary body composed of rebels and traitors with their heads in a noose, challenging the world's most powerful empire.

At that point Sam Adams, a devout Congregationalist, "Father of the Revolution" and master strategist, arose. He said he was no bigot. He added that he could hear a prayer from a gentleman of piety and virtue who was at the same time a friend to his country. He electrified the Congress by proposing that an Anglican clergyman from Philadelphia read the prayers. By this unexpected act of tolerance, the atmosphere changed completely and they resolved to do so, sending the newly elected President, Peyton Randolph, to invite the

IN CONGRESS,

MONDAY, JUNE 12, 1775

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 providential Government; and it being, at all Times, our indiſpenſible 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 CONGRES, therefore, conſidering the preſent critical, alarming and calamitous State of theſe Colonies, do earneſtly recommend, that THURSDAY, the *Twentieth* Day 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 thoſe deſolating Judgments with which we are threatened, and to bleſs our rightful Sovereign, King GEORGE the IIId. 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 to regard *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, 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 Grievancies, 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 on ſaid Day.

By Order of the Congreſs,

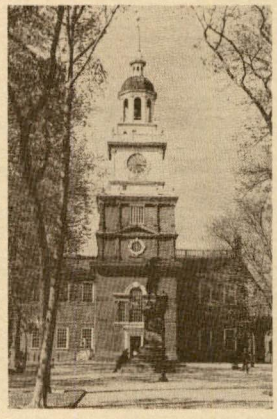
JOHN HANCOCK, PRESIDENT.

V.

The long rifle and the character of Washington are said to be the deciding factors of the Revolution. Washington was a man of prayer – it shows in actions and words. In Virginia he had voted for the Fast. At the First and Second Continental Congress he voted to open with prayer and then voted for the Fast Day for the continent. In Boston, he observed the fast and in the fall his troops celebrated the Thanksgiving ordered by the Massachusetts Legislature. Near Philadelphia in 1777 his troops observed the first American Thanksgiving the day before digging in for the winter at Valley Forge. As President, he issued the first Presidential Proclamation of Thanksgiving and in his Farewell Address he stated, "of all the dispositions . . . which lead to political prosperity, religion and morality are indispensable . . . a necessary spring of popular government." At the conclusion of his last Thanksgiving Proclamation he opened a worldwide vista that has hardly been surpassed, ". . . impart all the blessing we possess or ask for ourselves to the whole family of mankind."

"Colonel Washington appears in Congress in his uniform and by his great experience and ability in military matters is of much service to us," John Adams wrote to his wife. By Thursday they resolved to appoint a general to command the continental forces "for the defense of American liberty" and Washington was unanimously elected. Hancock wrote Massachusetts with the comment, "He is a gentleman you will all like" and added at the end, "I have sent you the orders for a fast thro' the continent which please to make public." Unfortunately, by the time the letter was received, Joseph Warren, to whom the letter was addressed, had already been killed on June 17th at the Battle of Bunker Hill.

The second great step had been taken. The spirit of unity had formed in Congress when they decided on that first day in 1774 that they could pray and think and act together. Now they had stretched in the conviction that an entire continent could pray and think and act together.



This declaration of dependence on God began to forge the soul a year before the Declaration of Independence formed the nation. It may have instilled the inner strength for a new idea and a new nation to live, survive and change the world. A commentator has put it, "the rebels of the First Continental Congress . . . were united in the firm persuasion of a righteous cause . . . their faith was strong enough to move mountains. Their diety was the Jehovah of the Old Testament and sects could not divide them. Cynics . . . do not create nations."

IV.

Thus, a Thursday in July of 1775 became the first Day of Prayer "thro' the continent" uniting the people of the scattered colonies in an ancient, deep and well understood way at the level of their local churches. Never in America had a special day of prayer for all the people been set aside by an English King. But, here was the first positive action that the Continental Congress requested of every "inhabitant of all the English colonies on this continent." And that first action was prayer. History records that thousands solemnly went to church and fasted from sunrise to sunset from Georgia to New Hampshire and in the camps of the Continental Army outside occupied Boston. As the body of the nation was forming – so was its soul – by a deliberate and public act of prayer.

The Continental Congress itself set the dignity of the occasion by walking in a body on the morning of the Fast Day the 4 blocks from the State House (Independence Hall) to Christ Church. To this extraordinary congregation of the entire Congress, the Reverend Mr. Duche, the chaplain of the Continental Congress, preached a memorable sermon, "The American Vine" from the 14th verse of the 80th Psalm. "Return we beseech thee O God of Hosts! Look down from Heaven and behold and visit this Vine!"

A surprise greeted Congress after their return to the State House to resume business that morning. An official message had just been brought from Georgia, "so late in the American cause", that they had joined the Continental Congress – the final colony. This first Prayer Day was the day we actually became "the 13 colonies" – one of the blessings of union earnestly prayed for. Soon 13 stripes and later 13 stars would appear on the flags. That evening, the Continental Congress walked the few blocks over to Dr. Alison's church, the First Presbyterian, to complete that exciting first Prayer Day they had appointed so solemnly for a continent. John Adams wrote, from Philadelphia, "our fast day has been kept more strictly and more devoutly than Sunday was ever observed in this city."

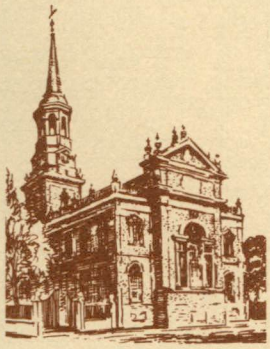
George Washington had already gone to Cambridge, to take command of the Continental Army. He issued an order of the day directing his troops to observe the Fast "With united hearts and voice . . ."

"It is strictly enjoined on all Officers and Soldiers (not upon duty) to attend Divine Service, at the accustomed places of worship, as well as in the Lines, as the Encampments and Quarters, and it is expected that all those who go to worship do take their Arms, Ammunitions and Accoutrements and are prepared for immediate action if called upon . . ."

At Roxbury-Camp near Boston the preacher stated, "such a fast is proclaimed as this land never before saw."

At Newport, Rhode Island, Ezra Stiles wrote that all the congregations observed the Fast Day with services including the Jewish Synagogue.

At Christiana Bridge and Newcastle in Delaware, the sermon declared that there were not less "than two millions of intelligent Beings, this day, engaged in the same public acts of religious worship: this grand assembly of the inhabitants of the continent." "My God, how important the day! How solemn the scene!"



Christ Church

Reverend Mr. Duche at nearby Christ Church.

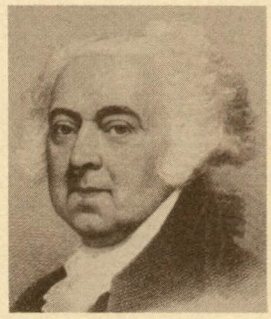
The Reverend Jacob Duche appeared the next morning in his robes and read several prayers in the established form of the Anglican Church and then read the 35th Psalm. "You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston," wrote John Adams (the bells of the city had been tolling for two days). "I never saw a greater effect upon an audience. It seemed as if Heaven had ordained the Psalm to be read on that morning, 'Plead my cause, O Lord, with those who strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help.'" Then Mr. Duche, "unexpected to everybody struck out into an extemporaneous prayer which filled the bosom of every man present. I confess I never heard a better prayer or one so well pronounced." He prayed "without book about ten minutes, so pertinently, with such fervency, purity, and sublimity of style and sentiment . . . that even the Quakers shed tears." Duche was afterwards appointed the first Chaplain of the Continental Congress.

