

# We the People

Edited by John Notgrass and Charlene Notgrass



*We the People*

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# Table of Contents

Introduction .....	v
“America the Beautiful,” Katharine Lee Bates .....	1
Genesis 11:1-9, New American Standard Bible .....	2
The Mountain Chant: A Navajo Ceremony, Dr. Washington Matthews .....	3
“Mesa Verde Wonderland Is Easy to Reach,” Willa Cather .....	4
“The Coyote and the Turtle,” Folktale as Told by Guanyanum Sacknumptewa to Hattie Greene Lockett .....	6
<i>Journal of Christopher Columbus</i> (excerpt) .....	8
Florida Tourism Advertisement, <i>New York Tribune</i> .....	10
The Founding of Jamestown, Captain John Smith .....	11
<i>Of Plimoth Plantation</i> (excerpt), William Bradford .....	12
Flushing Remonstrance, Edward Hart .....	14
<i>New England Primer</i> Rhyming Alphabet, Benjamin Harris .....	15
“Salvation from Sin by Christ Alone,” William Penn .....	16
“The Pharisee and the Publican,” Isaac Watts .....	17
Advertisements in the <i>Virginia Gazette</i> .....	18
“The Village Blacksmith,” Henry Wadsworth Longfellow .....	19
“Gray Eagle and His Five Brothers,” Traditional Story as Told by Henry R. Schoolcraft .....	20
The Evening of the 5th of March, John Adams .....	23
“The Liberty Song,” John Dickinson .....	24
<i>Autobiography</i> and <i>Poor Richard’s Almanack</i> (excerpt), Benjamin Franklin .....	25
The Declaration of Independence, Thomas Jefferson .....	27
Letter from Valley Forge, Nathanael Greene .....	29
“Chester,” William Billings .....	30
Letter to John Adams, Dr. Benjamin Rush .....	31
Preamble to the Constitution .....	32
George Washington and the Cherry Tree, Mason Locke Weems .....	33
<i>Rules of Civility &amp; Decent Behavior in Company &amp; Conversation</i> (excerpt), Copied by George Washington .....	34
Letter to Abigail Adams, John Adams .....	36
“O Sing a Song of Bethlehem,” Louis F. Benson .....	37
“The Adventures of Col. Daniel Boon,” John Filson .....	38

Letter to Thomas Jefferson Smith, Thomas Jefferson.....	40
<i>Journals of Lewis and Clark</i> (excerpt), Meriwether Lewis and William Clark .....	42
<i>Myths and Legends of the Sioux</i> (excerpt), Mrs. Marie L. McLaughlin .....	45
"Domestic Economy, or the History of Thrifty and Unthrifty," Noah Webster.....	48
"The Star-Spangled Banner," Francis Scott Key .....	50
"Low Bridge, Everybody Down," Thomas S. Allen.....	52
"Come, Holy Spirit, Dove Divine," Adoniram Judson.....	53
"The Legend of Paul Bunyan," Tall Tale .....	54
Letter from the Alamo, William Barret Travis .....	56
Letter to Papa, Maria Jay Banyer.....	57
A Soldier Remembers the Trail of Tears, John G. Burnett.....	58
To the People of the United States, John Tyler .....	60
Steamboat Songs, Sam Marshall, Sam Hazel .....	61
<i>Life on the Mississippi</i> (excerpt), Mark Twain .....	63
What Hath God Wrought! Samuel F. B. Morse .....	65
"Hail to the Chief," James Sanderson (Music) Albert Gamse (Lyrics).....	67
First Woman on the Oregon Trail, Narcissa Whitman .....	68
An Act to Establish the Smithsonian Institution, As Enacted by Congress.....	70
"Over Niagara" .....	72
From Audubon's Journal, John James Audubon .....	74
"Ho! for California," Jesse Hutchinson.....	76
Letter from a Forty-Niner, Enos Christman .....	77
"Let the Lower Lights Be Burning," Philip P. Bliss.....	79
Poems of Longfellow, Henry Wadsworth Longfellow .....	80
Letters to and from Abraham Lincoln, Grace Bedell and Abraham Lincoln .....	82
The Gettysburg Address, Abraham Lincoln .....	84
Childhood Reminiscences, Susie King Taylor .....	85
Camp Songs of the Civil War, Father Reed, Captain G. W. Alexander, Patrick S. Gilmore.....	89
Ascending Long's Peak, Isabella L. Bird.....	91
Recollections of General Robert E. Lee, Robert E. Lee Jr.....	96
Dedication Prayer, Dr. John Todd .....	97
<i>The Discovery of Yellowstone Park</i> (excerpt), Nathaniel Pitt Langford .....	98
Hymns of Fanny J. Crosby.....	100
Cowboy Songs, Brewster Higley, Jack C. Williams, Carl Copeland .....	102
"How Arthur Was Inaugurated," <i>The Evening Critic</i> .....	105
One of My Closest Friends, Henry Ford.....	107
"Colonel Anderson and Books," Andrew Carnegie .....	109
Summer on the Homestead, Elinore Rupert Stewart.....	112
"Thanksgiving Time," Laura Ingalls Wilder.....	114

Galen Clark of Yosemite, John Muir.....	116
"Gains at Ellis Island," <i>New York Tribune</i> .....	119
"Wedding in the White House," <i>Sacramento Daily Record-Union</i> .....	124
<i>Sears, Roebuck and Co. Catalog</i> (excerpt).....	126
"Experiences of a Bandmaster," John Philip Sousa .....	130
Burned Out of House and Home, Justin, Young Survivor of the Great Chicago Fire .....	134
"The Glories of the Fair," James A. Miller .....	135
"Old Glory," David Fletcher Hunton.....	139
Letters to His Children, Theodore Roosevelt.....	140
"Miss Delia Torrey Consents to Come," <i>The Washington Times</i> .....	144
The Subject of Flying, Wilbur and Orville Wright .....	146
<i>Alaska Days with John Muir</i> (excerpt), Samuel Hall Young .....	148
Poetry of the Great War, Edgar A. Guest.....	151
Save and Serve, C. Houston and Alberta M. Goudiss .....	154
<i>Sergeant York and His People</i> (excerpt), Sam K. Cowan .....	156
"The Cat Took the Kosher Meat," Jacob A. Riis .....	160
<i>Canyons of the Colorado</i> (excerpt), John Wesley Powell.....	162
"Harding Appoints Taft," <i>New York Tribune</i> .....	165
Marveling at the Mysteries, William Jennings Bryan .....	167
Steadfast as These Ancient Hills, Calvin Coolidge .....	169
Made in America, Newspaper Advertisements .....	171
The Only Automobile in Detroit, Henry Ford .....	175
Fireside Chat: On Drought Conditions, Franklin D. Roosevelt .....	177
WPA Posters, Various Artists .....	179
A Nation-Wide System of Parks, United States Department of the Interior .....	180
The Fog in San Francisco, Almira Bailey .....	183
<i>The Beauties of the State of Washington</i> (excerpt), Harry F. Giles .....	185
Fireside Chat: On the Declaration of War with Japan, Franklin D. Roosevelt .....	186
D-Day Message, Dwight D. Eisenhower .....	189
Code Talkers, Clayton B. Vogel.....	190
Press Release, Eleanor Roosevelt.....	192
Great Our Joint Rejoicings Here, Mary E. Anderson .....	193
Time for Action, Harry Truman.....	198
Letter to Bess, Harry Truman.....	200
Letter to Eleanor Roosevelt, Harry Truman.....	201
"Don'ts for Tourists," H. C. Ostermann .....	202
"Casey at the Bat," Ernest Lawrence Thayer .....	204
"Take Me Out to the Ball Game," Jack Norworth .....	206
My Hope and My Deep Faith, Dwight D. Eisenhower .....	207

Pledge of Allegiance, As Enacted by Congress.....	208
The Situation in Little Rock, Dwight D. Eisenhower .....	209
Telegram to President Eisenhower, Parents of the Little Rock Nine .....	214
The Northern Lights, Hudson Stuck .....	215
The Exciting Adventure of Space, John F. Kennedy .....	218
Immense Flocks, Howard Stansbury .....	221
"I Will Sing the Wondrous Story," Francis H. Rowley .....	224
Unchanging Principles, Jimmy Carter .....	225
One Small Step, Richard Nixon and Neil Armstrong .....	228
"The Story of the Navel Orange," Ella M. Sexton .....	229
Every Human Life Is Precious, George H. W. Bush .....	231
A National Loss, Ronald Reagan .....	233
<i>Bunny Brown and His Sister Sue Keeping Store</i> (excerpt), Laura Lee Hope.....	235
A Time for Healing, William J. Clinton .....	240
Dedication of Everglades National Park, Harry Truman .....	242
A Chaplain's Prayer in the U.S. Senate, Dr. Lloyd John Ogilvie.....	243
"Righteous Fundamentals," Wesley Notgrass.....	244
Freedom and Fear At War, George W. Bush .....	245
Songs of Septimus Winner.....	249
Songs of the Carter Family, Ada R. Habershon, Ada R. Blenkhorn .....	251
"Home," Edgar A. Guest.....	253
Something Worthy to Be Remembered, Barack Obama .....	255
What I Owe to My Angel Mother, Dr. Ben Carson .....	256
Swearing in Ceremony, President Ronald Reagan, Chief Justice Warren E. Burger, Justice Antonin Scalia .....	258
Preserving American History, Donald Trump .....	260
In His Own Words, George Washington Carver as Quoted by Jason H. Gart, Ph.D. ....	261
The Glorious Fourth .....	262
Sources.....	271
Image Credits.....	272
Index .....	275

# Introduction

These letters, stories, speeches, journals, memoirs, articles, poems, songs, and documents are building blocks of the history of America. They are original sources written on the spot, as history happened. To learn history, we look both to historians who came after to describe and interpret events and to the recorded words of the people that made the history themselves—the people who were there.

We are indebted to the people who preserved these original sources: archivists of the United States government, newspapers that filed and preserved past editions, families that saved letters and journals, librarians who did not throw away all the books that looked old and tattered, and museum curators who skillfully preserved important documents. Thousands of original source materials have been lost to floods and fires, careless handling, and the trash can. We should be thankful to the people who realize that history is important—that a letter, article, or speech that seems commonplace and unimportant now will someday be history, something for people like us to read in order to understand the past.

These readings will remind you that American history is the story of real people. Like you, each boy and girl, man and woman who lived, worked, learned, loved, ate, slept, and played here in the United States is part of the story of our country. Most of the people who wrote the story of history never got their names in a book.

The ordinary people we call the Pilgrims looked from their ship toward the shore of Massachusetts, not knowing how their new life was going to be.

Families from Plains nations celebrated their favorite holiday traditions and told stories.

Founding fathers like George Washington were once young boys who had to copy their school lessons into a notebook.

John Jay, after he was the first Chief Justice of the Supreme Court, was an old man who had a loving family that came to visit him for Christmas.

Travelers during the 1800s were thrilled to see the same places we get excited about today, places such as Niagara Falls and Yellowstone.

Real husbands, fathers, and brothers bravely stood their ground at the Alamo, not knowing how it was going to turn out.

Women just like your mother waited day after day for a letter from their husbands fighting in the Civil War.

Susie Taylor King wrote about her experiences growing up in slavery and about her life as a free woman during and after the war.

People across the country eagerly devoured the newspaper article describing their bachelor president's White House wedding.



