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## **Anne Frank: The Diary of a Young Girl**

*by Pocketbooks of New York*

*Anne was a Jewish girl who with her family hid from the Nazi authorities in German occupied Holland during WWII.*

Wednesday, 13 January 1943

Dear Kitty,

Everything has upset me again this morning, so I wasn't able to finish a single thing properly.

It is terrible outside. Day and night more of those poor miserable people are being dragged off, with nothing but a rucksack and a little money. On the way they are deprived even of those possessions. Families are torn apart, the men, women, and children all being separated. Children coming home from school find that their parents have disappeared. Women return from shopping to find their homes shut up and their families gone.

The Dutch people are anxious, too; their sons are being sent to Germany. Everyone is afraid. And every night hundreds of planes fly over Holland and go to German towns, where the earth is plowed up by their bombs, and every hour thousands and thousands of people are killed in Russia and Africa. No one is able to keep out of it; the whole globe is waging war; and although it is going better for the Allies, the end is not yet in sight.

And as for us, we are fortunate. Yes, we are luckier than millions of people. It is quiet and safe here; and we are, so to speak, living on capital. We are even so selfish as to talk about "after the war," brighten up at the thought of having new clothes and new shoes, whereas we really ought to save every penny, to help other people, and save what is left from the wreckage after the war.

The children here run about in just thin blouses and clogs; no coat, no hat, no stockings, and no one helps them. Their tummies are empty, they chew an old carrot to stay the pangs, go from their cold homes out into the cold street, and when they get to school, find themselves in an even colder classroom. Yes, it has even gotten so bad in Holland that countless children stop the passers-by and beg for a piece of bread. I could go on for hours about all the suffering the war has brought, but then I would only make myself more dejected. There is nothing we can do but wait calmly as we can till the misery comes to an end. Jews and Christians wait, the whole earth waits; and there are many who wait for death.

Yours, Anne †

## **The Bunker Hill Oration** (Excerpt)

*On June 17, 1825 Daniel Webster delivered The Bunker Hill Oration to an audience that included veterans from the American Revolutionary War.*

Venerable Men! You have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now where you stood fifty years ago, this very hour, with your brothers and your neighbors, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the dead and dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death, - all these you have witnessed, but you witness them no more. All is peace. †

## The Burning of Washington

*Dolley Madison*

*This is taken from a letter by First Lady Dolley Madison to her sister, Anna, written the day before Washington, D.C. was burned by British forces during the War of 1812. The letter describes the events leading to the abandonment of the White House.*

August 23, 1814

My husband left me yesterday morning to join General Winder. He inquired anxiously whether I had courage or firmness to remain in the President's house until his return on the morrow, or succeeding day, and on my assurance that I had no fear but for him, and the success of our army, he left, beseeching me to take care of myself, and of the Cabinet papers, public and private. I have since received two dispatches from him, written with a pencil. The last is alarming, because he desires I should be ready at a moment's warning to enter my carriage, and leave the city; that the enemy seemed stronger than had at first been reported, and it might happen that they would reach the city with the intention of destroying it. I am accordingly ready; I have pressed as many Cabinet papers into trunks as to fill one carriage; our private property must be sacrificed, as it is impossible to procure wagons for its transportation. I am determined not to go myself until I see Mr. Madison safe, so that he can accompany me, as I hear of much hostility towards him. Disaffection stalks around us. My friends and acquaintances are all gone, even Colonel C. with his hundred, who were stationed as a guard in this inclosure. French John (a faithful servant), with his usual activity and resolution, offers to spike the cannon at the gate, and lay a train of powder, which would blow up the British, should they enter the house. To the last proposition I positively object, without being able to make him understand why all advantages in war may not be taken.

Wednesday Morning, twelve o'clock. -- Since sunrise I have been turning my spy-glass in every direction, and watching with unwearied anxiety, hoping to discover the approach of my dear husband and his friends; but, alas! I can descry only groups of military, wandering in all directions, as if there was a lack of arms, or of spirit to fight for their own fireside.