Here the little parliament of merchants, lawyers and planters, with educational attainments at least as high as those found at the time in the House of Commons, had discovered the answer to their first problem. The more thoughtful members knew they had to create some unity out of the disunity of America. They had taken the first step – a spirit of unity among themselves – on a deep level.

III.

In the spring of 1775 events were beginning to avalanche. The tension and anxiety showed in the fast day proclamations in many colonies – and three of the New England colonies went so far as to issue two. John Hancock and Sam Adams, fleeing the British near Boston, were warned by Paul Revere and they scrambled into a hiding place in the woods while the redcoats made their disastrous retreat from Lexington on April 19th. As soon as they dared venture forth, they set out on their journey to Philadelphia for the Second Continental Congress. The first shot had been fired.

The morning of May 10th very few of the 45 delegates from 11 colonies who assembled for the Second Continental Congress could have imagined they would remain in session almost continuously throughout the next 14 years. The members again agreed to "open the business with prayer." Events and possibilities held the members in awe "the scenes before us are so vast . . . I tremble when I think of their . . . importance. May the God of Wisdom preside," wrote Silas Deane. Because of the times, The Presbyterian Synod of New York and Philadelphia had recommended a Fast Day to their congregations, but added, "The Congress . . . may probably appoint a fast," so that day should be kept. Finally, on Wednesday, June 7th, the Continental Congress resolved that the 20th of July be "observed throughout the 12 united colonies as a day of humiliation, fast and prayer" and appointed a committee including John Adams to bring in a resolution. John Adams was 40, a fourth generation American who had studied for the ministry, but had become a lawyer (and later second President of the United States).



John Adams

As the first order of business the following Monday morning, the completed resolution was presented not "to the 12 united colonies" but to "the inhabitants of all the English colonies on the continent" and began by asserting that "The Great Governor of the World . . . conducts the course of nature . . . (and) frequently influences the mind of men to serve the wise and gracious purposes of his providential government." (God the provider was stressed 3 times in the first paragraph) Considering the "present critical, alarming and calamitous state of these colonies," the day of prayer was recommended, "that we may with united hearts and voices" confess our sins and offer supplications to the "merciful disposer of all events." It asks that "these colonies may be ever under the care and protection of a kind providence" and that measures may be taken for "preserving the union," that America may soon behold a gracious interposition of Heaven" and finally that their "civil and religious privileges may be secured to the latest posterity." Whether their prayers were answered, we, 200 years later, should say.

Congress approved the report, apparently unanimously, and ordered it published in newspapers and handbills. That same busy week, it resolved to raise ten companies of expert riflemen in Pennsylvania and Maryland and Virginia to join the army in Boston.

The nation and its prayer tradition were formed at the same time and by the same men – among them Sam Adams, John Hancock, John Adams and George Washington – the Father of the Revolution, a President of the Continental Congress, the Second President, and the Commanding General and the First President of the United States.

The 1775 Prayer Day was the first of more than a hundred and fifty days of Prayer, Fasting or Thanksgiving in war and peace that record the crises of America. During the Revolution Congress each year appointed a Fast in the spring and beginning in 1777 a Thanksgiving in the fall. A strong heritage of humility and gratitude was given the infant nation.

A few years later Alexis de Tocqueville observed as a visitor, "there is no country . . . (where) religion retains a greater influence over the souls of men than in America."

Many years later James Bryce in analyzing our American institutions stated, "it was religious zeal and the religious conscience which led to the founding of the New England colonies . . . those colonies whose spirit has in such a large measure passed into the whole nation".

The Old Testament experience on the frontiers of a new land led these founding fathers to think in universals. It is remarkable that the prayer proclamations of America have retained this Old Testament and universal flavor – words that ring true to Jew, Christian, Moslem and people everywhere – a prophetic insight for such a small group of men.

This first day the continent prayed together may have given something even more basic to American life. The practice of praying together, relating faith and events, repeated many times over the years, has taught people with creeds that were once fiercely exclusive, a tolerance and respect that may have saved us from the religious conflict that seems to keep plaguing every other continent.

A persistent American notion is that prayer and national well-being are somehow intertwined – that freedom is holy, a gift of God. It is engrained deeply in the American consciousness, as in the people of ancient Israel, that when we lose that sense of the holy, we lose our freedom.

In a tragic hour for America, less than a hundred years after its birth, when Days of Prayer had been abandoned for 45 years before the Civil War, Abraham Lincoln said in his Fast Day Proclamation of 1863:

> "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 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."

The revolution of the human spirit started in North America by the Day of Prayer proclaimed on June 12, 1775—freedom as a holy gift—is a revolution that hasn't stopped.

This brochure was made possible by many people, but we are especially thankful to Paul Crume for the text and for historical interpretation to: Dr. Richard L. Bushman, Dr. Richard W. Hale, Jr., Kenneth E. Harris, Dr. Jacob Marcus, Rabbi Levi A. Olan, Dr. Albert C. Outler, Martin J. A. G. Petersilia, and many others. We are grateful to these institutions among others: The National Archives, The Library of Congress, and in Philadelphia; Christ Church, First Presbyterian Church, Presbyterian Historical Society and the Historical Society of Pennsylvania. For illustrations, we appreciate the cooperation of Freedom Foundation at Valley Forge, The Mount Vernon Ladies' Association (detail of Washington by Charles Willson Peale), Museum of Fine Arts, Boston (detail of Sam Adams by Copley), National Park Service, National Gallery of Art (John Adams after portrait by Stuart), Christ Church and the Massachusetts Historical Society. First Printing, April, 1975. Second Printing, October, 1975.

Thanks-Giving Square Foundation 3141 One Main Place Dallas, Texas 75250

GENERAL INFORMATION

HOURS

Weekdays:	9:00 AM - 5:00 PM
Weekends & Holidays:	1:00 AM - 5:00 PM

LOCATION

Downtown Dallas at the intersections of Akard, Pacific, Bryan and Ervay Streets

SERVICES AND PROGRAMS

Varied religious and national holidays are observed throughout the year in special services and programs.

Please contact the office for specific schedule information.