American housewives carefully followed the government's instructions to use less fat, sugar, and meat in their cooking so that millions of starving people in Europe would have enough after World War I.

Young men from every walk of life serving in World War II soberly read the letter that their beloved General Eisenhower wrote to them before they made a brave and heroic invasion on D-Day.

Grieving Americans looked to their president for words of comfort after seven astronauts perished as their space shuttle was taking off.

And you, part of a movement to bring education back home, learn from your parents and other American historymakers. We're all everyday Americans, making American history—a few big events and lots of everyday life. As you learn the great story, may you be inspired to make a positive impact on the history of America. We hope you enjoy getting acquainted with great Americans, the famous and the ordinary, in the pages of *We the People*.

### Songs in *We the People*

Homeschooled students, graduates, and their families have recorded the songs included in *We the People*. Enjoy listening to these recordings at [notgrass.com/absongs](http://notgrass.com/absongs). See track numbers in the introductions to the songs.

### Note about the Documents

Spelling, grammar, punctuation, and the words that people find acceptable change over time. Therefore, some of the wording in these documents seems strange to us. However, it is important when learning history to know exactly what people said, wrote, and thought at the time they were living.

### A Note about Illustrations

Photographs, illustrations, and artifacts teach us about the past, too. Some of the photographs in *We the People* are modern, and some are historic. If an image is historic, it has a shadow behind it. If it is a modern photo taken after the year 2000, it does not. Be sure to enjoy the illustrations and read the captions as you enjoy these words from we the people.



*Girls at an Independence Day celebration in Takoma Park, Maryland, on July 4, 1922*



*A modern photograph of the Wright Brothers National Memorial at Kill Devil Hills, North Carolina*



# Letter to John Adams

Dr. Benjamin Rush, 1807

---

*Dr. Benjamin Rush was one of America's founding fathers. In the 1760s, he helped to convince John Witherspoon to come to America to serve as the president of the College of New Jersey, which later became Princeton University. Rush signed the Declaration of Independence, as did Witherspoon. Rush was personally acquainted with many founding fathers. In this excerpt from a letter he wrote to fellow founder John Adams, Dr. Rush tells of his trust in the Bible.*

Philadelphia Jany 23rd. 1807.

My dear friend

I have been waiting like Horace's Clown till the Stream of my business should so far lessen that I could pass over it, in order to acknowledge the receipt of your interesting letter upon the Subject of the perfectibility of human nature, but as that Stream, from adventitious currents pouring into it, rather encreases, than lessens, I have seized a few moments merely to testify my gratitude for that letter, and to assure you that I subscribe to every sentiment contained in it. By renouncing the Bible, philosophers swing from their moorings upon all moral Subjects. Our Saviour in speaking of it calls it "Truth," in the Abstract. It is the only correct map of the human

heart that ever has been published. It contains a faithful representation of all its follies, Vices & Crimes. All Systems of Religion, morals, and Government not founded upon it, must perish, and how consoling the thot!—it will not only survive the wreck of those Systems, but the World itself. "The Gates of Hell shall not prevail against it." —

. . . All my family join in love to you & yours with Dear Sir, your grateful & Affectionate friend

Benjn. Rush



*Dr. Benjamin Rush by Charles Balthazar  
Julien Févret de Saint-Mémin*

# Preamble to the Constitution

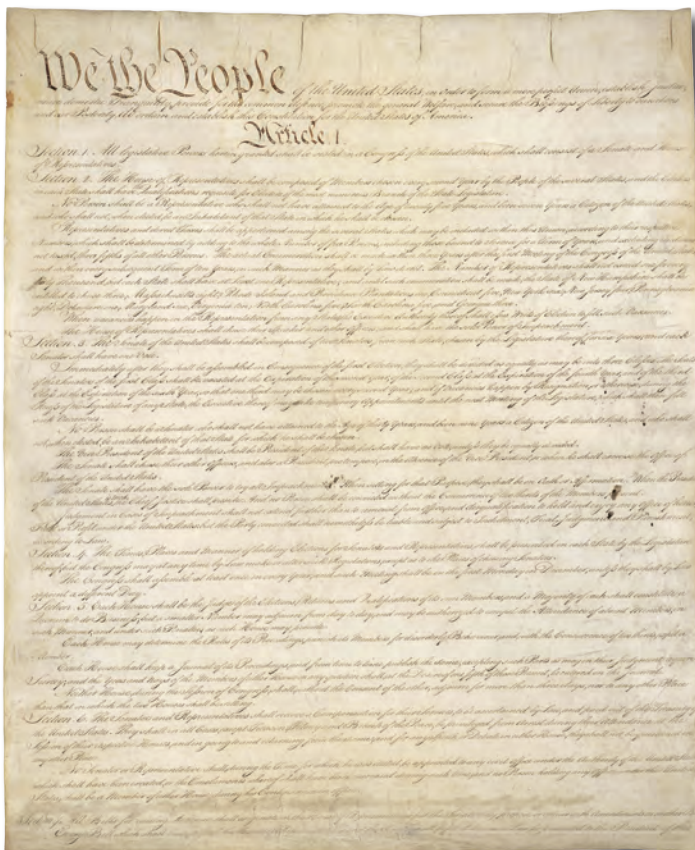
1787

These are the opening words to the United States Constitution, written in Philadelphia in 1787.

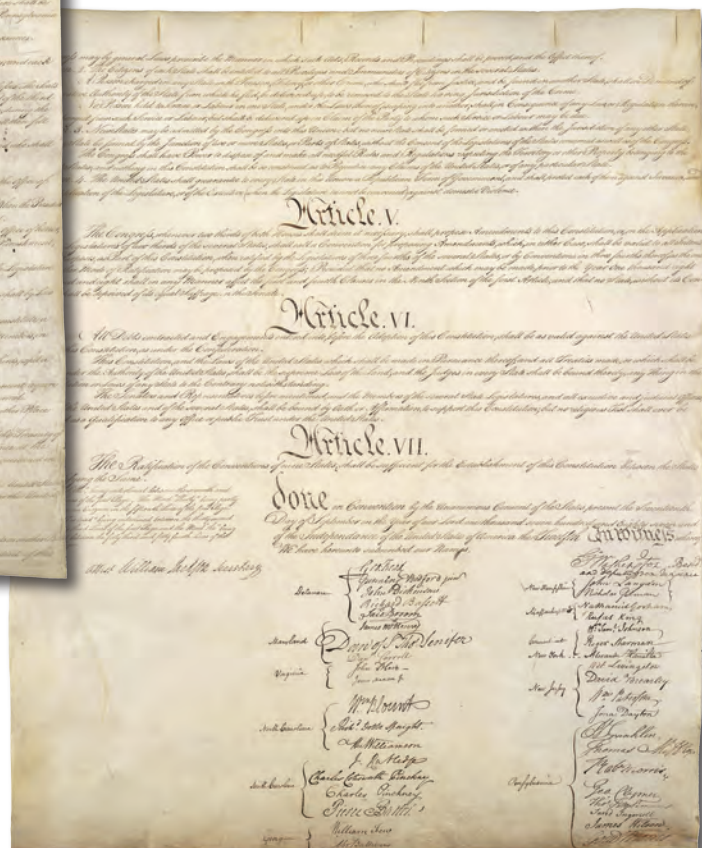
We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.



Rising Sun Chair where George Washington sat during the Constitutional Convention



First page of the U.S. Constitution with Preamble



Last page of the U.S. Constitution with signatures



# George Washington and the Cherry Tree

Mason Locke Weems, 1806

*A few months after George Washington died, Mason Locke Weems published a book about Washington's life, knowing that Americans were eager to know more about their beloved hero. In a later edition, Weems included the following story of young George Washington. Generations of schoolchildren have read it. It has become one of the most famous stories about Washington. Weems said that a distant relative of Washington told it to him. No one has found other evidence for this story. Nonetheless, it has instructed and entertained Americans for over 200 years.*



*An artist created this illustration of young George Washington and his father around 1846.*

When George was about six years old, he was made the wealthy master of a hatchet! Of which, like most little boys, he was immoderately fond, and was constantly going about chopping every thing that came in his way. One day, in the garden, where he often amused himself hacking his mother's pea-sticks, he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry-tree, which he barked so terribly, that I don't believe the tree

ever got the better of it. The next morning the old gentleman, finding out what had befallen his tree, which, by the by, was a great favorite, came into the house; and with much warmth asked for the mischievous author, declaring at the same time, that he would not have taken five guineas for his tree. Nobody could tell him any thing about it. Presently George and his hatchet made their appearance.

"George," said his father, "do you know who killed that beautiful little cherry tree yonder in the garden?"

This was a tough question; and George staggered under it for a moment; but quickly recovered himself and looking at his father, with the sweet face of youth brightened with the inexpressible charm of all-conquering truth, he bravely cried out, "I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet."

"Run to my arms, you dearest boy," cried his father in transports, "Run to my arms. Glad am I, George, that you killed my tree; for you have paid me for it a thousand fold. Such an act of heroism in my son is more worth than a thousand trees, though blossomed with silver, and their fruits of purest gold."

# Rules of Civility & Decent Behavior in Company & Conversation

Copied by George Washington, c. 1747

*When George Washington was 14 or 15 years old, he copied by hand 110 rules for polite living. These maxims originated in France in the 1600s. They reflect the good manners, respectfulness, and kindness that Washington was known for in his adult life. A selection of the rules is below.*



*The title of this 1896 painting by Howard Pyle is Washington and Nellie Custis. George and Martha Washington adopted Nellie and her younger brother whom they called Wash. Nellie and Wash were the children of Martha's son, John Parke Custis.*

Every action done in company ought to be with some sign of respect to those that are present.

If you cough, sneeze, sigh or yawn, do it not loud but privately, and speak not in your yawning, but put your handkerchief or hand before your face and turn aside.

Shake not the head, feet, or legs; roll not the eyes; lift not one eyebrow higher than the other, wry not the mouth, and bedew no man's face with your spittle by approaching too near him when you speak.

Associate yourself with men of good quality if you esteem your own reputation; for 'tis better to be alone than in bad company.

Speak not injurious words neither in jest nor earnest; scoff at none although they give occasion.



Think before you speak, pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

When another speaks, be attentive yourself and disturb not the audience. If any hesitate in his words, help him not nor prompt him without desired. Interrupt him not, nor answer him till his speech be ended.

Be not curious to know the affairs of others, neither approach those that speak in private.

Undertake not what you cannot perform but be careful to keep your promise.

Speak not evil of the absent, for it is unjust.

Being set at meat scratch not, neither spit, cough or blow your nose except there's a necessity for it.

Put not another bite into your mouth 'til the former be swallowed. Let not your morsels be too big for the jowls.

If others talk at table be attentive, but talk not with meat in your mouth.

When you speak of God or His attributes, let it be seriously and with reverence.

Honor and obey your natural parents although they be poor.

Labor to keep alive in your breast that little spark of celestial fire called conscience.