Three o'clock. -- Will you believe it, my sister? we have had a battle, or skirmish, near Bladensburg, and here I am still, within sound of the cannon! Mr. Madison comes not. May God protect us! Two messengers, covered with dust, come to bid me fly; but here I mean to wait for him... At this late hour a wagon has been procured, and I have had it filled with plate and the most valuable portable articles, belonging to the house. Whether it will reach its destination, the "Bank of Maryland," or fall into the hands of British soldiery, events must determine. Our kind friend, Mr. Carroll, has come to hasten my departure, and in a very bad humor with me, because I insist on waiting until the large picture of General Washington is secured, and it requires to be unscrewed from the wall. This process was found too tedious for these perilous moments; I have ordered the frame to be broken, and the canvas taken out. It is done! and the precious portrait placed in the hands of two gentlemen of New York, for safe keeping. And now, dear sister, I must leave this house, or the retreating army will make me a prisoner in it by filling up the road I am directed to take. When I shall again write to you, or where I shall be to-morrow, I cannot tell! †

## The Declaration of Independence (Excerpt)

*On July 4, 1776, the Second Continental Congress, representing the thirteen original colonies of the United States, adopted a resolution unanimously declaring the colonies' independence from Great Britain. The document was penned by Thomas Jefferson.*

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government....

We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are, and of right ought to be, FREE AND INDEPENDENT STATES; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved; and that as free and independent States they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor. †

## A Father's Prayer

*These lines were penned by the American general Douglas MacArthur while he was commanding the defense of the Philippines during World War II. It was left as a spiritual legacy to his son Arthur.*

Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son, whose wishes will not take the place of deeds; a son who will know Thee—and that to know himself is the foundation stone of knowledge.

Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail. Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

And after all these things are his, add, I pray, enough of a sense of humor so that he may always be serious, yet never take himself too seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

Then I, his father, will dare to whisper, "I have not lived in vain." †

## The Gettysburg Address

*Abraham Lincoln*

*On November 19, 1863 President Abraham Lincoln spoke to 15,000 people seated at a new national cemetery in Gettysburg, Pennsylvania. Most in the audience missed the President's 272 word speech when they became distracted by a photographer setting up equipment. The president's speech was reprinted in newspapers across the country making it one of the most important speeches in American history.*

Four-score and seven years ago our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth. †

## “Give Me Liberty, or Give Me Death”

*On March 23, 1775 Patrick Henry delivered this speech to the Virginia Convention. He is credited with convincing the Virginia House of Burgesses to pass a resolution delivering troops to the Revolutionary War.*

MR. PRESIDENT: No man thinks more highly than I do of the patriotism, as well as the abilities of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and therefore, I hope that it will not be thought disrespectful to those gentlemen, if, entertaining as I do, opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question before the House is one of awful moment to this country. For my own part I consider it as nothing less than a question of freedom or slavery ... Should I keep back my opinions at such a time, through fear of giving offence, I should consider myself as guilty of treason toward my country, and of an act of disloyalty towards the majesty of heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren, till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the things, which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst and to provide for it ... If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make proper use of the means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat, but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come!

It is in vain, sir, to extenuate the matter. Gentlemen may cry peace—but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death! †

## God's Proper Place

*From America's God and Country*

*On June 27, 1962, a United States Senator from West Virginia, Robert C. Byrd delivered this message in Congress just two days after the Supreme Court declared prayer in public schools unconstitutional:*

Inasmuch as our greatest leaders have shown no doubt about God's proper place in the American birth-right, can we, in our day, dare do less? ...

In no other place in the United States are there so many, and such varied official evidences of deep abiding faith in God on the part of Government as there are in Washington ...