TOURS

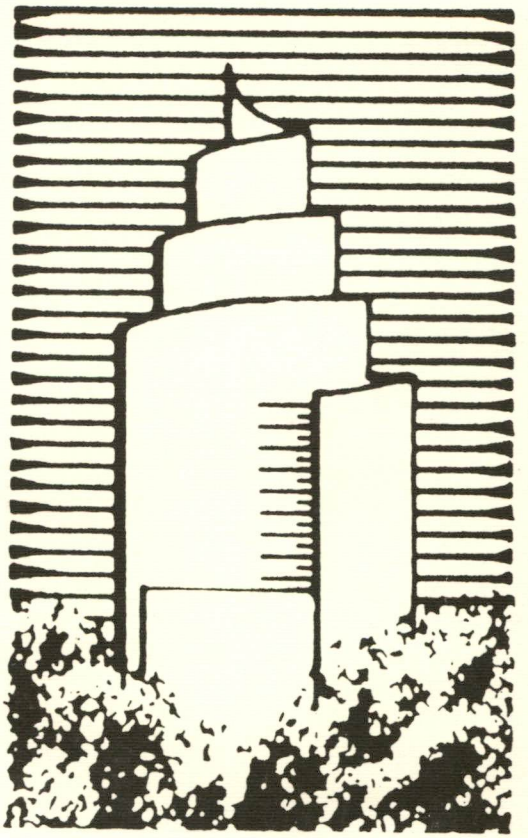
Group tours may be scheduled by calling the Thanks-Giving Square office during normal business hours.

For further information call:

(214) 969-1977

or write:

Thanks-Giving Square Foundation
P.O. Box 1777
Dallas, Texas 75221



A PILGRIMAGE IN AMERICA'S SHRINE OF THANKSGIVING

THANKS ■ GIVING SQUARE

ENJOY YOUR JOURNEY THROUGH A QUIET GARDEN AN EXHIBIT AREA A CHAPEL OF THANKSGIVING

Be welcome here, as you discover the meaning of personal and community gratitude. Be at home in this place set apart, this oasis of rest in the heart of a throbbing city.

ENTERING THANKS-GIVING SQUARE

Granite plaques at each gateway will remind you of the spiritual calling of all humankind.

Daily the Bells of Thanksgiving ring out the importance of gratitude in our lives. Cast by the Paccard Foundry in the French Alpine town of Annecy-le-Vieux, the Bells may be heard during the noon hour on weekdays, and every half hour on weekends.

With the ease of waters flowing downhill, you may descend into the tranquil garden removed from the confusions of daily life.

IN THE MEDITATION GARDEN

Seasonal changes are reflected in the garden trees. Crape myrtles blossom dark red in deep summer. During the autumn, the grove of sweet gums turns especially brilliant in gold and yellow foliage. A large cedar elm and live oaks will live for generations.

As many visitors do, you too may rest beside the rush of sparkling water, universally a symbol of vitality, cleansing and purification.

The Courtyard is a crossroads for thousands from around the world who visit Thanks-Giving Square. Special services and programs of music and dance enliven the Courtyard from time to time.

EXHIBIT ROOM AND HALL OF WORLD THANKSGIVING

Off the Central Courtyard, and beneath the Chapel, the Exhibit Room and the Hall of World Thanksgiving uplift traditions of gratitude from around the world.

The Exhibit Room proclaims three truths of gratitude: We love God. God loves us. We serve God singing. Students from the Department of Photography at East Texas State University have developed a visual interpretation of these truths.

In the **Hall of World Thanksgiving** we find the detailed story of the American Thanksgiving tradition. Here are copies of Samuel Adams' original thanksgiving proclamation written in 1777, as well as that of our current president.

Other exhibits include a large reproduction of Norman Rockwell's famous "Golden Rule" painting. A large mosaic of this painting was the gift of the United States government to the United Nations on its fortieth anniversary. This gift was arranged for by Thanks-Giving Square Foundation.

YOUR GIFT MAKES THANKS-GIVING POSSIBLE

Thanks-GIVING is a personal response for life and the gifts it brings us. Thanks-Giving Square was conceived in 1961 as a spiritual center at the heart of a modern city. It sponsors research into the meaning and expression of gratitude in the various religions, nations and cultures of humankind. Symbolizing the very best of human aspirations, Thanks-Giving Square is used daily by people of every culture and tradition.

I/WE wish to join in the support of Thanks-Giving Square. Please accept this gift of

/ /$10.00 / /$20.00 / /$5.00 / /$100.00 / /$_____

NAME_____ PHONE_____

ADDRESS_____ CITY_____ STATE ZIP_____

/ / I would like to become an Associate of Thanks-Giving Square. Please send me information on the Associate Program.

Please make checks payable to Thanks-Giving Square Foundation. Contributions are tax deductible to extent provided by law.

Send contribution to THANKS-GIVING SQUARE * P.O.BOX 1777 * DALLAS, TX. 75221 USA
Phone: 214/969-1977

THE CHAPEL OF THANKSGIVING

The Chapel is a place of quiet reverence for all people; it expresses our highest religious hopes.

You will enter the Chapel beneath the Dove Window, symbol of our aspiration toward the Divine. It is the work of English artist, John Hutton. The Chapel is used daily for quiet prayer and reflection. Interfaith worship services are held here, as well as services celebrating festive days within specific religious traditions.

The "Spiral of Life" is an ancient symbol suggesting the infinite upreach of the human spirit. Gabriel Loire's (a French artist living in Chartres) designed the "GloryWindow". This stained glass ceiling draws attention upward as "the heavens declare the glory of God."

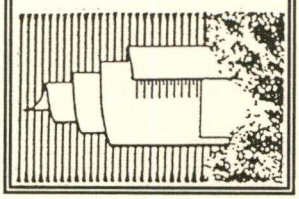
A white cube of Italian marble rests on a circle of red granite: regular forms at the center of human praise surrounded by the infinite variations of God's world.

* * *

The Way of Thanksgiving turns us back into the city and the world. In the spirit and words of many religions, we are asked to "Love our neighbor as ourselves." Acts of thanksgiving are our true happiness.

Place in envelope and mail to:

THANKS-GIVING SQUARE
P.O. Box 1777
Dallas, Texas 75221



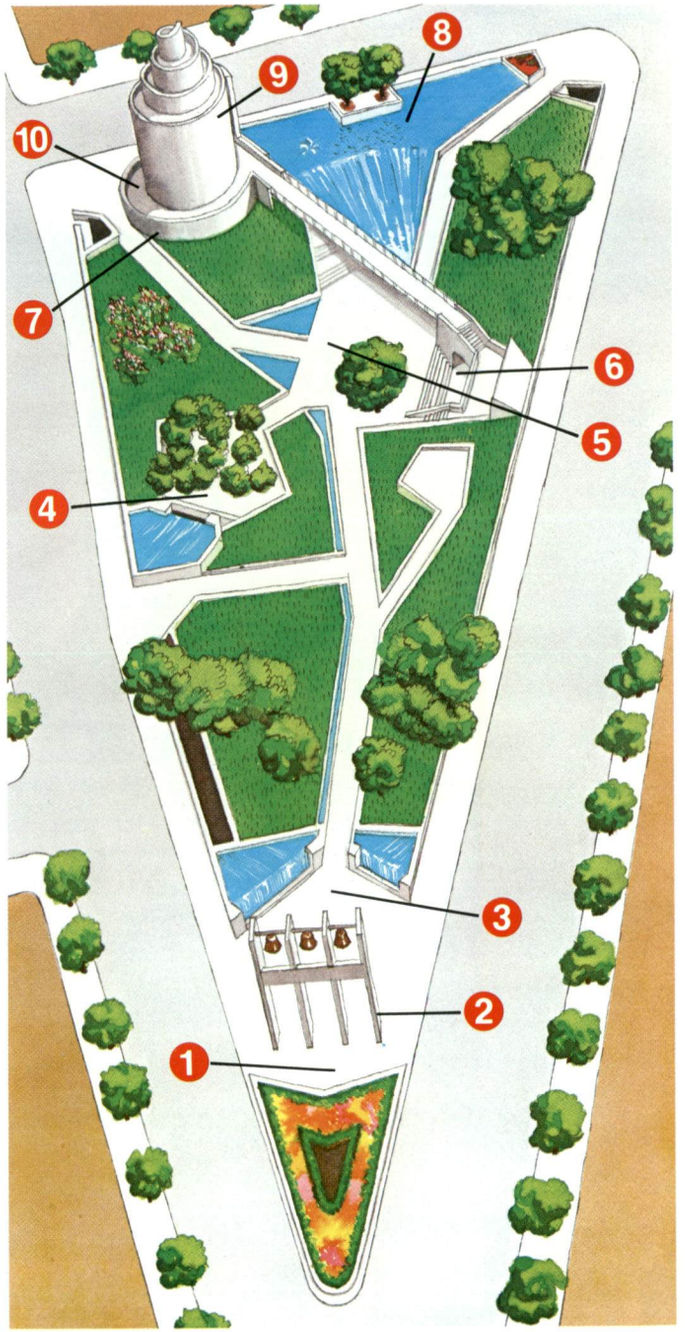
HISTORY AND DEVELOPMENT

Thanks-Giving Square, shrine for our oldest, most unifying tradition, is a world center for the expression of thanksgiving and praise. Opened on May 9, 1977, it has been developed by the private non-profit Thanks-Giving Square Foundation. The Square, designed by world-reknowned architect, Philip Johnson, is supported by voluntary contributions from individuals, corporations and other foundations.

The inspiration for Thanks-Giving Square emerged from conversations initiated in 1961 by two Dallas civic leaders who discussed the question, "Can a modern city center its daily life on a spiritual idea, as cities have done throughout history?"

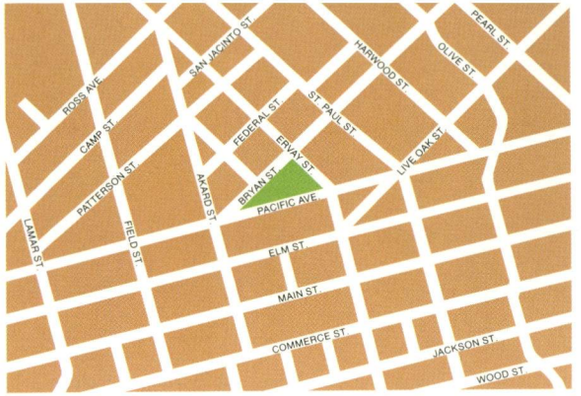
The theme of Thanksgiving was chosen because of its universal character. The Dallas community thanksgiving celebration reaches back to 1861; the American thanksgiving heritage dates back to the Revolutionary War period; thanks and praise are central in religious faiths around the world. Thanksgiving can joyfully unite varied peoples in ways no other observance can.

In 1964 the Thanks-Giving Square foundation was chartered and by 1968 the land in downtown Dallas had been purchased for development. Following the completion of the city-owned Truck Terminal beneath the surface, groundbreaking for the Square occurred in August, 1975.



SOME PRINCIPAL AREAS—

1. The Court of All Nations (from the Psalms "All Nations Shall Praise Him.")
2. The Thanksgiving Bells on a 50 foot bell Tower.
3. The "water wall" entrance into the Meditation Garden.
4. The Falls and Grove.
5. The Center Court and the Reflecting Pools.
6. The Pedestrianway Entrance.
7. The Hall of World Thanksgiving under the Chapel.
8. The Great Fountain.
9. The Chapel of Thanksgiving with its "spiral of life."



Surrounded by Akard, Ervay, Bryan and Pacific Streets. Thanks-Giving Square is at the center of downtown Dallas.

Thanksgiving is —
Gratitude for life itself — Mankind's deepest response to God — America's oldest tradition.

"Gratitude is the purest moral energy we have. Thanks-Giving Square is a lovely oasis of the spirit — a testimony to the grace of gratitude for all that we have received and all that we have to give."
—Albert Outler

Thanks-Giving Square
is based on universal Thanksgiving and a local community tradition starting in 1861 and conceived in 1961 as a place of Thanksgiving all day every day. The Foundation purchased the land in 1968. The Pedestrianway beneath the streets and the Truck Terminal on the level below are both operated by the City.

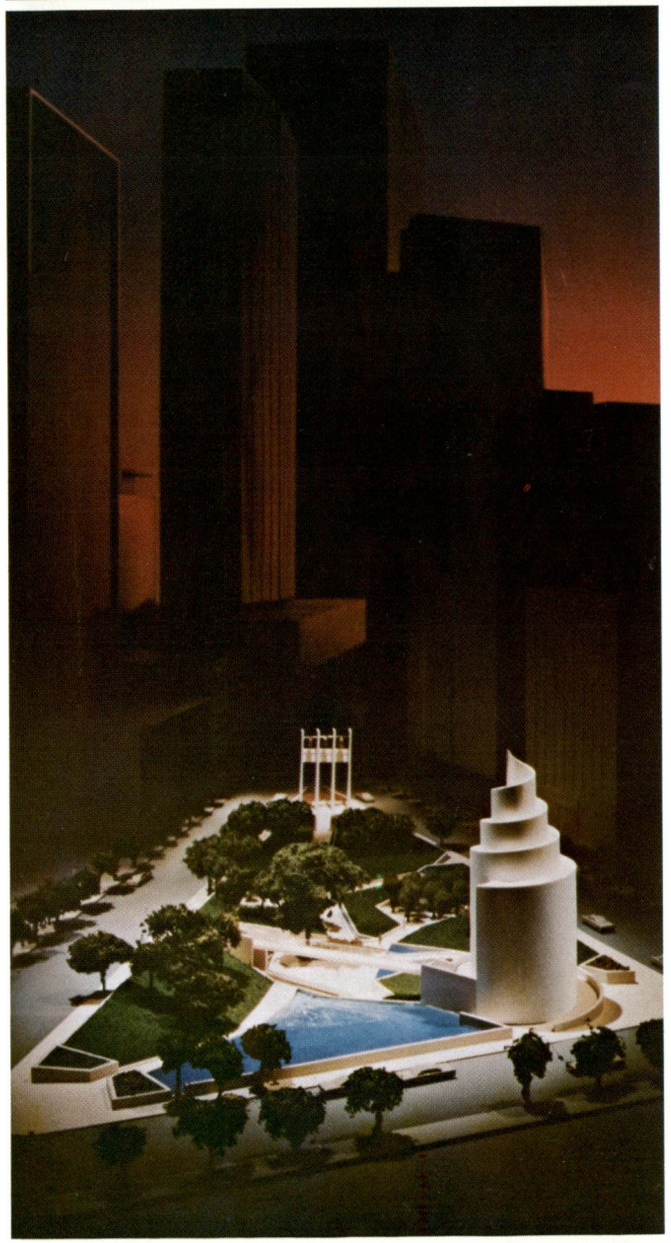
Funding for the development and maintenance of Thanks-Giving Square is provided by gifts from individuals, corporations, and foundations to this tax-exempt charitable Foundation. We are grateful for your help.