Mount Vernon by George Ropes, 1860

# Letter to Abigail Adams

John Adams, 1789

*During their long, loving marriage, John and Abigail Adams wrote hundreds of letters to each other. They were frequently apart due to John Adams' service to his country at home and abroad while Abigail stayed in Massachusetts. John Adams wrote the following letter when he arrived in New York City to become the first vice president. New York City was then the nation's capital. Adams' spelling and capitalization are retained.*

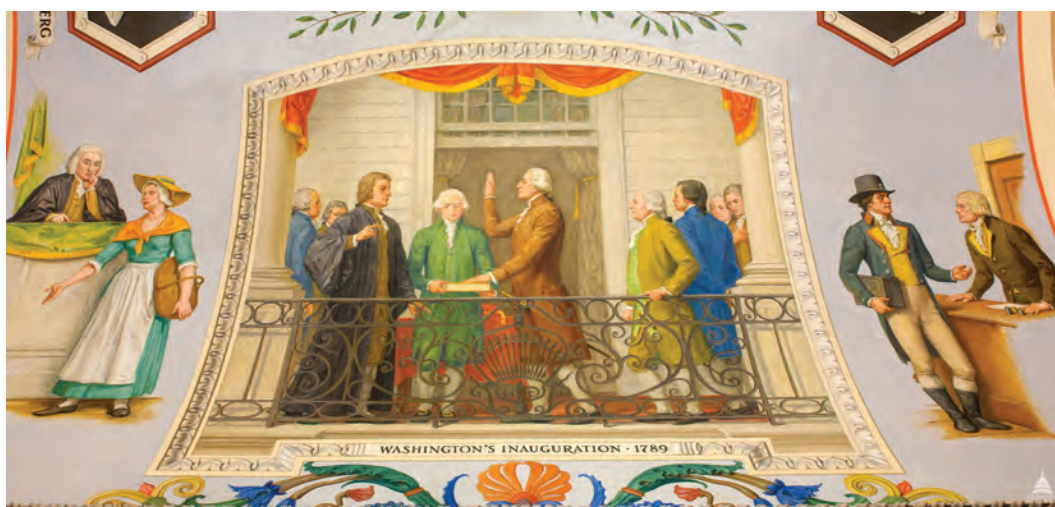
New York. April 22. 1789

My dearest Friend

This is the first Moment I have been able to Seize, in order to acquaint you of my Arrival and Situation. Governor Clinton The Mayor of New York, all the old officers of the Continental Government, and the Clergy, Magistrates and People, have seemed to emulate the two houses of Congress, in shewing every respect to me and to my office. For Particulars I must refer you to the public Papers. Yesterday for the first time I attended the Senate. Tomorrow or next day, The President is expected. Mr. Jay with his usual Friendship, has insisted on my taking Apartments in his noble house. No Provision No arrangement, has been made for the President or Vice P. and I see, clearly enough, that Minds are not conformed to the Constitution, enough, as yet, to do any Thing, which will support the Government in the Eyes of the People or of Foreigners. Our Countrymens Idea of the "L'Air imposant" [nobleness, grandness] is yet confined to volunteer Escorts, verbal Compliments &c.

You and I however, are the two People in the World the best qualified for this situation. We can conform to our Circumstances. — And if they determine that We must live on little, we will not spend much. — every Body enquires respectfully for Mrs. A. of her affectionate

J. A.



*Robert Livingston (in robe), Samuel Otis (in green), President George Washington (in brown with hand raised), Vice President John Adams (in gold coat)*



# O Sing a Song of Bethlehem

Louis F. Benson, 1899 - Track 5

---

*Louis Benson was born in Philadelphia, Pennsylvania, in 1855 and died there in 1930. He was a Presbyterian minister and an authority on hymns. He wrote many hymns himself and compiled several hymn books. (Track 5)*

O sing a song of Bethlehem, of shepherds watching there,  
And of the news that came to them from angels in the air.  
The light that shone on Bethlehem fills all the world today;  
Of Jesus' birth and peace on earth the angels sing away.

O sing a song of Nazareth, of sunny days of joy;  
O sing of fragrant flowers' breath, and of the sinless Boy.  
For now the flowers of Nazareth in every heart may grow;  
Now spreads the fame of His dear Name on all the winds that blow.

O sing a song of Galilee, of lake and woods and hill,  
Of Him Who walked upon the sea and bade the waves be still.  
For though like waves on Galilee, dark seas of trouble roll,  
When faith has heard the Master's Word, falls peace upon the soul.

O sing a song of Calvary, its glory and dismay,  
Of Him Who hung upon the tree, and took our sins away.  
For He Who died on Calvary is risen from the grave,  
And Christ, our Lord, by Heaven adored, is mighty now to save.

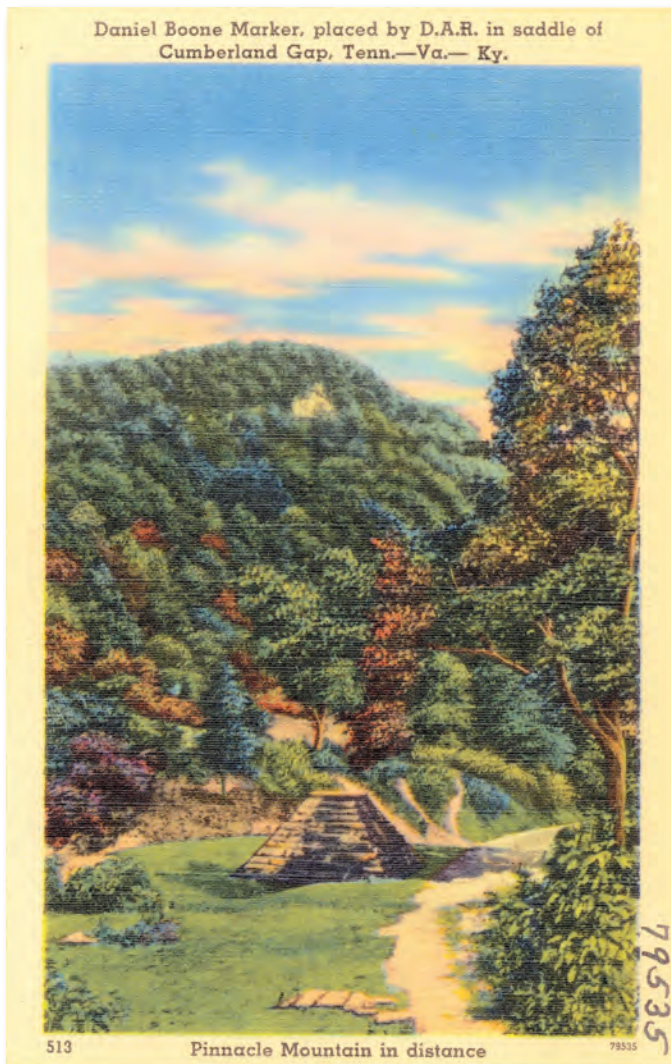


*The American Colony in Israel took these photographs between 1898 and 1946. They show (from left to right) Bethlehem, Nazareth, Galilee, and the place that is possibly Calvary.*

# The Adventures of Col. Daniel Boon

John Filson, 1784

*Daniel Boone went on his last hunt in 1817 at age 83. He lived a colorful life, but the legends about him are even more colorful. A legend is a story that may be based in fact, but parts of the story are imagined or exaggerated. People began writing stories about Boone while he was still alive. Kentucky pioneer John Filson wrote Discovery, Settlement, and Present State of Kentucke in 1784 when Boone was 50 years old. He included an appendix called "The Adventures of Col. Daniel Boon, Formerly a Hunter: Containing a Narrative of the Wars of Kentucky." Filson wrote the appendix as if Boone had written it himself. Boone probably didn't really write the appendix of Filson's book, but he did know about it and he liked it. The book was popular in America and in Europe. This excerpt will tell you what it was like to be a longhunter.*



*This postcard, printed around 1930-1945, is shown in the same size as the original.*

It was on the first of May, in the year 1769, that I resigned my domestic happiness for a time, and left my family and peaceable habitation on the Yadkin River, in North-Carolina, to wander through the wilderness of America, in quest of the country of Kentucke . . . . We proceeded successfully, and after a long and fatiguing journey through a mountainous wilderness, in a westward direction, on the seventh day of June following, we found ourselves on Red-River, where John Finley had formerly been trading with the Indians, and, from the top of an eminence, saw with pleasure the beautiful level of Kentucke. Here let me observe, that for some time we had experienced the most uncomfortable weather as a prelibation of our future sufferings. At this place we encamped, and made a shelter to defend us from the inclement season, and began to hunt and reconnoitre the country. We found every where abundance of wild beasts of all sorts, through this vast forest.

The buffaloes were more frequent than I have seen cattle in the settlements, browsing on the leaves of the cane, or cropping the herbage on those extensive plains, fearless, because ignorant, of the violence of man. Sometimes we saw hundreds in a drove, and the numbers about the salt springs were amazing. In this forest, the



habitation of beasts of every kind natural to America, we practised hunting with great success until the twenty-second day of December following. . . .

To conclude, I can now say that I have verified the saying of an old Indian . . . . Taking me by the hand . . . “Brother,” said he, “we have given you a fine land, but I believe you will have much trouble in settling it.” My footsteps have often been marked with blood, and therefore I can truly subscribe to its original name. . . . Many dark and sleepless nights have I been a companion for owls, separated from the cheerful society of men, scorched by the summer’s sun, and pinched by the winter’s cold—an instrument ordained to settle the wilderness. But now the scene is changed: peace crowns the sylvan shade.

What thanks, what ardent and ceaseless thanks are due to that all-superintending Providence which has turned a cruel war into peace, brought order out of confusion, made the fierce [members of native nations] placid, and turned away their hostile weapons from our country! May the same Almighty Goodness banish the accursed monster, war, from all lands, with her hated associates, rapine and insatiable ambition! Let peace, descending from her native heaven, bid her olives spring amid the joyful nations; and plenty, in league with commerce, scatter blessings from her copious hand!

This account of my adventures will inform the reader of the most remarkable events of this country. I now live in peace and safety, enjoying the sweets of liberty, and the bounties of Providence, with my once fellow-sufferers, in this delightful country, which I have seen purchased with a vast expense of blood and treasure: delighting in the prospect of its being, in a short time, one of the most opulent and powerful states on the continent of North America; which, with the love and gratitude of my countrymen, I esteem a sufficient reward for all my toil and dangers.

Fayette county, Kentucke.

DANIEL BOON

*Reconstructed structures at Fort Boonesborough State Park, Kentucky*



# Fireside Chat: On the Declaration of War with Japan

Franklin D. Roosevelt, 1941

---

*On December 9, 1941, two days after the Japanese attack on Pearl Harbor, President Franklin D. Roosevelt addressed the American people over the radio from the Oval Office at the White House. He used his familiar way of talking to the American people, a Fireside Chat. Roosevelt explained the background of the war America had just entered. He told citizens what they should expect. He gave warnings and instructions. He assured his audience that America was fighting to win. Below: Putting out fires at Pearl Harbor.*

My Fellow Americans:

The sudden criminal attacks perpetrated by the Japanese in the Pacific provide the climax of a decade of international immorality.

Powerful and resourceful gangsters have banded together to make war upon the whole human race. Their challenge has now been flung at the United States of America. The Japanese have treacherously violated the long-standing peace between us. Many American soldiers and sailors have been killed by enemy action. American ships have been sunk; American airplanes have been destroyed.



*U.S. sailors work to extinguish fires after the Japanese attacked Pearl Harbor.*



The Congress and the people of the United States have accepted that challenge.

Together with other free peoples, we are now fighting to maintain our right to live among our world neighbors in freedom, in common decency, without fear of assault. . . .

We are now in this war. We are all in it—all the way. Every single man, woman and child is a partner in the most tremendous undertaking of our American history. We must share together the bad news and the good news, the defeats and the victories—the changing fortunes of war.