Every session of the House and the Senate begins with prayer. Each house has its own chaplain. The Eighty-third Congress set aside a small room in the Capitol, just off the rotunda, for the private prayer and meditation of members of Congress. The room is always open when Congress is in session, but it is not open to the public. The room's focal point is a stained glass window showing George Washington kneeling in prayer. Behind him is etched these words from Psalm 16:1, "Preserve me, O God, for in Thee do I put my trust."

Inside the rotunda is a picture of the Pilgrims about to embark from Holland on the sister ship of the Mayflower, the Speedwell. The ship's revered chaplain, Brewster, who later joined the Mayflower, has open on his lap the Bible. Very clear are the words, "the New Testament according to our Lord and Saviour, Jesus Christ." On the sail is the motto of the Pilgrims, "In God We Trust, God With Us."

The phrase "In God We Trust" appears opposite the President of the Senate, who is the Vice President of the United States. The same phrase, in large words inscribed in marble, backdrops the Speaker of the House of Representatives.

Above the head of the Chief Justice of the Supreme Court are the Ten Commandments, with the great American eagle protecting them. Moses is included among the great lawgivers in Herman A. MacNeil's marble sculpture group on the east front. The crier who opens each session closes with the words, "God save the United States and this Honorable Court."

Engraved on the metal on the top of the Washington Monument are the words: "Praise be to God." Lining the walls of the stairwell are such biblical phrases as "Search the Scriptures," "Holiness to the Lord," "Train up a child in the way he should go, and when he is old he will not depart from it."

Numerous quotations from Scripture can be found within the Library of Congress' walls. One reminds each American of his responsibility to his Maker: "What doth the Lord require of thee, but to do justly and love mercy and walk humbly with thy God."

Another in the lawmaker's library preserves the Psalmist's acknowledgment that all nature reflects the order and beauty of the Creator, "The heavens declare the glory of God, and the firmament showeth His handiwork." And still another reference: "The light shineth in darkness, and the darkness comprehendeth it not."

Millions have stood in the Lincoln Memorial and gazed up at the statue of the great Abraham Lincoln. The sculptor who chiseled the features of Lincoln in granite all but seems to make Lincoln speak his own words inscribed into the walls.

“. . . That this Nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.”

At the opposite end, on the north wall, his Second Inaugural Address alludes to “God,” the “Bible,” “providence,” “the Almighty,” and “divine attributes.”

It then continues: As was said 3000 years ago, so it still must be said, “The judgments of the Lord are true and righteous altogether.”

On the south banks of Washington’s Tidal Basin, Thomas Jefferson still speaks:

“God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that his justice cannot sleep forever.”

These words of Jefferson are a forceful and explicit warning that to remove God from this country will destroy it. †

## I Have a Dream (Excerpt)

*Dr. Martin Luther King, Jr, delivered this speech at the Lincoln Memorial, in Washington, DC, on August 28, 1963. He was speaking to a huge crowd of people who had marched into Washington in support of civil rights legislation.*

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident; that all men are created equal.”

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood; I have a dream— That my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character; I have a dream today . . .

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, and rough places will be made plane and crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day . . . This will be the day when all of God’s children will be able to sing with new meaning, “My country ‘tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim’s pride, from every mountainside, let freedom ring,” and if America is to be a great nation— this must become true.

So let freedom ring—from the prodigious hilltops of New Hampshire, let freedom ring; from the mighty mountains of New York, let freedom ring—from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous slopes of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring, and when this happens....

When we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, “Free at last! Free at last! Thank God almighty, we are free at last!” †

## Inaugural Address of John F. Kennedy (Excerpt)

*John F. Kennedy was the 35<sup>th</sup> President of the United States. He delivered his inaugural address on January 20, 1961.*

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again—not as a call to bear arms, though arms we need— not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, “rejoicing in hope, patient in tribulation”—a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

Can we forge against these enemies a grand and global alliance, north and south, east and west, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility -- I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it—and the glow from that fire can truly light the world.

And so, my fellow Americans: ask not what your country can do for you—ask what you can do for your country.