THANKS
GIVING
SQUARE

Thanks-Giving Square Foundation
P.O. Box 1777 — Dallas, Texas 75221
1777

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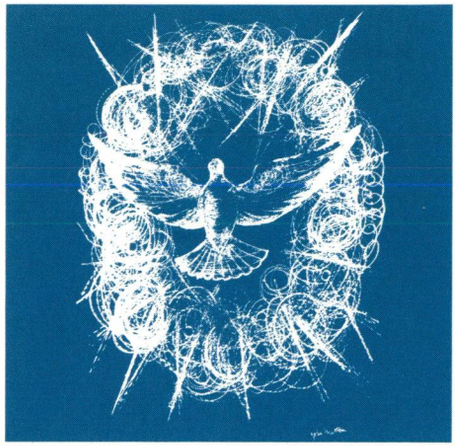
In The Heart...



Thanks-Giving Square

A Celebration Of Mankind's Gratitude To God In All Times And Places

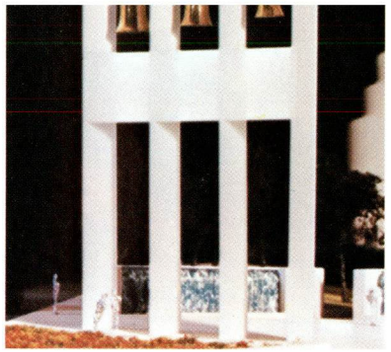
"This is the day the Lord has made
Let us rejoice
and be glad in it." Psalms



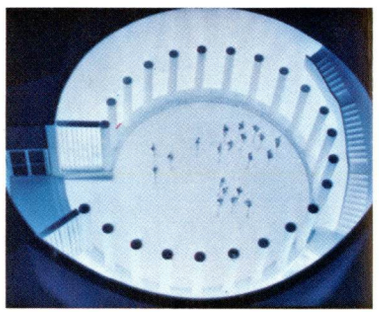
Thanksgiving
is mankind's deepest response to God throughout the ages. It is at the heart of what it means to be alive. Gratitude for life itself is universal and can come from moments of despair or quiet appreciation or great joy. Praise and Thanksgiving are man's original wellspring of inner strength and happiness.

Thanks-Giving Square
is a place of humility and gratitude. It serves as a focus of world Thanksgiving to gather its riches in traditions and expressions of gratitude from many times and places.

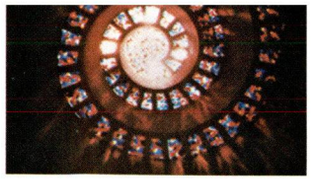
This island of serenity set at the center of a busy community and continent, affirms the reality of gratitude as a common root of great religions and cultures. It is a happy crossroads for the peoples of the world. America's oldest tradition, Thanksgiving, is drawn from the heritage of our forefathers from all continents.
The garden, Hall and Chapel
reflect our inherent reverence for life
as a gift of the Creator
from Stone Age to Space Age.

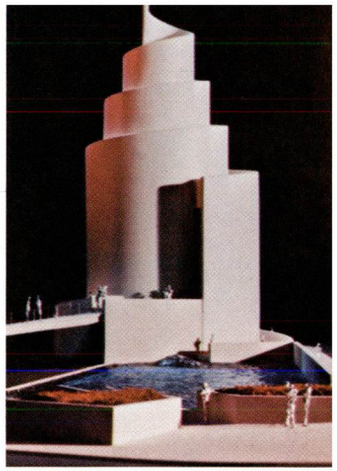


Three
great bronze bells
hang from the 50 foot Bell Tower above the Court of All Nations, calling the world daily to celebrate Thanksgiving. Ancient words from the Psalms inscribed on each bell enlarge our vision of the flow of thanksgiving. The simple meaning of the deep bell is "God loves us", the middle bell "we love God" and the high bell "sing a new song." The visitor enters the "water wall", and descends into the green of the meditation Garden, a quiet place of sacred meaning and dignity for each individual. Live oaks, sweet gums, crape myrtles and the sound of rushing water shut off the confusion of traffic — reminding us that God loves us, here at the heart of a city.



In the
Hall of Thanksgiving,
just off the central court beneath the Chapel, we can discover what gratitude has meant to the human race in religion, history, culture, art and music — the best of the past in man's experiences and expressions. "The Presidential Collection" is a story of the American spirit. There are world traditions from every continent. It can inspire people of all ages to new creations and celebrations of Thanksgiving — the Psalms of our own time.