So far, the news has been all bad. We have suffered a serious setback in Hawai'i. Our forces in the Philippines, which include the brave people of that Commonwealth, are taking punishment, but are defending themselves vigorously. The reports from Guam and Wake and Midway Islands are still confused, but we must be prepared for the announcement that all these three outposts have been seized.

The casualty lists of these first few days will undoubtedly be large. I deeply feel the anxiety of all of the families of the men in our armed forces and the relatives of people in cities which have been bombed. I can only give them my solemn promise that they will get news just as quickly as possible. . . .

Now a word about the recent past and the future. A year and a half has elapsed since the fall of France, when the whole world first realized the mechanized might which the Axis nations had been building up for so many years. America has used that year and a half to great advantage. Knowing that the attack might reach us in all too short a time, we immediately began greatly to increase our industrial strength and our capacity to meet the demands of modern warfare.

Precious months were gained by sending vast quantities of our war material to the nations of the world still able to resist Axis aggression. Our policy rested on the fundamental truth that the defense of any country resisting Hitler or Japan was in the long run the defense of our own country. That policy has been justified. It has given us time, invaluable time, to build our American assembly lines of production.

Assembly lines are now in operation. Others are being rushed to completion. A steady stream of tanks and planes, of guns and ships and shells and equipment—that is what these eighteen months have given us.

But it is all only a beginning of what still has to be done. We must be set to face a long war against crafty and powerful bandits. The attack at Pearl Harbor can be repeated at any one of many points, points in both oceans and along both our coast lines and against all the rest of the Hemisphere.

It will not only be a long war, it will be a hard war. That is the basis on which we now lay all our plans. That is the yardstick by which we measure what we shall need and demand; money, materials, doubled and quadrupled production—ever-increasing. The production must be not only for our own Army and Navy and air forces. It must reinforce the other armies and navies and air forces fighting the Nazis and the war lords of Japan throughout the Americas and throughout the world. . . .

On the road ahead there lies hard work—grueling work—day and night, every hour and every minute.

I was about to add that ahead there lies sacrifice for all of us.

But it is not correct to use that word. The United States does not consider it a sacrifice to do all one can, to give one's best to our nation, when the nation is fighting for its existence and its future life.

It is not a sacrifice for any man, old or young, to be in the Army or the Navy of the United States. Rather it is a privilege.

It is not a sacrifice for the industrialist or the wage earner, the farmer or the shopkeeper, the trainman or the doctor, to pay more taxes, to buy more bonds, to forego extra profits, to work longer or harder at the task for which he is best fitted. Rather it is a privilege.

It is not a sacrifice to do without many things to which we are accustomed if the national defense calls for doing without it.

A review this morning leads me to the conclusion that at present we shall not have to curtail the normal use of articles of food. There is enough food today for all of us and enough left over to send to those who are fighting on the same side with us.

But there will be a clear and definite shortage of metals for many kinds of civilian use, for the very good reason that in our increased program we shall need for war purposes more than half of that portion of the principal metals which during the past year have gone into articles for civilian use. Yes, we shall have to give up many things entirely.

And I am sure that the people in every part of the nation are prepared in their individual living to win this war. I am sure that they will cheerfully help to pay a large part of its financial cost while it goes on. I am sure they will cheerfully give up those material things that they are asked to give up.

And I am sure that they will retain all those great spiritual things without which we cannot win through. . . .

The true goal we seek is far above and beyond the ugly field of battle. When we resort to force, as now we must, we are determined that this force shall be directed toward ultimate good as well as against immediate evil. We Americans are not destroyers—we are builders.

We are now in the midst of a war, not for conquest, not for vengeance, but for a world in which this nation, and all that this nation represents, will be safe for our children. We expect to eliminate the danger from Japan, but it would serve us ill if we accomplished that and found that the rest of the world was dominated by Hitler and Mussolini.

So we are going to win the war and we are going to win the peace that follows.

And in the difficult hours of this day—through dark days that may be yet to come—we will know that the vast majority of the members of the human race are on our side. Many of them are fighting with us. All of them are praying for us. But, in representing our cause, we represent theirs as well—our hope and their hope for liberty under God.



# D-Day Message

Dwight D. Eisenhower, 1944

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*Dwight D. Eisenhower began his distinguished military career when he entered West Point in 1911. He went on to be one of the most important figures in World War II, assuming responsibility as the Supreme Commander, Allied Expeditionary Forces, in December 1943. He was primarily responsible for the decision for the Allied forces to invade Europe on June 6, 1944. He wrote this letter to be given to the individual members of the Allied forces who would be involved in the heroic invasion.*

Supreme Headquarters

Allied Expeditionary Force

Soldiers, Sailors and Airmen of the Allied Expeditionary Force!

You are about to embark upon the Great Crusade, toward which we have striven these many months. The eyes of the world are upon you. The hopes and prayers of liberty-loving people everywhere march with you. In company with our brave Allies and brothers-in-arms on other Fronts, you will bring about the destruction of the German war machine, the elimination of Nazi tyranny over the oppressed peoples of Europe, and security for ourselves in a free world.

Your task will not be an easy one. Your enemy is well-trained, well-equipped and battle-hardened. He will fight savagely.

But this is the year 1944! Much has happened since the Nazi triumphs of 1940-41. The United Nations have inflicted upon the Germans great defeats, in open battle, man-to-man. Our air offensive has seriously reduced their strength in the air and their capacity to wage war on the ground. Our Home Fronts have given us an overwhelming superiority in weapons and munitions of war, and placed at our disposal great reserves of trained fighting men. The tide has turned! The free men of the world are marching together to Victory!

I have full confidence in your courage, devotion to duty and skill in battle. We will accept nothing less than full Victory!

Good Luck! And let us all beseech the blessing of Almighty God upon this great and noble undertaking.

Dwight D. Eisenhower

*Eisenhower encourages paratroopers before they parachute into France on D-Day.*



# Code Talkers

Clayton B. Vogel, 1942

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*World War I veteran Philip Johnston grew up as the son of a missionary to the Navajo Nation. As one of the few non-Navajo speakers of the complex, unwritten Navajo language, he knew it would make an excellent code for transmitting secret military information during World War II. He offered to help the military train Navajo speakers to transmit messages. The Navajo Code Talkers became a successful part of the operations of the United States Marine Corps. The Japanese never broke their code. The program remained highly classified until 1968, so the men involved came home from the war sworn to secrecy. They received no special recognition. In 2001 the first 29 Navajo Code Talkers received the Congressional Gold Medal. Following is a letter written in 1942, as Marines first considered the idea. It describes the initial demonstration Philip Johnston made to the United States Marine Corps and recommends that Navajo Code Talkers be enlisted. Vogel, the general who wrote the letter, spelled the name of the nation Navaho.*

## HEADQUARTERS

AMPHIBIOUS FORCE, PACIFIC FLEET,  
CAMP ELLIOTT, SAN DIEGO, CALIFORNIA

March 6, 1942

From: The Commanding General.

To: The Commandant, U.S. Marine Corps.

Subject: Enlistment of Navaho Indians.

Enclosures: (A) Brochure by Mr. Philip Johnston, with maps.  
(B) Messages used in demonstration.



*Code Talker Sam Billison, 2002*

1. Mr. Philip Johnston of Los Angeles recently offered his services to this force to demonstrate the use of Indians for the transmission of messages by telephone and voice-radio. His offer was accepted and the demonstration was held for the Commanding General and his staff.

2. The demonstration was interesting and successful. Messages were transmitted and received almost verbatim. In conducting the demonstration messages were written by a member of the staff and handed to the Indian; he would transmit the message in his tribal dialect and the Indian on the other end would write them down in English. The text of messages as written and received are enclosed. The Indians do not have many military terms in their dialect so it was necessary to give them a few minutes, before the demonstration, to improvise words for dive-bombing, anti-tank gun, etc.

3. Mr. Johnston stated that the Navaho is the only tribe in the United States that has not been infested with German students during the past twenty years. These Germans, studying the various tribal dialects under the guise of art students, anthropologists, etc., have undoubtedly attained a good working knowledge of all tribal dialects except Navaho. For this reason the



Navaho is the only tribe available offering complete security for the type of work under consideration. It is noted in Mr. Johnston's article (enclosed) that the Navaho is the largest tribe but the lowest in literacy. He stated, however, that 1,000—if that many were needed—could be found with the necessary qualifications. It should also be noted that the Navaho tribal dialect is completely unintelligible to all other tribes and all other people, with the possible exception of as many as 28 Americans who have made a study of the dialect. This dialect is thus equivalent to a secret code to the enemy, and admirably suited for rapid, secure communication.

4. It is therefore recommended that an effort be made to enlist 200 Navaho Indians for this force. In addition to linguistic qualifications in English and their tribal dialect they should have the physical qualifications necessary for messengers.

Clayton B. Vogel



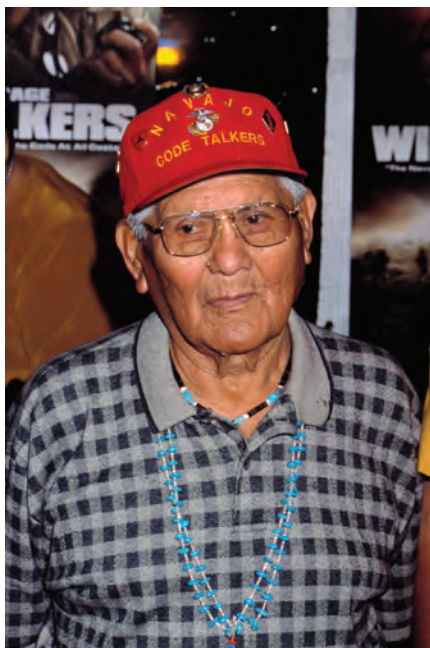
*Code Talker Alfred Peaches at veterans event in Phoenix, 2008*



*Code Talker Keith Little at veterans event in Phoenix, 2008*



*Code Talker Roy Hawthorne, 2002*



*Code Talker Chester Nez, 2002*



*Code Talker Albert Smith, 2002*

# Press Release

**Eleanor Roosevelt, 1945**

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*Eleanor Roosevelt wrote the following letter to the new president, Harry Truman, just four days after her husband, Franklin D. Roosevelt, died on April 12, 1945. The letter was sent out as a press release for publication in newspapers.*

April 16, 1945

My dear Mr. President:

There have been many thousands of letters, telegrams and cards sent to me and my children which have brought great comfort and consolation to all of us. This outpouring of affectionate thought has touched us all deeply and we wish it were possible to thank each and every one individually.

My children and I feel in view of the fact that we are faced with a paper shortage and are asked not to use paper when it can be avoided, that all we can do is to express our appreciation collectively. We would therefore consider it a great favor if you would be kind enough to express our gratitude for us.