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God’s work must truly be our own. †

## The Inspiration of the Declaration of Independence (Excerpt)

*Calvin Coolidge was not considered to be a great speaker but rather a logician – argument based upon argument, drawing to the obvious conclusion.*

*July 5, 1926*

About the Declaration there is a finality that is exceedingly restful. It is often asserted that the world has made a great deal of progress since 1776, that we have had new thoughts and new experiences which have given us a great advance over the people of that day, and that we may therefore very well discard their conclusions for something more modern. But that reasoning can not be applied to this great charter. If all men are created equal, that is final. If they are endowed with inalienable rights, that is final. If governments derive their just powers from the consent of the governed, that is final. No advance, no progress can be made beyond these propositions. If anyone wishes to deny their truth or their soundness, the only direction in which he can proceed historically is not forward, but backward toward the time when there was no equality, no rights of the individual, no rule of the people. Those who wish to proceed in that direction can not lay claim to progress. They are reactionary. Their ideas are not more modern, but more ancient, than those of the Revolutionary fathers.

Under a system of popular government there will always be those who will seek for political preferment by clamoring for reform. While there is very little of this which is not sincere, there is a large portion that is not well informed. In my opinion very little of just criticism can attach to the theories and principles of our institutions. There is far more danger of harm than there is hope of good in any radical changes. We do need a better understanding and comprehension of them and a better knowledge of the foundations of government in general. Our forefathers came to certain conclusions and decided upon certain courses of action which have been a great blessing to the world. Before we can understand their conclusions we must go back and review the course which they followed. We must think the thoughts which they thought. Their intellectual life centered around the meeting-house. They were intent upon religious worship. While there were always among them men of deep learning, and later those who had comparatively large possessions, the mind of the people was not so much engrossed in how much they knew, or how much they had, as in how they were going to live.

No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of the spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our Declaration. Our Declaration created them. The things of the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism. We must cultivate the reverence which they had for the things that are holy. We must follow the spiritual and moral leadership which they showed. We must keep replenished, that they may glow with a more compelling flame, the altar fires before which they worshiped. †

## Men of Color, to Arms!

*Frederick Douglass, born a slave, escaped to the North at age nineteen and became involved in the antislavery movement. During the Civil War he, and other black leaders, urged black men to enlist as soldiers in the Union Army.*

By every consideration which binds you to your enslaved fellow-countrymen, and the peace and welfare of your country; by every aspiration which you cherish for the freedom and equality of yourselves and your children; by all the ties of blood and identity which make us one with the brave black men fighting our battles in Louisiana and in South Carolina, I urge you to fly to arms, and smite with death the power that would bury the government and your liberty in the same hopeless grave. I wish I could tell you that the state of New York calls you to this high honor. For the moment her constituted authorities are silent on the subject. They will speak by and by, and doubtless on the right side; but we are not compelled to wait for her. We can get at the throat of treason and slavery through the state of Massachusetts. She was first in the War of Independence; first to break the chains of her slaves; first to make the black man equal before the law; first to admit colored children to her common schools, and she was first to answer with her blood the alarm cry of the nation, when its capital was menaced by rebels.

Massachusetts now welcomes you to arms as soldiers. She has but a small colored population from which to recruit. She has full leave of the general government to send one regiment to the war, and she has undertaken to do it. Go quickly and help fill up the first colored regiment from the North. I am authorized to assure you that you will receive the same wages, the same rations, the same equipments, the same protection, the same treatment, and the same bounty, secured to the white soldiers. You will be led by able and skillful officers, men who will take especial pride in your efficiency and success. They will be quick to accord to you all the honor you shall merit by your valor, and see that your rights and feelings are respected by other soldiers. I have assured myself on these points and can speak with authority. More than twenty years of unswerving devotion to our common cause may give me some humble claim to be trusted at this momentous crisis. I will not argue. To do so implies hesitation and doubt, and you do not hesitate. You do not doubt. The day dawns; the morning star is bright upon the horizon! The iron gate of our prison stands half open. One gallant rush from the North will fling it wide open, while four millions of our brothers and sisters shall march out into liberty. The chance is now given you to end in a day the bondage of centuries, and to rise in one bound from social degradation to the plane of common equality with all other varieties of men. †