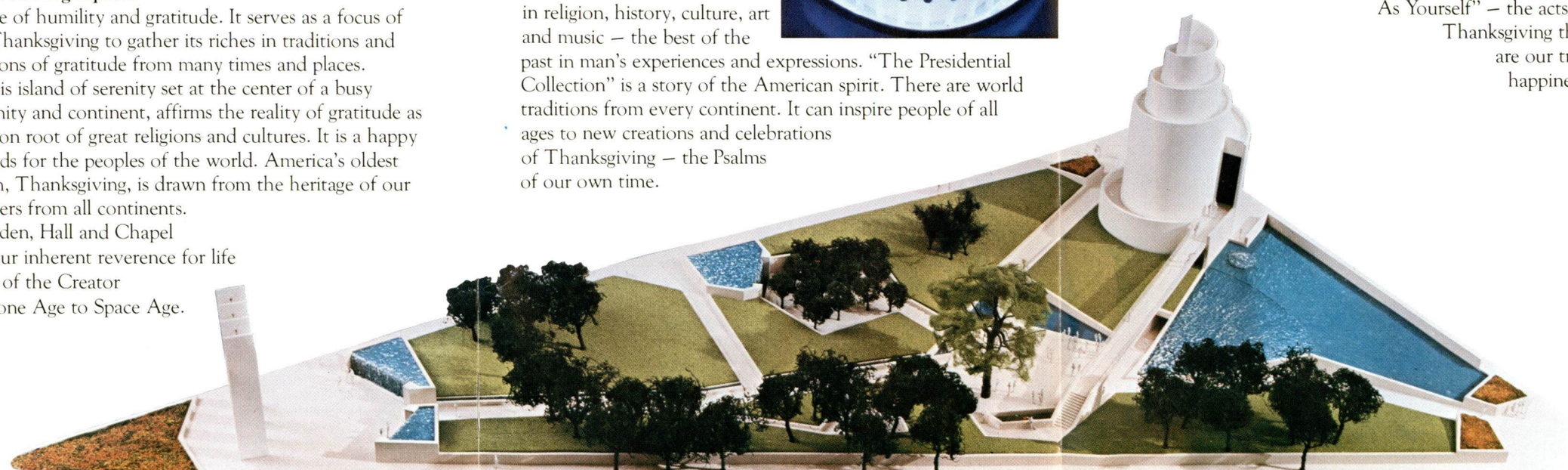


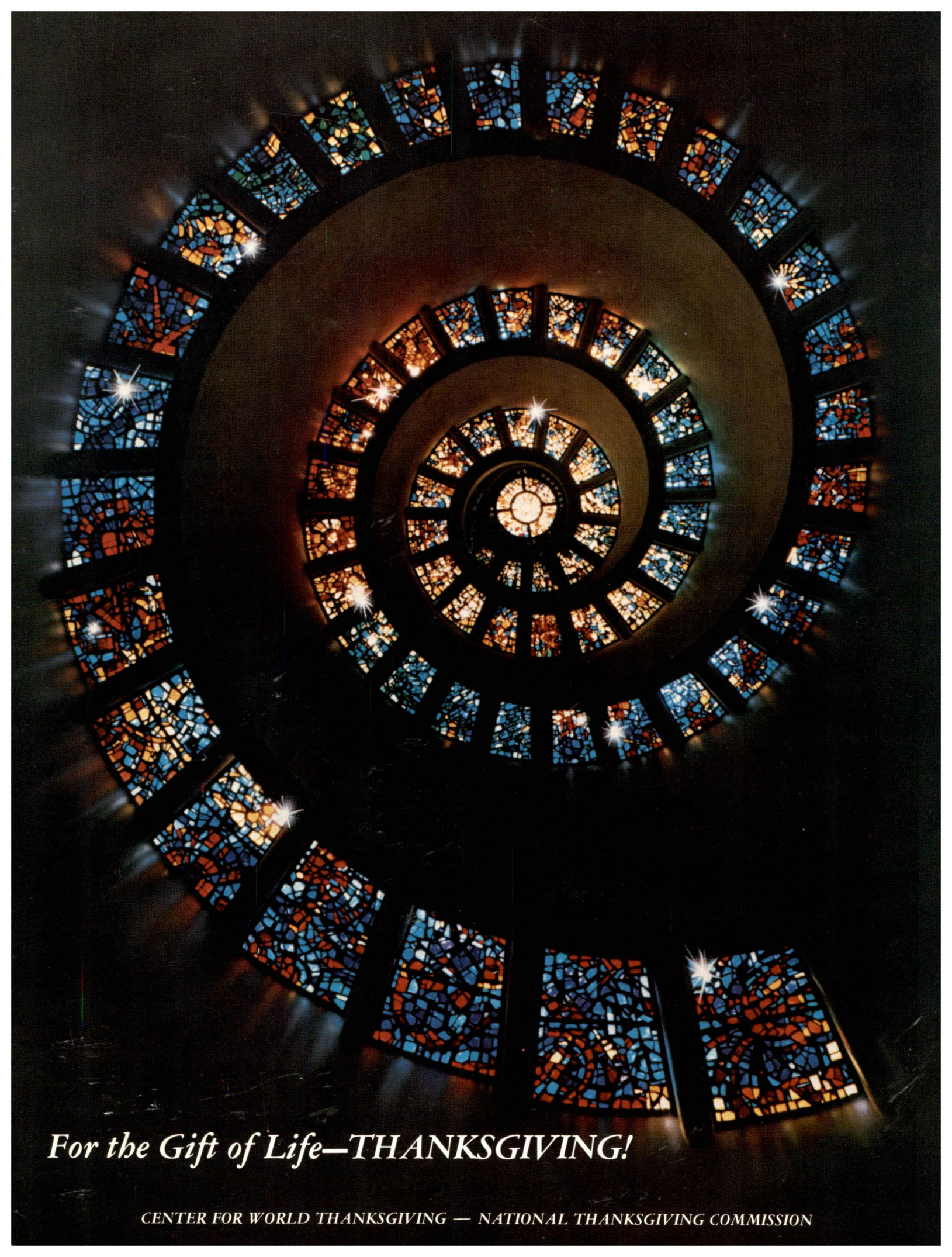


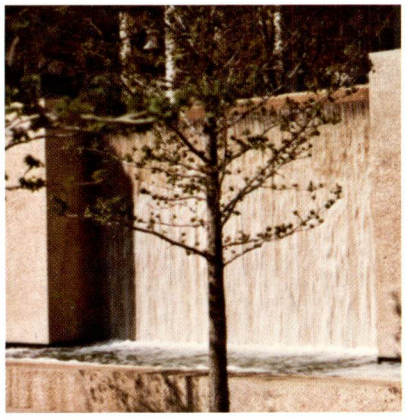
The Chapel
of Thanksgiving
is a small and quiet place of prayer for all people where we may accept the gift of life from God — with grateful hearts. As a "spiral of life," a symbol of our oldest tradition and newest hope, the Chapel draws us across a 100 foot bridge spanning the great cascade. The curving shell of white marble aggregate suggests the infinite upreach of the human spirit. It is seen as many things — a scroll, a flame, a flower unfolding, or a hand reaching up to God.

In the high door of the Chapel is a glass engraving of a dove, a universal symbol of the Divine. Inside a panorama of jewel-toned light streams down from the stained glass ceiling as it spirals upward to 58 feet in a crescendo of color, harmony and form. At the center is a cube of white Carrera marble on a circle of red granite.

The Way of Thanksgiving
turns us back into the city and the world in the spirit and words of many religions, "Love Your Neighbor As Yourself" — the acts of Thanksgiving that are our true happiness.




For the Gift of Life—THANKSGIVING!
CENTER FOR WORLD THANKSGIVING — NATIONAL THANKSGIVING COMMISSION



THE SPIRIT

Thanksgiving is the ancient wellspring of strength and happiness shared by people in all ages and in all continents. Gratitude is our deepest personal response to God's gift of life. It is at the heart of what it means to be alive.

THE PLACE

Thanksgiving Square honors universal Thanksgiving and becomes a happy crossroads for the peoples of the world. The inscription, "Love the Lord your God with all your heart," invites us into the Chapel Garden, a quiet place of sacred meaning and dignity for each individual. The trees, grass and the sound of rushing water shut off the confusion of traffic–reminding us that God loves us–here at the heart of a city. The Hall of Thanksgiving gathers the creations and traditions of mankind's thanksgivings to share them with the world and inspire new thoughts and acts of thanksgiving –"The Psalms of our own time."



Children represent four of America's many Thanksgiving traditions – the Pilgrim, the Latin, t Black, and the native American.