Sincerely yours,  
Eleanor Roosevelt



*Franklin and Eleanor Roosevelt with their grandchildren on January 20, 1945, about two and a half months before his death*



# Great Our Joint Rejoicings Here

Mary E. Anderson, 1865

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*In January 1863, Rufus Anderson, accompanied by his wife and daughter, traveled by boat from New York to Panama, from there to San Francisco, and from there to Hawai'i. Anderson was secretary of the American Board of Commissioners for Foreign Missions and represented the organization as he visited native Hawaiians, foreigners living in Hawai'i, and congregations of Hawaiians who had recently been converted to Christianity. Anderson and his family returned to New York in September. In 1865 Rufus' daughter Mary published Scenes in the Hawaiian Islands and California, her memories of their remarkable journey. She composed the book as if she were telling the stories to her nieces and nephews in daily installments before bedtime, which is why she refers to her parents as Grandma and Grandpa.*

On Saturday, April 11, we left Kaawaloa, after a very pleasant visit of two weeks, starting about nine o'clock on our twelve miles ride to Kailua. Mr. Paris's family and Grandma were in a carriage, which some friends had given Mrs. P., and Grandpa and I were on horseback. I had my horse Bonaparte. The road was good most of the way; no carriage had ever traveled the whole length of it before. Part of the way was down the mountain, and when about half-way to the foot, a part of the carriage broke. We all dismounted and took a lunch, then, with some leather, Mr. Paris bound up the broken place firmly, and we went on our way rejoicing that no worse thing had befallen us; for we were far away from any house, and had still half of our journey to perform, and this being the only carriage on that part of the island, no native knew how to repair it. On reaching the seashore, we passed through a grove of coconut trees. Here we drank some delicious coconut milk, and quite a group of natives gathered about us, and shook hands. The Hawaiians as a race are very fond of shaking hands. As the shake of the hand, saying "aloha," love to you, was often our only mode of expressing our interest, we were very particular to do it.

*Kailua Beach on O'ahu with the Mokolua Islands in the distance*



After leaving the grove, the path lay between two stone walls, so near together that it seemed impossible for the carriage to go through. Our native friends said among themselves "pilikia!" trouble; for there was no other road for the carriage. But the carriage did pass, the wheels just grazing the stones. How glad we were, and the natives exclaimed, "maikai!" good.

We saw a great deal of rough hard lava, called "pahoihoi," and prickly pear-trees grew in abundance . . . .

We were amused at the excitement of many of the natives about the carriage. A great number of them had never seen one before. Whole families turned out, men, women, and children, just as people in our own land once did to see a railroad car, or as they do now to see a caravan with elephants and camels. Horses and mules all along the road became unmanageable. They would turn and look, with dilated nostrils and head erect, while trembling in every limb, till the carriage almost reached them, then they would break from their fastenings and gallop off, neighing with fear. Then they would turn and look till we nearly reached them again, when they darted away as before.

We reached the house of Mr. Thurston, at Kailua, about three o'clock in the afternoon. . . . Several natives called to see us, and a venerable deacon sent us two fowls, some very fine watermelons, and sweet potatoes. The melons were delicious, the soil of this part of the islands being well adapted to them. Watermelons are even sent to the San Francisco market.

The next day was Sabbath, the 12th of April, the forty-third anniversary of the missionaries first landing on these islands, which occurred on this very spot. We were interested in the fact that we should happen to be there at that time.

We went to the stone church, a venerable edifice built in the old style, — the pulpit and galleries being very high. Perhaps a thousand natives were present, and they paid remarkable attention to all that was said. After service, we shook hands with a large portion of the audience. Most of the people came on horseback, and there must have been as many as five hundred horses tied outside the church.

It was too far for us to go home before the afternoon service; so we spent the time in visiting the graves of mission families near the church. In the afternoon we partook of the communion with the congregation. Every thing was conducted with great propriety. A native evangelist has had the care of this church since Mr. T. left, and they have well sustained their church and prayer-meetings, with very little outside aid from missionaries.

We expected the steamer to call for us at any time after midnight, and so slept with one eye and one ear open. About twenty donkeys were in a pasture near us, and were braying all night long. We had little refreshing sleep, and were glad to see the smoke of the Kilauea as she came round a point in the distance at six o'clock in the morning. We wended our way to the beach, and amused ourselves by watching little native children playing in the water, and by picking up shells, until the boat came to take us on board the steamer, when we bade our friends good-by. As there was no wharf, a native took us up one by one and carried us to the boat. It seemed so funny at first for us grown people to be taken up like children; but we got accustomed to it, the



men lifting us easily, and placing us in the boat as dry and comfortable as possible. By three o'clock in the afternoon we were off to Honopu, where we were to disembark. This is the landing for Kohala. Mr. Bond met us, and a kind German was there with his wagon to take Grandma and the baggage to Mr. B.'s house. The rest of us went on horseback. Before Grandpa mounted his horse, the natives gathered about him, and asked by an interpreter how old he



*Horses graze on the meadows of Kohala on the Big Island of Hawai'i.*

was. They said, "his face and his form was young, but his hair was old." They expected to see an old decrepit man, and were quite surprised to find him so fresh and vigorous. . . .

The trade-wind swept across that part of the island with great force. It really seemed as if we would be blown off our horses, and I was glad that my hat-strings were sewed on tightly. After a while, a sudden shower came up, lasting about five minutes; but the wind soon dried us. Another and heavier one making its appearance in the distance, we turned off the road to go a shorter way. Mr. Bond was mounted on a large white mule; as we were galloping hastily along over the grassy field, his mule stumbled, and over they went. All we could see was the mule's four feet in the air. Fortunately, Mr. Bond was not under the animal, as we feared, but rose from the soft grass a few feet ahead uninjured. The shower came steadily on, and we were obliged to take refuge in a native hut. The natives ran out, took off our saddles, and tied our horses for us, so that we might escape the shower. They were always ready to do a kind act for us. As I sat in the hut with two women and a pretty little native girl about three years old, I longed to be able to talk with them in their own language; but after each of us had said "aloha," we could only sit and look at each other.

Grandma and Mrs. Bond with her children were waiting on the piazza to meet us as we rode up. But there is the tea-bell, so we must wait until to-morrow to hear about Kohala.

. . . "We are ready to hear about that queer-named place now, aunty," said Alice at my elbow as I sat writing in my room.

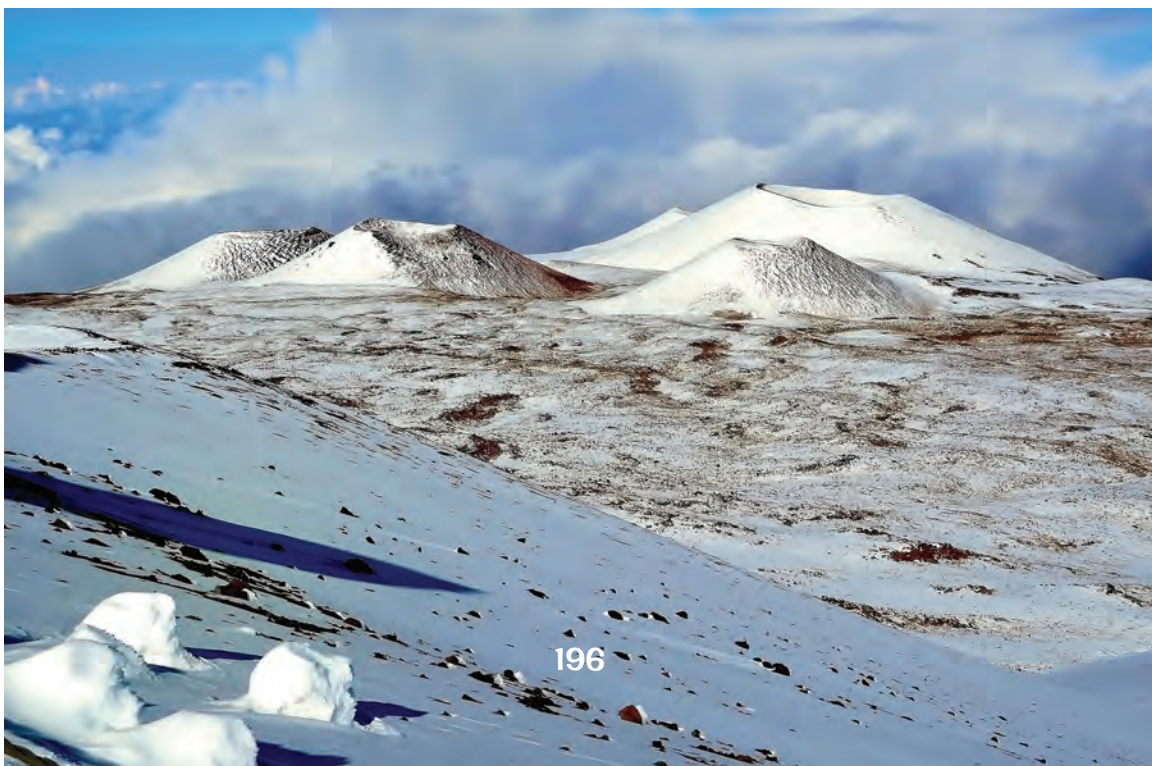
Oh, yes, about Kohala.

Every thing at Mr. Bond's was the pink of neatness. . . . The garden looked beautifully, with some rose-bushes twenty-five feet in circumference, and scarlet geraniums perhaps fifteen feet. It does one good just to look at them, after seeing only our little dwarf shrubs at home. Kanoa and his wife, the good Hawaiian missionaries to Micronesia, came with their little baby to bid us good-by.

We had mangoes for the first time at Mr. Bond's, which were delicious. In shape they are like a pear, only flatter, with the large end growing next the stem. I can not describe the taste, it is unlike anything we have. The seed is very large, being nearly two thirds the size of the fruit. Fresh figs, too, we tried for the first time, and to our surprise liked them. We had some papayas, which grow on trees; the fruit tastes like a musk-melon, and pies made of them are very much like squash-pies.

Sabbath morning it cleared up about eleven, so that we could go to church. Notwithstanding the weather, a goodly congregation assembled, and listened to Grandpa with great respect and attention. After meeting, as usual, they all wanted to shake hands with us. As I was going down the aisle, thinking I had shaken hands with all, I heard some one call "keika mahine, keika mahine" [daughter, daughter], and looking round, there was an old man standing up on a seat with his hand stretched out to shake hands. Of course I must gratify him. Fortunately for us, Monday, April 20, was a pleasant day, and we started about nine o'clock for Waimea across the mountain. Grandma rode about twelve miles in Mr. Christianson's wagon, and then as the wagon-road ended, she went the remainder of the way on horseback. The rest of us were in the saddle all the way. How the wind did blow! It seemed as if I should be carried out of my saddle bodily; but we rode on over fields and barren wastes, and through steep and rocky gulches. . . . As we were riding, on the summit of a hill, or mountain as we should call it, a beautiful scene opened before us. High above us the fleecy clouds parted, and we caught a glimpse of what seemed like "the promised land." There stood the peak of a lofty mountain covered with newly-fallen snow, shining white and beautiful in the sun's clear beams. It seemed too high up, too pure and fair in its framework of clouds, to belong to earth. This was the summit of Mauna Kea, and we shall not soon forget that vision of beauty. It seemed as if angels might flit over its snowy sides without any danger of soiling their pure white garments. We arrived at Mr. Lyons's about five, and were cordially met by Mrs. L. and her daughter.

*Mauna Kea on the Big Island of Hawai'i*





On Wednesday, we attended a meeting at Mr. Lyons's church. The house was filled with nicely-dressed natives. Grandpa and Mr. L. sat in front of the pulpit. At the back of the church was a large choir of men and women, who sung well and with animation, beating time with their hands.

Soon after we entered, they sung an original hymn by a native named Lyana. . . . Mr. Bingham, one of the first missionaries to the islands, has given us this translation:

Wonderful that love sincere!

Great our joint rejoicings here,  
For the stranger guest we see;  
Cordial welcome, friend, to thee.