## Motion for Prayers in the Convention

*On June 28, 1787 the Constitutional Convention was deadlocked. Benjamin Franklin, quiet during most of the deliberations, decided to address the group. According to James Madison's notes, here is an excerpt of the motion made.*

Mr. President,

. . . In this Situation of this Assembly, groping, as it were, in the dark to find Political Truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our Understandings? In the Beginning of the Contest with Britain, when we were sensible of Danger, we had daily prayers in this Room for the Divine Protection. 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 Favour.

To that kind Providence we owe this happy Opportunity of Consulting in Peace on the means of establishing our future national Felicity. And have we now forgotten that powerful friend? or do we imagine we no longer need its assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this Truth, that GOD governs in the Affairs of Men. And if a Sparrow cannot fall to the Ground without His Notice, is it probable that an Empire can rise without His Aid? We have been assured, Sir, in the Sacred Writings that “except the Lord build the House, they labour in vain that build it.” I firmly believe this; and I also believe, that, without his concurring aid, we shall succeed in this political Building no better than the Builders of Babel; we shall be divided by our little, partial, local Interests, our Projects will be confounded, and we ourselves shall become a Reproach and a Bye-word down to future Ages. And, what is worse, Mankind may hereafter, from this unfortunate Instance, despair of establishing Government by human Wisdom, and leave it to Chance, War, and Conquest.

I therefore beg leave to move, That henceforth Prayers, imploring the Assistance of Heaven and its Blessing on our Deliberations, be held in this Assembly every morning before we proceed to Business. †

## On Women's Rights

*Great American Speeches*

*Delivered to the Ohio Women's Rights Convention in Akron, Ohio; 1851.*

*Sojourner Truth was born a slave in New York State and was emancipated by that state in 1828. She traveled throughout the North preaching religion, abolitionism, and women's rights.*

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the Negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon.

But what's all this here talking about? That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mudpuddles, or gives me any best place. And ain't I a woman? Look at me! Look at my arm. I have plowed and planted and gathered into barns, and no man could head me. And ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well. And ain't I a woman? I have borne thirteen children, and seen them most all sold off into slavery, and when I cried out with a mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? ("Intellect," whispered someone near.) That's it honey. What's that got to do with women's rights or Negroes' rights? If my cup won't hold but a pint and yours hold a quart wouldn't you be mean not to let me have my little half-measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a women. Where did your Christ come from? Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again. And now they is asking to do it, the men better let them.

Obliged to you for hearing on me, and now old Sojourner ain't got nothing more to say. †

## Robert E. Lee to His Son

From *Of America, Series II*

*Robert E. Lee's admirers have pointed to his exemplary character and devotion to duty. This letter points his son to the same.*

My dear son:

You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do, on every occasion, and take it for granted that you mean to do right. If a friend asks a favor, you should grant it, if it is reasonable; if not, tell him plainly why you cannot; you would wrong him and wrong yourself by equivocation of any kind.

Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at the sacrifice. Deal kindly but firmly with all your classmates; you will find it the policy which wears best. Above all, do not appear to others what you are not.

If you have any fault to find with anyone, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing to the injury of anyone. It is not only for the best as a matter of principle, but it is the path of peace and honor.

In regard to duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as “the dark day”—a day when the light of the sun was slowly extinguished, as if by an eclipse.

The Legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on, they shared in general awe and terror. It was supposed by many that the last day—the day of judgement—had come. Someone, in the consternation of the hour, moved an adjournment.

Then there arose an old Puritan legislator, Davenport, of Stamford, and said that, if the last day had come, he desired to be found at his place doing his duty, and therefore moved that candles be brought in, so that the House could proceed with its duty.