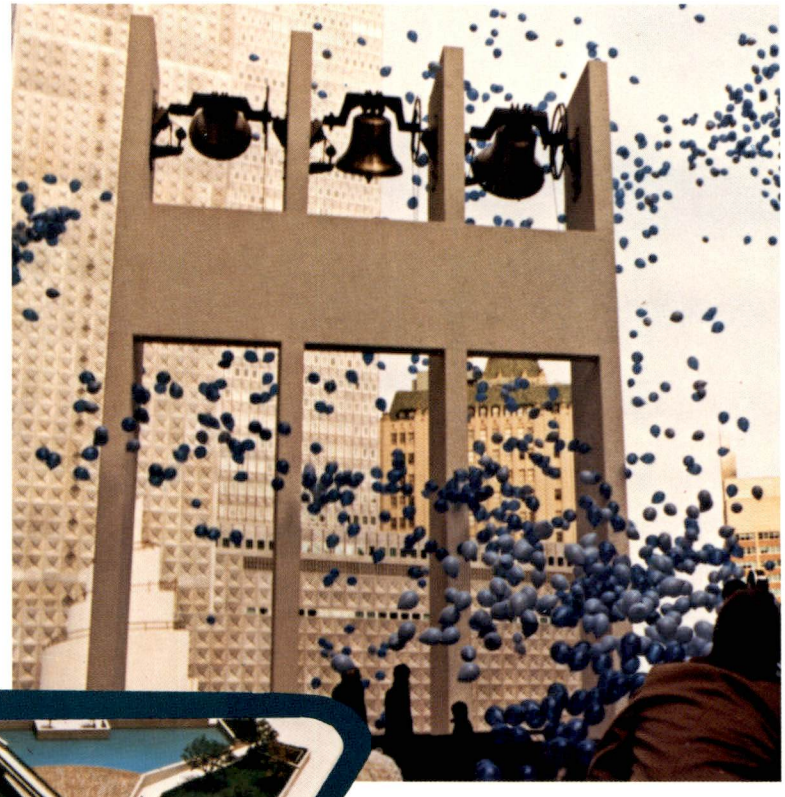
The Chapel of Thanksgiving crowns the Chapel Garden – a "spiral of life" symbolizing our oldest tradition and our newest hope. The curving shell of white marble aggregate is seen as many things – a scroll, a flame or a flower unfolding – the infinite upreach of the human spirit saying, "Thanks be to God."



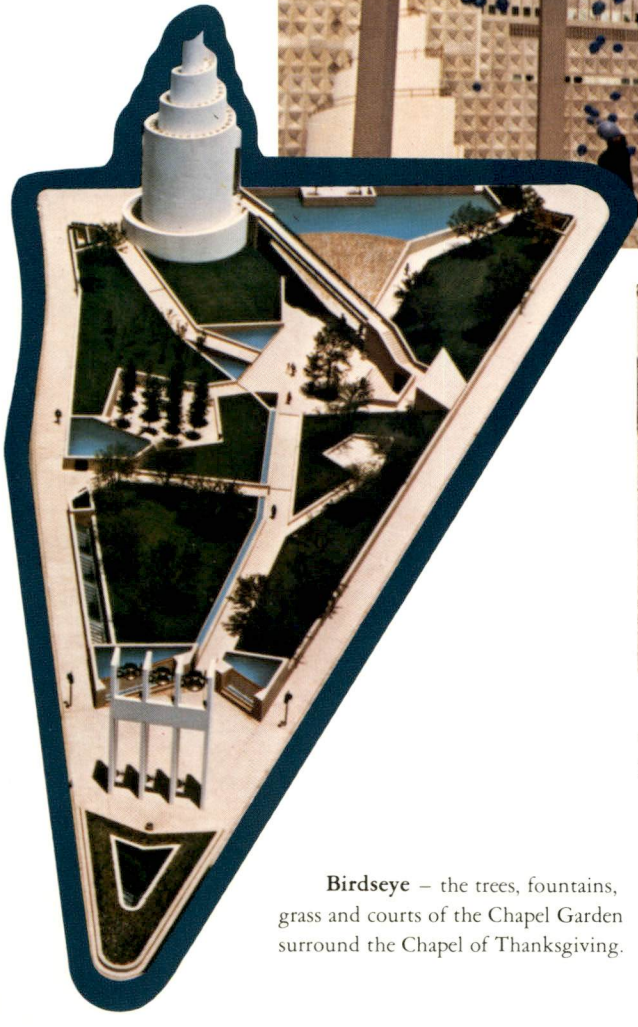
CELEBRATION

At Thanks-Giving Square the great Bells of Thanksgiving invite the world to give thanks to God. Gratitude is the root of all religions and its ancient truths from the Psalms are inscribed on the three bells–

GOD LOVES US "O Give Thanks Unto the Lord for He is Good" *Psalm 136*
WE LOVE GOD "Let Every Thing That Hath Breath Praise the Lord" *Psalm 150*
SERVE GOD SINGING "O Sing Unto the Lord a New Song" *Psalm 98*



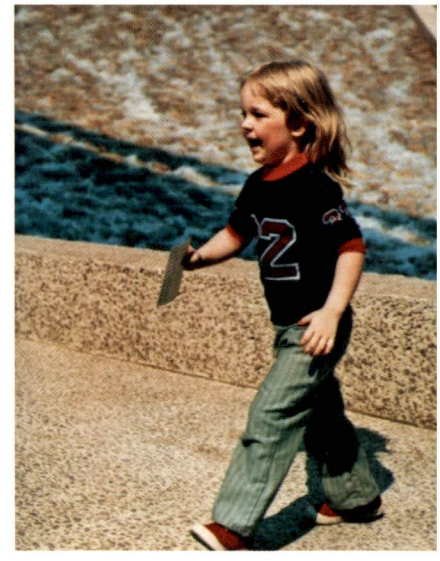
Pealing of the Thanksgiving Bells at the Dedication on Thanksgiving Sunday, 1976 declared the deep experience of mankind, "Thanksgiving unites people."



Birdseye – the trees, fountains, grass and courts of the Chapel Garden surround the Chapel of Thanksgiving.



Children — all ages find delight in water and nature as the gifts of God – peace at the heart of a city.



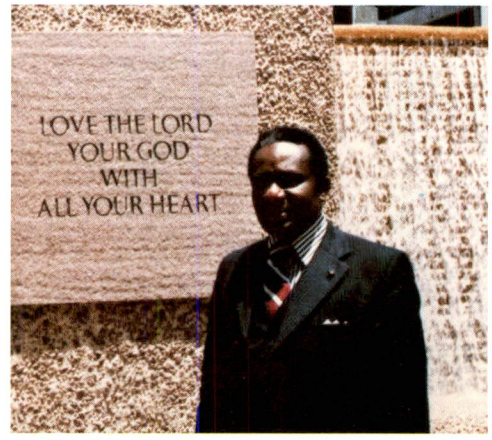
People — year-round events of praise and thanksgiving with daily Chapel services enliven the center-city.

THANKSGIVING UNITES PEOPLE— CENTER FOR WORLD THANKSGIVING

To bring people together in praise and thanksgiving at any place or time, the Center has elected worldwide Fellows from many places who pioneer new frontiers of gratitude in religion, history, art, science and everyday life – a reawakening of gratitude to our Creator by people of all religions in all continents – celebrating our gift of life together.



At the United Nations in 1975 the Meditation Group started the first "International Day of Thanksgiving" with Foundation assistance. Shown speaking here is Ambassador Extraordinary Asensio-Wunderlich of Guatemala.