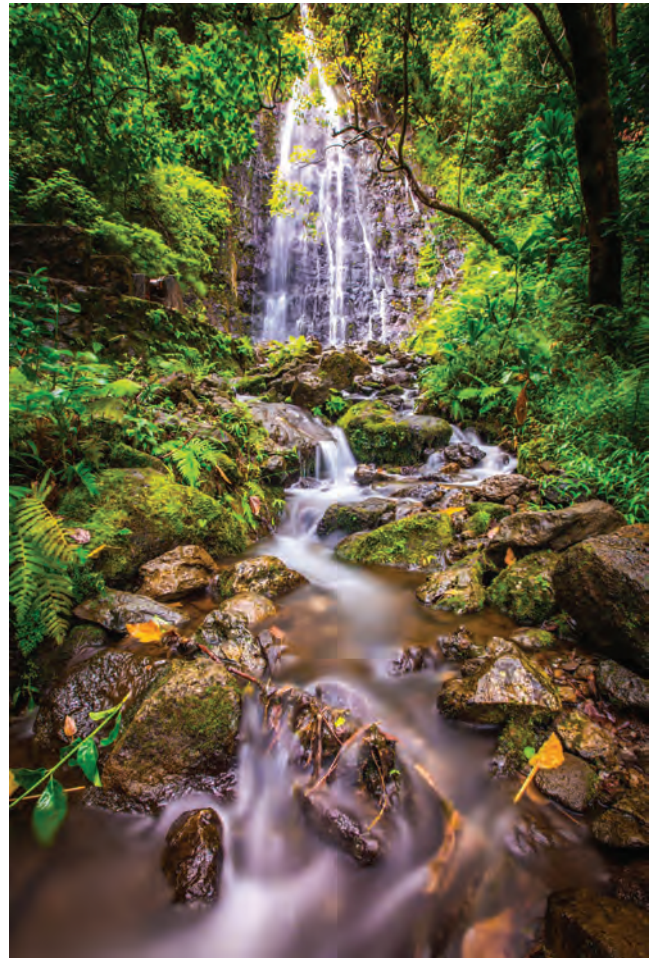
Sailing far to reach our homes,  
From America he comes;  
Lo! in peace he enters here;  
Welcome to our hearts sincere.

Now on this delightful day,  
We, in love, unite to pray:  
Here beneath our temple spire,  
We our welcome give thee, sire.

Jointly chanting, now rejoice;  
Brethren, all unite your voice;  
Husbands, wives, and little ones,  
Greet this friend with grateful tones.

This is he who hither sends  
These true missionary friends,  
To enlighten our dark mind;  
Thanks and love to one so kind.

Let us then all rise and sing,  
And our grateful succor bring;  
For our sire our love to prove,—  
Love, goodwill, unceasing love.



*Waihe'e Falls on the island of O'ahu*

# The Glorious Fourth

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*Historically, a grand oration on the Fourth of July was as essential as the picnics and fireworks. Towns large and small gathered to hear a famous orator or a local politician remind them of the blessings of Independence Day. The first selection is an excerpt from John Adams' famous letter to his wife, Abigail, predicting future celebrations of America's birthday. The other selections are excerpts from Independence Day orations and presidential messages. The photos are of Independence Day celebrations at various times in American history.*

*In a letter from John Adams to his wife, Abigail, he wrote:*

July 3, 1776

. . . I am apt to believe that it will be celebrated, by succeeding Generations, as the great anniversary Festival. It ought to be commemorated, as the Day of Deliverance, by solemn Acts of Devotion to God Almighty. It ought to be solemnized with Pomp and Parade, with Shews, Games, Sports, Guns, Bells, Bonfires and Illuminations from one End of this Continent to the other from this Time forward forever more.



*United States Army Old Guard Fife and Drum Corps march in parade in Washington, D.C., July 4, 2013.*

You will think me transported with Enthusiasm but I am not.—I am well aware of the Toil and Blood and Treasure, that it will cost Us to maintain this Declaration, and support and defend these States.—Yet through all the Gloom I can see the Rays of ravishing Light and Glory. I can see that the End is more than worth all the Means. And that Posterity will triumph in that Days Transaction, even altho We should rue it, which I trust in God We shall not.

*In a speech Daniel Webster gave on July 4, 1851, at the laying of the cornerstone of an addition to the U.S. Capitol, he said:*

Fellow-Citizens: I congratulate you, I give you joy, on the return of this Anniversary . . . Hail! All hail! I see before and around me a mass of faces, glowing with cheerfulness and patriotic pride. I see thousands of eyes, turned towards other eyes, all sparkling with gratification and delight. This is the New World! This is America! This is Washington! And this the Capitol of the United States! And where else, among the Nations, can the sea of government be surrounded, on any day of any year, by those who have more reason to rejoice in the blessings which they possess? Nowhere, fellow-citizens; assuredly, nowhere. Let us, then, meet this rising sun with joy and thanksgiving!



*In the speech "The Meaning of July Fourth for the Negro," which Frederick Douglass gave in Rochester, New York, on July 5, 1852, he said:*

. . . This, for the purpose of this celebration, is the 4th of July. It is the birthday of your National Independence, and of your political freedom. This, to you, is what the Passover was to the emancipated people of God. It carries your minds back to the day, and to the act of your great deliverance; and to the signs, and to the wonders, associated with that act, and that day. This celebration also marks the beginning of another year of your national life; and reminds you that the Republic of America is now 76 years old. I am glad, fellow-citizens, that your nation is so young. Seventy-six years, though a good old age for a man, is but a mere speck in the life of a nation. Three score years and ten is the allotted time for individual men; but nations number their years by thousands. According to this fact, you are, even now, only in the beginning of your national career, still lingering in the period of childhood. I repeat, I am glad this is so. There is hope in the thought, and hope is much needed, under the dark clouds which lower above the horizon. The eye of the reformer is met with angry flashes, portending disastrous times; but his heart may well beat lighter at the thought that America is young, and that she is still in the impressible stage of her existence. May he not hope that high lessons of wisdom, of justice and of truth, will yet give direction to her destiny?

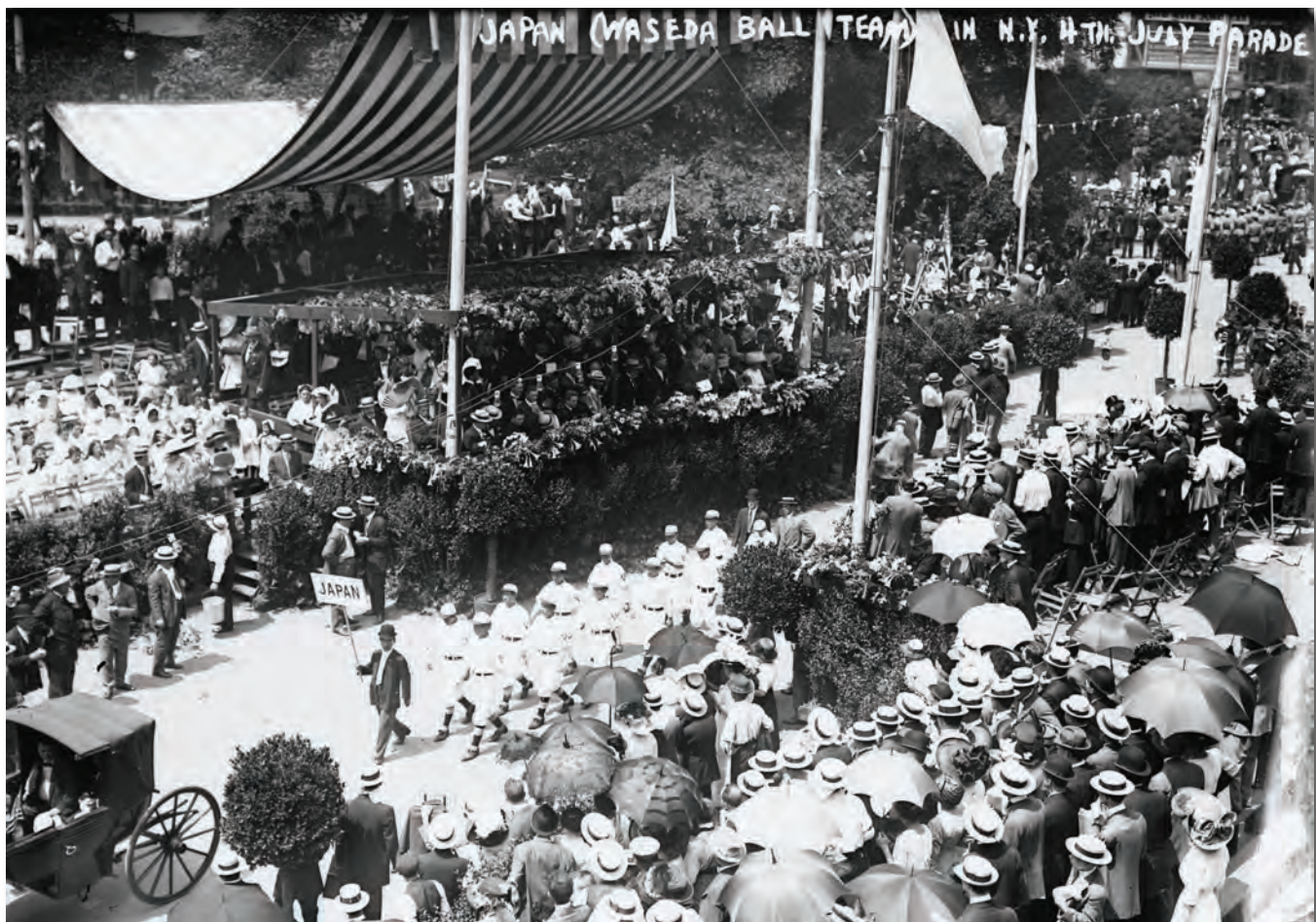


*Fireworks behind the Martin Luther King Jr. Memorial on the National Mall, July 4, 2012*



*In a speech President Woodrow Wilson delivered at Gettysburg, Pennsylvania, on July 4, 1913, he said:*

Here is the nation God has builded by our hands. What shall we do with it? Who stands ready to act again and always in the spirit of this day of reunion and hope and patriotic fervor? The day of our country's life has but broadened into morning. Do not put uniforms by. Put the harness of the present on. Lift your eyes to the great tracts of life yet to be conquered in the interest of righteous peace, of that prosperity which lies in a people's hearts and outlasts all wars and errors of men. Come, let us be comrades and soldiers yet to serve our fellow-men in quiet counsel, where the blare of trumpets is neither heard nor heeded and where the things are done which make blessed the nations of the world in peace and righteousness and love.



*A 4th of July parade in New York City featured people from Sweden, Switzerland, and Japan, c. 1911.*





*A 4th of July parade in New York City featured people from Italy, Greece, and China, c. 1911.*



*In a speech President John F. Kennedy gave on July 4, 1946, while he was campaigning for a seat in the U.S. Congress, he said:*

[T]he right of the individual against the State is the keystone of our Constitution. Each man is free. He is free in thought. He is free in expression. He is free in worship. To us, who have been reared in the American tradition, these rights have become part of our very being. They have become so much a part of our being that most of us are prone to feel that they are rights universally recognized and universally exercised. But the sad fact is that this is not true. They were dearly won for us only a few short centuries ago and they were dearly preserved for us in the days just past. And there are large sections of the world today where these rights are denied as a matter of philosophy and as a matter of government. We cannot assume that the struggle is ended. It is never-ending. Eternal vigilance is the price of liberty. It was the price yesterday. It is the price today, and it will ever be the price. . . .