There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things like the Old Puritan. You cannot do more; you should never wish to do less. Never let your mother or me wear one gray hair for *any* lack of duty on your part. †

## A Solemn Hour (Excerpt)

*By radio on May 19, 1940, Winston Churchill addressed the people of Great Britain, bringing them up to date regarding the German army's advance to overtake Europe, the battles in France, and the nearness of those battles to the British Isles.*

Is not this the appointed time for all to make the utmost exertions in their power?

Our task is not only to win the battle—but to win the war. After this battle in France abates its force, there will come the battle for our island—for all that Britain is and all that Britain means. That will be the struggle. In that supreme emergency we shall not hesitate to take every step, even the most drastic, to call forth from our people the last ounce and last inch of effort of which we are capable. The interest of property, the hours of labor—now nothing compares to the struggle for life and honor, for right and freedom, to which we have vowed ourselves.

I have received from the Chiefs of the French Republic the most sacred pledges that whatever happens they will fight to the end, be it bitter or be it glorious. Nay, if we fight to the end, it can only be glorious.

Having received His Majesty's commission, I have formed an administration of men and women of every party and of almost every point of view. We have differed and quarreled in the past, but now one bond unites us all: to wage war until victory is won and never to surrender ourselves to servitude and shame, whatever the cost and the agony may be.

If this is one of the most awe-striking periods in the long history of France and Britain, it is also beyond doubt the most sublime. Side by side, unaided except by their kith and kin in the great Dominions, and by the Wide Empires which rest beneath their shield—side by side, the British and French people have advanced the rescue, not only of Europe, but mankind from the foulest and most soul-destroying tyranny which has ever darkened and stained the pages of history. Behind them, behind the armies and fleets of Britain and France—gather a group of shattered states and bludgeoned races: the Czechs, the Poles, the Norwegians, the Danes, the Dutch, the Belgians—upon all of whom the long night of barbarism will descend unbroken even by a star of hope, unless we conquer, as conquer we must—as conquer we shall.

Today is Trinity Sunday. Centuries ago words were written to be a call and a spur to the faithful servants of truth and justice. "Arm yourselves, and be ye men of valor, and be in readiness for the conflict; for it is better for us to perish in battle than to look upon the outrage of our nation and our altars. As the Will of God is in Heaven, even so, let it be." †

## The Whistle

*Benjamin Franklin*

*Benjamin Franklin realized that what we amount to later in life is largely the result of the kind of habits we form when we are young. This story is about one of the lessons he learned as a boy.*

When I was a child of seven years old, my friends, on a holiday, filled my pocket with coppers. I went directly to a shop where they sold toys for children, and being charmed with the sound of a whistle, that I met by the way in the hands of another boy, I voluntarily offered and gave all the money for one. I then came home, and went whistling all over the house, much pleased with my whistle, but disturbing all my family.

My brothers and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth; put me in mind what good things I might have bought with the rest of the money; and laughed at me so much for my folly, that I cried with vexation, and the reflection gave me more chagrin than the whistle gave me pleasure.

This, however, was afterward of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, Don't give so much for the whistle; and I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by neglect, "He pays, indeed," said I, "too much for his whistle."

If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, "Poor man," said I, "you pay too much for your whistle."

When I met with a man of pleasure, sacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal sensations, and ruining his health in their pursuit, "Mistaken man," said I, "you are providing pain for yourself, instead of pleasure; you give too much for your whistle."

If I see one fond of appearance, or fine clothes, fine houses, fine furniture, fine equipages, all above his fortune, for which he contracts debts, and ends his career in a prison, "Alas!" say I, "he has paid dear, very dear, for his whistle."

When I see a beautiful, sweet-tempered girl married to an ill-natured brute of a husband, "What a pity," say I, "that she should pay so much for a whistle."

In short, I conceive that great part of the miseries of mankind are brought upon them by the false estimates they have made of the value of things, and by giving too much for their whistles. †