Liberian Ambassador Francis A. Dennis, at the gate of the Chapel Garden, represents a nation who with Japan, Switzerland and Canada also have official Thanksgiving Days each year.



United Nations Director and Deputy to the Undersecretary General, Dr. Robert G. Muller, becomes a Fellow of the Center for World Thanksgiving at Thanks-Giving Square.

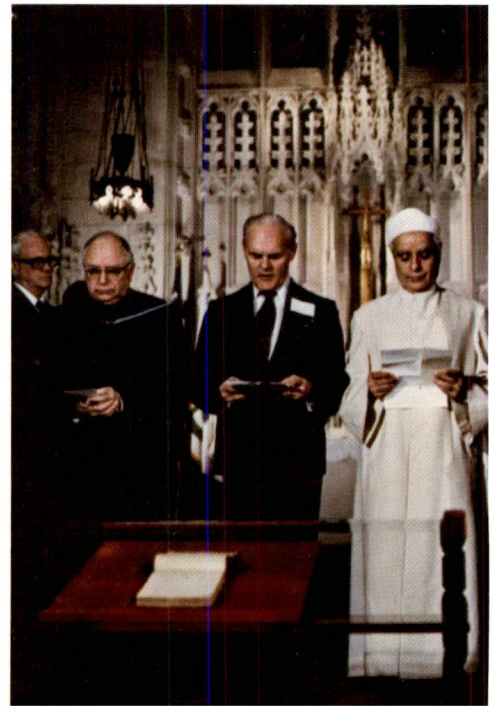


The Consecration of The Chapel of Thanksgiving as a place of prayer for all mankind on Thanksgiving Day in 1976 was performed by distinguished representatives of world religions – Hindu Buddhist, Jewish, Christian and Moslem in a spirit of unity in Thanksgiving.

Archbishop Iakovos, Greek Orthodox Primate of North and South America, makes an official visit to Thanks-Giving Square.



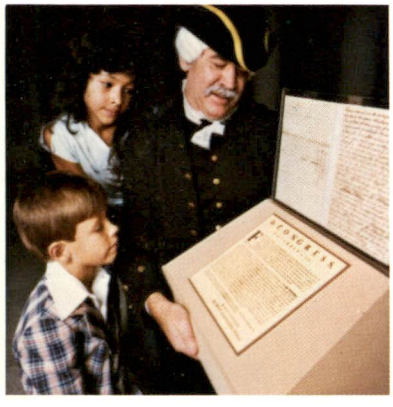
The Institution of the National Thanksgiving Commission at Valley Forge in the Washington Memorial Chapel, concluded with a benediction by Jewish, Christian and Islamic representatives, symbolizing mankind's oneness in gratitude to God.



THANKSGIVING
THE STORY OF THE AMERICAN SPIRIT—
NATIONAL THANKSGIVING COMMISSION

Prayers of humility and gratitude to the Creator for centuries by tribes and settlements all across this continent, resulted in the First National Thanksgiving in 1777 becoming our most beloved tradition. The Thanksgiving traditions of the world have come to flower in America.

The National Thanksgiving Commission is dedicated to rekindle the flame of this ancient heritage.



At Valley Forge the National Thanksgiving Commission was officially instituted on the exact 200th birthday of the First National Thanksgiving, December 18, 1777, where George Washington's army celebrated it with divine services in the bitter winter.



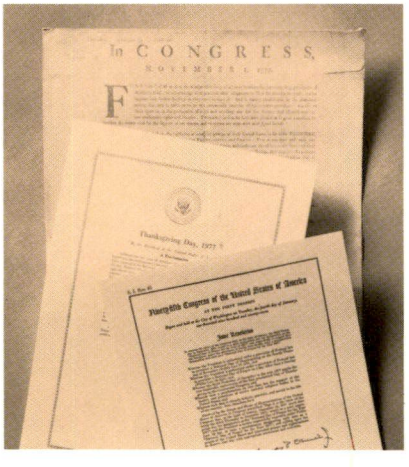
Enshrined in the Hall of Thanksgiving is the "story of the American spirit," Washington's sacrificial Thanksgiving at Valley Forge and "The Presidential Collection" of America's Thanksgiving Proclamations.



The "Living Tradition" of the signing of the Presidential Thanksgiving Proclamation was filmed in color for the first time by the Foundation with President Ford in 1974 establishing "The Presidential Collection."

The original document of the First National Thanksgiving written in 1777 by Sam Adams, "The Father of the Revolution," was displayed for the first time in America in the Hall of Thanksgiving (on loan from the National Archives.)

Echoing the Continental Congress, the President's Thanksgiving Proclamation and the Congress' joint Resolution celebrate the 200th National Thanksgiving reflecting Foundation research.





York, Pennsylvania shows one of the Foundation's historical markers where the Continental Congress proclaimed the First National Thanksgiving.



For the first time in history 50 governors issued special Thanksgiving Proclamations in 1977 honoring two centuries of national Thanksgiving – here symbolized by the flags of the states around the Chapel of thanksgiving.

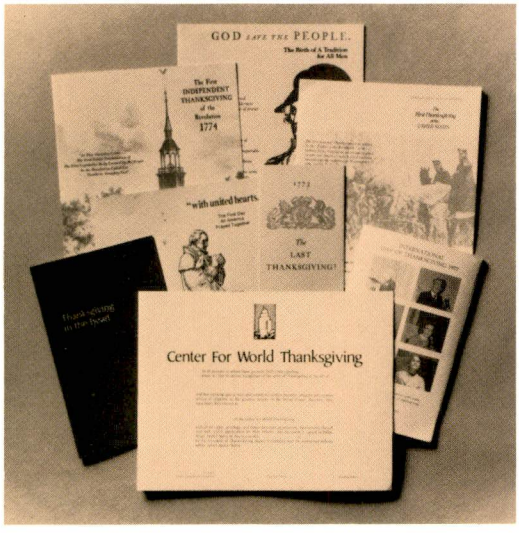


NATIONAL THANKSGIVING COMMISSION

is dedicated to rekindle this ancient flame of Thanksgiving in America. The Honorary President is Gerald R. Ford and the Honorary Vice President is Mrs. Lyndon B. Johnson. National Trustees across America represent many cultures. The National Thanksgiving Committee is composed of leaders of religious denominations.

The National Thanksgiving Commission is headquartered at Thanks-Giving Square in Dallas. Here in 1861 community Thanksgiving celebrations started and by 1961 there emerged a vision to create a Center for World Thanksgiving. The development of Thanksgiving is funded through Thanks-Giving Square Foundation by gifts from individuals, foundations and corporations to this non-profit, tax deductible organization. We will be grateful for your help.

Some publications by the Foundation on world and national Thanksgiving appear below–



With gratitude to many, special mention is given to The National Archives; United Nations Meditation Group: Philip Johnson; John Hutton; Gabriel Loire; John F. Reed; John Rogers and Ralph Stone.

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"... Our Oldest Tradition—
Thanksgiving to God"