*Photographer Marion Post Wolcott took this photograph of residents of St. Helena Island, Georgia, celebrating Independence Day in 1939.*





*While working for the New Deal's U.S. Farm Security Administration, Jack Delano took these photos at the 4th of July celebration at Salisbury, Maryland, in 1940.*



*U.S. Farm Security Administration photographer Lee Russell took these photographs of the 4th of July celebration in Vale, Oregon, in 1941.*



*In an address President Ronald Reagan gave on July 3, 1981, he said:*

. . . What makes our revolution unique and so exciting, then, is that it changed the very concept of government. Here was a new nation telling the world that it was conceived in liberty, that all men are created equal with God-given rights, and that power ultimately resides in “We the people.”

We sometimes forget this great truth, and we never should, because putting people first has always been America’s secret weapon. It’s the way we’ve kept the spirit of our revolution alive—a spirit that drives us to dream and dare, and take great risks for a greater good. It’s the spirit of Fulton and Ford, the Wright brothers and Lindbergh, and of all our astronauts. It’s the spirit of Joe Louis, Babe Ruth, and a million others who may have been born poor, but who would not be denied their day in the sun.

Well, I’m convinced that we’re getting that spirit back. The Nation is pulling together. We’re looking to the future with new hope and confidence—and we know we can make America great again by putting the destiny of this Nation back in the hands of the people. And why shouldn’t we? Because, after all, we are Americans.

As Dwight Eisenhower once said: “There is nothing wrong with America that the faith, love of freedom, intelligence and energy of her citizens cannot cure.”

He was right. If we just stick together, and remain true to our ideals, we can be sure that America’s greatest days lie ahead. Happy Fourth of July!



*Reagan addressed a crowd of 45,000 people at NASA’s Dryden Flight Research Center after the space shuttle Columbia landed there on July 4, 1982.*



*First Lady Nancy Reagan and President Ronald Reagan celebrate Independence Day on July 4, 1981.*

*In President George H. W. Bush's 1989 Message on the Observance of Independence Day, he said:*

The Fourth of July is a day to pause and thank God that men such as Thomas Jefferson and Ben Franklin had the strength, courage, and insight to forge a nation predicated upon the noble ideal, "that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights. . . ."

*In President Bill Clinton's remarks at an Independence Day ceremony in Philadelphia, Pennsylvania, on July 4, 1993, he said:*

Earlier today, as Americans have done for 217 years, I had the honor of participating, with two young children who are direct descendants of our Founders, in ringing the Liberty Bell. When that bell first tolled, it rang with the moral force of the most powerful common idea humanity has ever known: the idea that each of us stands equal before God and must therefore be equal before the law; the idea that our human dignity is given to us not by any government but by God; the idea that we must be citizens, not subjects, proud participants in the democratic process of governing ourselves and building our own future.

*In President George W. Bush's Message on the Observance of Independence Day in 2001, he said:*

Independence Day serves as a special time to remember the achievements of our great statesmen, social reformers, inventors, and artists. We pause to give thanks for the many men and women who gave their lives to defend our freedom. At the same time, the Fourth of July provides a unique occasion to reflect on the challenges ahead. By building on the efforts of previous generations and pursuing opportunity and justice for all our citizens, we will continue our Nation's development and help ensure a brighter future for all Americans.



*President George W. Bush greets U.S. Airborne and Army Special Forces troops following his remarks during an Independence Day celebration at Fort Bragg in North Carolina, 2006.*



*In President Barack Obama's Message on the Observance of Independence Day in 2010, he said:*

Just as this day serves as a reminder of the immeasurable bravery of those who have made America what it is today, it also renews in us the solemn duty we share to ensure our Nation lives up to its promise. We must not simply commemorate the work begun over two and a quarter centuries ago; we are called to join together, hoist their mantle upon our shoulders, and carry that spirit of service into tomorrow.



*President and Mrs. Barack Obama host an Independence Day party at the White House in 2010. The Marine Band stands in the foreground.*

*In President Donald Trump's speech at Mount Rushmore on July 3, 2020, he said:*

From this night, and from this magnificent place, let us go forward united in our purpose and rededicated in our resolve. We will raise the next generation of American patriots. We will write the next thrilling chapter of the American adventure. And we will teach our children to know that they live in a land of legends, that nothing can stop them, and that no one can hold them down. They will know that, in America, you can do anything, you can be anything, and together, we can achieve anything.



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## Index

4th of July, 27-28, 262-270

- A** **Act to Establish the Smithsonian Institution, An**, 70-71
- Adams, Abigail, 36, 262
- Adams, John, 23, 27, 31, 36, 262, 270
- Adventures of Col. Daniel Boon, The*, 38-39
- Advertisements in the Virginia Gazette*, 18
- Afghanistan War*, 269
- African Americans, 18, 62, 63, 85-88, 95, 96, 207, 210-214, 255-256, 261, 263, 266
- Alamo, 56
- Alaska Days with John Muir*, 148-150
- Alaska Native people, 148-150, 215-217
- Aldrin, Buzz, 218

- Alexander, Captain G. W. 90
- Allen, Thomas S., 52
- "America the Beautiful,"* 1
- American Bible Society, 57
- American Revolution, 23, 24, 27-28, 30, 262, 268
- Ancestral Puebloans, 4-5
- Anderson, Mary E., 193
- Armstrong, Neil, 218, 228
- Arthur, Chester A., 105-106, 130
- Ascending Long's Peak*, 91-95
- Audubon, John James, 74-75
- Autobiography and Poor Richard's Almanack*, 25-26
- automobiles, 2, 3, 107-108, 175-176, 202-203

**B** Bahamas, 8-9  
 Bailey, Almira, 183  
 Banyer, Maria Jay, 57  
 baseball, 129, 204-205, 206  
 Bates, Katharine Lee, 1  
*Beauties of the State of Washington, The*, 185  
 Bedell, Grace, 82  
 Bellamy, Francis, 209  
 Benson, Louis F., 37  
 Billings, William, 30  
 Biden, Joe, 255  
 Bird, Isabella L., 91-95  
 Black Americans, see African Americans  
 Black Hills, 169-170  
 Blenkhorn, Ada R., 252  
 Bliss, Philip P., 79  
 boats, 44, 68, 88, 136, 148, 162-164, 193-196  
 Boone, Daniel, 38-39  
 Boston Massacre, 23  
 Bradford, William, 12-13  
 Bryan, William Jennings, 167-168  
*Bunny Brown and His Sister Sue Keeping Store*, 235-239  
 Bunyan, Paul, 54-55  
 Burger, Warren E., 258-259  
**Burned Out of House and Home**, 134  
 Burnett, John G., 58-59  
 Bush, Barbara, 246  
 Bush, George H. W., 231-232, 246  
 Bush, George W., 245-248  
 Bush, Laura, 246  
 business, 126-129, 171-174, 235-239

**C** **Camp Songs of the Civil War**, 89-90  
 canals, 52, 170, 185  
 canoes, see boats  
*Canyons of the Colorado*, 162-164  
 cars, see automobiles  
 Carnegie, Andrew, 109-111  
 Carson, Dr. Ben, 256-257  
 Carter Family, 251-252  
 Carter, Jimmy, 225-227  
 Carter, Rosalynn, 226  
 Cather, Willa, 4-5  
 Carver, George Washington, 261  
**"Casey at the Bat,"** 204-205  
**"Cat Took the Kosher Meat, The,"** 160-161  
**Chaplain's Prayer in the U.S. Senate, A**, 243  
 charity, 109-111, 154-155, 198-199  
 Cherokee Nation, 58-59  
**"Chester,"** 30  
 Chicago Fire, 134  
**Childhood Reminiscences**, 85-88

Christman, Enos, 77-78  
 civil rights, 207, 210-214  
 Civil War, 80-81, 83, 84, 85-88, 89-90, 96, 140, 158  
 Civilian Conservation Corps, 180-182  
 Clark, Galen, 116-118, 126  
 Clark, William, 42-44  
 Clatsop Nation, 43  
 Cleveland, Frances Folsom, 124-125  
 Cleveland, Grover, 124-125  
 Clinton, Hillary, 246  
 Clinton, William, 240-241, 246, 253  
 Code Talkers, 190-191  
 Colgate, 171, 173  
**"Colonel Anderson and Books,"** 109-111  
 Colonial Period, 11-18, 25-26  
 Colorado River, 6, 162-164  
 Columbus, Christopher, 8-9, 170, 209  
**"Come, Holy Spirit, Dove Divine,"** 53  
 Congress, U.S., 36, 50, 66, 70-71, 143, 187, 200, 209, 218-220, 232, 243, 245-248, 255, 262, 266  
 Constitution, U.S., 32, 36, 106, 166, 169, 207, 211, 212, 258-259, 260, 266, 270  
 Coolidge, Calvin, 169-170  
 Copeland, Carl, 104  
 Cowan, Sam K., 156-159  
**Cowboy Songs**, 102-104  
**"Coyote and the Turtle, The,"** 6-7  
 Crosby, Fanny J., 100-101

**D** **D-Day Message**, 189  
**Declaration of Independence, The**, 27-28  
**Dedication of Everglades National Park**, 242  
**Dedication Prayer**, 97  
 Denali National Park and Preserve, 215-217  
 Dickinson, John, 24  
*Discovery of Yellowstone Park, The*, 98-99  
**"Domestic Economy, or the History of Thrifty and Unthrifty,"** 48-49  
**"Don'ts for Tourists,"** 202-203  
 Douglass, Frederick, 263  
**E** Edison, Thomas, 107-108  
 education, 15, 48-49, 210-214  
 Eisenhower, Dwight D., vi, 189, 207, 208, 209, 210-214, 254, 268  
 Ellis Island, 119-123  
 Erie Canal, 52  
**Evening of the 5th of March, The**, 23  
 Everglades National Park 242  
**Every Human Life Is Precious**, 231-232  
**Exciting Adventure of Space, The**, 218-220  
**"Experiences of a Bandmaster,"** 130-133



Explorers, Daniel Boone, 38-39; Christopher Columbus, 8-9, 170, 209; Lewis and Clark, 42-44; John Wesley Powell, 162-164

**F** Filson, John, 38-39  
**Fireside Chat: On Drought Conditions**, 177-178  
**Fireside Chat: On the Declaration of War with Japan**, 186-188  
**First Woman on the Oregon Trail**, 68-69  
Fisher, Carl, 202  
flight, 146-147  
**Florida Tourism Advertisement**, 10  
**Flushing Remonstrance**, 14  
**Fog in San Francisco, The**, 183-184  
folktales, 6-7, 20-22, 45-47, 54-55, 143  
**Founding of Jamestown, The**, 11  
Ford, Henry, 107-108, 175-176  
Fourth of July, see 4th of July  
Franklin, Benjamin, 17, 25-26, 27  
**Freedom and Fear At War**, 245-248  
**From Audubon's Journal**, 74-75

**G** "Gains at Ellis Island," 119-123  
Galen Clark of Yosemite, 116-118  
Gamse, Albert, 67  
Garfield, James A., 105-106, 133  
**Genesis 11:1-9**, 2  
**George Washington and the Cherry Tree**, 33  
**Gettysburg Address, The**, 84  
Giles, Harry F., 185  
Gilmore, Patrick S., 90  
"Glories of the Fair, The," 135-138  
**Glorious Fourth, The**, 262-270  
Gold Rush (California), 76, 77-78  
Goudiss, Alberta M., 154-155  
Goudiss, C. Houston, 154-155  
Graham, Billy, 224, 240  
Grand Canyon National Park, 162-164  
Grant, Ulysses S., 83  
"Gray Eagle and His Five Brothers," 20-22  
Great Awakening, 17  
Great Depression, 177-178, 179, 180-182, 251  
**Great Our Joint Rejoicings Here**, 193-197  
Great Salt Lake, 221-223  
Great War, see World War I  
Greene, Nathanael, 29  
Guest, Edgar A., 151-153, 253-254

**H** Habershon, Ada R., 251  
"Hail to the Chief," 67  
"Harding Appoints Taft," 165-166  
Harding, Warren G. 165-166

Harris, Benjamin, 15  
Harrison, William Henry, 60  
Hart, Edward, 14  
Higley, Brewster, 102  
"Ho! for California," 76  
"Home," 253-254  
homesteading, 112-113  
Hoover, Herbert, 198-199, 254  
Hope, Laura Lee, 235  
Hopi Nation, 6-7  
Hopper, De Wolf, 204  
"How Arthur Was Inaugurated," 105-106  
Hunton, David Fletcher, 139  
Hutchinson Family Singers, 76  
Hutchinson, Jesse, 76  
**Hymns of Fanny J. Crosby**, 100-101

**I** "I Will Sing the Wondrous Story," 224  
**Immense Flocks**, 221-223  
immigration, 119-123, 160-161  
Independence Day, see 4th of July  
**In His Own Words**, 261  
Iraq War, 269

**J** Jackson, Andrew, 67, 210  
Jay, John, 57  
Jefferson, Thomas, 27, 40-41, 169-170  
Johnson, Lyndon B., 219  
Johnston, Philip, 190-191  
**Journal of Christopher Columbus**, 8-9  
**Journals of Lewis and Clark**, 42-44  
Judson, Adoniram, 53  
Justin, "Burned Out of House and Home," 134

**K** Kake Nation, 150  
Kennedy, Jacqueline, 219  
Kennedy, John F., 218-220, 266  
Key, Francis Scott, 50-51  
Kickapoo Nation, 44  
King Jr., Dr. Martin Luther, 263

**L** Langford, Nathaniel Pitt, 98-99  
Lee, Robert E. Jr., 96  
"Legend of Paul Bunyan, The," 54-55  
"Let the Lower Lights Be Burning," 79  
**Letter from a Forty-Niner**, 77-78  
**Letter from the Alamo**, 56  
**Letter from Valley Forge**, 29  
**Letter to Abigail Adams**, 36  
**Letter to Bess**, 200  
**Letter to Eleanor Roosevelt**, 201

**Letter to John Adams**, 31  
**Letter to Papa**, 57  
**Letter to Thomas Jefferson Smith**, 40-41  
**Letters to and from Abraham Lincoln**, 82-83  
**Letters to His Children**, 140-143  
 Lewis, Meriwether, 42-44  
**"Liberty Song, The,"** 24  
*Life on the Mississippi*, 63-64  
 Lincoln, Abraham, 82-83, 84, 170, 210, 257, 259  
 Lincoln Highway, 202, 203  
 Little Rock Nine, Parents of, 214  
 Lockett, Hattie Green, 6-7  
 Longfellow, Henry Wadsworth, 19, 80-81  
**"Low Bridge, Everybody Down,"** 52

**M Made in America**, 171-174  
**Marveling at the Mysteries**, 167-168  
 Matthews, Dr. Washington, 3  
 McLaughlin, Marie L., 45-47  
 Mesa Verde National Park, 4-5  
**"Mesa Verde Wonderland Is Easy To Reach,"** 4-5  
 Miller, James A., 135-138  
 military, see American Revolution, Civil War, Persian Gulf War, Spanish-American War, Trail of Tears, World War I, World War II, Pentagon, Persian Gulf War  
**"Miss Delia Torrey Consents to Come,"** 144-145  
 missionaries, 53, 68-69, 148-150, 190, 193-197, 215-217  
 Mississippi River, 61-62, 63-64, 180  
 Missouri River, 55  
 Morse, Samuel F. B., 65-66  
 Mount Rushmore National Memorial, 169-170  
**Mountain Chant: A Navajo Ceremony, The**, 3  
 Muir, John, 116-118, 148-150  
**My Hope and My Deep Faith**, 207  
*Myths and Legends of the Sioux*, 45-47

**N National Loss, A**, 233-234  
**Nation-Wide System of Parks, A**, 180-182  
 native nations (Native Americans), see Ancestral Puebloans, Cherokee Nation, Hopi Nation, Navajo Nation, Ojibwe Nation, and Sioux Nation  
 Navajo Nation, 3, 190-191  
*New England Primer Rhyming Alphabet*, 15  
 Niagara Falls, 72-73  
 Nixon, Richard, 228, 254  
**Northern Lights, The**, 215-217  
 Norworth, Jack, 206  
 Notgrass, Wesley, 244

**O Obama**, Barack, 255  
 Ogilvie, Dr. Lloyd John, 243  
*Of Plimoth Plantation*, 12-13

Ojibwe Nation, 20-22  
 Oklahoma City, 240-241  
**"Old Glory,"** 139  
 Olympic National Park, 185  
**One of My Closest Friends**, 107-108  
**One Small Step**, 228  
**Only Automobile in Detroit, The**, 175-176  
 Operation Desert Storm, 231-232  
 Oregon Trail, 68-69  
**"O Sing a Song of Bethlehem,"** 37  
 Ostermann, H. C., 202  
**"Over Niagara,"** 72-73

**P Pawnee Nation**, 141  
 Pearl Harbor, 186-188  
 Penn, William, 16  
 Pentagon, 246  
 Persian Gulf War, 231-232  
**"Pharisee and the Publican, The,"** 17  
**Pledge of Allegiance**, 208  
**Poems of Longfellow**, 80-81  
**Poetry of the Great War**, 151-153  
 Polk, James K., 65, 67, 70, 136  
 Polk, Sarah Childress, 67  
 Poore, Bethany, 54-55  
*Poor Richard's Almanack*, 26  
 Powell, John Wesley, 162-164  
**Preamble to the Constitution**, 32  
**Preserving American History**, 260  
 Presidents of the United States, 67, 130, 132, 133, *also* see individual presidents  
**Press Release**, 192

**R railroads**, 4, 10, 86, 97, 114, 118, 132, 145, 194  
 Reagan, Nancy, 268  
 Reagan, Ronald, 233-234, 254, 258-259, 268  
**Recollections of General Robert E. Lee**, 96  
 Reed, Father, 89  
 Revolutionary War, 85  
**"Righteous Fundamentals,"** 244  
 Riis, Jacob A., 160-161  
 Roosevelt, Eleanor, 192, 201  
 Roosevelt, Franklin D., 177-178, 180, 186-188, 192, 201  
 Roosevelt, Theodore, 119, 140-143, 160, 170  
 Rowley, Francis H., 224  
*Rules of Civility & Decent Behavior in Company & Conversation*, 34-35  
 Rush, Dr. Benjamin, 31

**S Sacknumptewa**, Guanyanum, 6-7  
**"Salvation from Sin by Christ Alone,"** 16  
 Sanderson, James, 67  
**Save and Serve**, 154-155

Scalia, Antonin 258-259  
 Schoolcraft, Henry R., 20-22  
*Sears, Roebuck and Co. Catalog*, 126-129  
 Seminole Nation, 242  
 September 11, 2001, 245-248  
*Sergeant York and His People*, 156-159  
 Sexton, Ella M., 229  
 Shea, George Beverly, 224  
 ships, 8-9, 11, 12-13, 26, 63-64, 120, 140, 141, 149, 156,  
     186-188, 234, *also see* boats  
 Sioux Nation, 45-47  
**Situation in Little Rock, The**, 209  
 slavery, 18, 30, 76, 85-88, 181  
 Smith, John, 11  
 Smithsonian Institution, 3, 24, 50, 70-71, 146-147, 162  
**Soldier Remembers the Trail of Tears, A**, 58-59  
**Something Worthy to Be Remembered**, 255  
**Songs of Septimus Winner**, 249-250  
**Songs of the Carter Family**, 251-252  
 Sousa, John Philip, 124, 125, 130-133  
 space exploration, 218-220, 228, 233-234, 268  
 Spanish-American War, 139, 140, 141  
 Stansbury, Howard, 221-223  
**"Star-Spangled Banner, The,"** 50-51  
**Steadfast as These Ancient Hills**, 169  
 steamboats, 61-62, 63-64  
**Steamboat Songs**, 61-62  
 Stewart, Elinore Rupert, 112-113  
**"Story of the Navel Orange, The,"** 229  
 Stratemeyer, Edward, 235  
 Stuck, Hudson, 215  
**Subject of Flying, The**, 146-147  
**Summer on the Homestead**, 112-113  
 Supreme Court, 57, 165-166, 210-214, 258-259  
**Swearing in Ceremony**, 258-259

**T** Taft, Helen Herron, 144-145  
 Taft, William Howard, 144-145, 165-166  
**"Take Me Out to the Ball Game,"** 206  
 Taylor, Annie Edson, 72-73  
 Taylor, Susie King, 85-88  
**Telegram to President Eisenhower**, 214  
 telegraph, 65-66, 124, 127  
 terrorism, 240-241, 245-248  
 Thayer, Ernest Lawrence, 204  
**"Thanksgiving Time,"** 114-115  
**Time for Action**, 198-199  
**Time for Healing, A**, 240-241  
 Todd, Dr. John, 97  
**To the People of the United States**, 60  
 Trail of Tears, 58-59  
 transcontinental railroad, 97

transportation, *see* automobiles, boats, canals, flight,  
     railroads, steamboats  
 Travis, William Barret, 56  
 Truman, Bess, 200, 201  
 Truman, Harry, 67, 192, 198-199, 200, 201, 242, 254  
 Trump, Donald, 256, 260  
 Twain, Mark, 63-64  
 Tyler, John, 60, 67  
 Tyler, Julia, 67

**U** **Unchanging Principles**, 225  
 United Nations, 189, 201, 214, 231

**V** Van Buren, Martin, 67  
**"Village Blacksmith, The,"** 19  
 Vogel, Clayton B., 190-191

**W** War of 1812, 50-51, 67  
 Washington, George, 29, 32, 33, 34-35, 36, 67, 169-170  
 Watts, Isaac, 17  
 Webster, Daniel, 136, 255, 262  
 Webster, Noah, 48-49  
**"Wedding in the White House,"** 124-125  
 Weems, Mason Locke, 33  
 Wetherill, Richard, 5  
**What Hath God Wrought!** 65-66  
**What I Owe to My Angel Mother**, 256-257  
 Whitman, Narcissa, 68-69  
 Wilder, Laura Ingalls, 114-115  
 Williams, Jack C., 104  
 Wilson, Woodrow, 210, 264  
 Winner, Septimus, 249-250  
 World's Columbian Exposition (Chicago), 130, 135-138  
 World War I, 151-153, 154-155, 156-159, 190, 198  
 World War II, 177, 186-188, 189, 190-191, 198, 208  
**WPA Posters**, 179  
 Wright, Orville, 146-147, 268  
 Wright, Wilbur, 146-147, 268

**Y** Yellowstone National Park, 98-99  
 York, Alvin C., 156-159  
 Yosemite National Park, 116-118