

Men of Saint Michael

“Iron sharpens iron, as one man sharpens another”

Proverbs 27:17.



Newsletter



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IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America

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 shewn, 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. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people

would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

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 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.



Independence Day Prayer

God, source of all freedom, this day is bright with the memory of those who declared that life and liberty are your gift to every human being.

Help us to continue a good work begun long ago. Make our vision clear and our will strong: that only in human solidarity will we find liberty, and justice only in the honor that belongs to every life on earth.

Turn our hearts toward the family of nations: to understand the ways of others, to offer friendship, and to find safety only in the common good of all.

We ask this through Christ our Lord. Amen.

A Young Patriot

Several years ago, in one of our large Eastern states the legislature was about to meet. As usual, the speaker of the house had the task of choosing legislative messengers. These young boys and girls have the job of carrying letters and papers from one desk to another, from one office to another. A dozen young people applied. The speaker asked their names and inquired about their schooling, in order to make the best choice. In the course of his examination, he came to a small fellow about ten years old, rather bright-looking.

"Well, young man," said Mr. Patterson, "what is your name?" "John Hancock," answered the boy.

"John Hancock?" echoed the speaker. "You are not the John Hancock who signed the Declaration of Independence, are you?"

The boy straightened his shoulders and stretched to his full height as he declared:

"No, sir, but I would have signed it if I had been there." "You can be one of the messengers," said the speaker.

I wonder how many of us would have signed the Declaration of Independence if we had been there. I wonder how many of us would have had the courage to risk everything we possessed—family, property, and even life itself—in order to be free and independent. I wonder how many of us would have made the sacrifices demanded of those brave men who on July 4, 1776, told the powerful but unjust king of England that they intended to be his subjects no longer.

On July 4, we recall and celebrate the birthday of our beloved country. We honor the men who dared, at the risk of death, to declare that now the United States was independent of British rule.

The ways in which we celebrate this fact are rather weird. Some nit-wits will be shooting firecrackers at midnight. Some quarter-wits will be blasting cannon crackers at five in the morning. Such citizens seem to have an idiotic idea of what July 4 means. Yes, we should celebrate this day with picnics and races, outings and golf and what have you. But let us be intelligent about it. Let us be thoughtful, at least for a moment.

Above all we want to recall that the Declaration of Independence is a religious document, in the sense that it was conceived and drawn up by godly men in a godly strain. In the very first sentence, God is mentioned. The second paragraph goes on to speak of God in those words we all learned, or should have learned, in school:

"We hold these truths to be self-evident, . . . That all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Listen also to the concluding sentence:

"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."

We honor the men who drew up that daring document. We honor the men who signed it. And we honor the men who backed them up on the battlefield, making good their determination to be free or to die.



1. It is a privilege to be an American. It is also a responsibility. We are proud of our country's achievements, of her place in the sun. We revel in her riches, her busy cities, her fruitful farmlands. Nowhere in the world is there so much comfort and convenience, so little suffering, so many generous hearts. Just as we are proud of all these American qualities, so each one of us is bound to do his best to continue these American virtues.

2. It is customary to bring gifts on a loved one's birthday. We do love our country, don't we? What gifts can we bring her today, our nation's birthday? What gifts are fitting, one might ask? Not money. America has an ample supply of that.

Not power. She is the most powerful nation in the world. Not honor. All the nations of the world honor the Stars and Stripes and what they stand for. Not glory. That glory is written on every page of her history.

What gift then can we make to our country? Give her your loyalty, your love, your service. Dedicate yourself to obey the Constitution and laws of the land. Pledge yourself to support our public officials, from the president down to the last town marshal. Beloved America, we offer these gifts to you today.

3. Today we Declare our Independence. Thank God, our forefathers won freedom for us. But we still need to declare ourselves independent of selfishness, independent of unkindness, independent of injustice, independent of the neglect of God, independent of thoughtlessness about the meaning and importance of what took place July 4, 1776.

Millions of those who shoot firecrackers today will give not a moment's thought to the reason. Millions who enjoy the blessings of liberty will not recall that these are gifts of an all-good God.

May we all catch a spark of the spirit displayed by that young lad who courageously declared that he would have signed the Declaration of Independence. He has the spirit we all need today. Though we cannot sign it, we can live in the spirit of that deathless document.

May we all kneel before God and thank Him for the privileges of our beloved country. Thank God we enjoy the rights He gave us, rights which we have entrusted to an efficient government, rights which are denied to millions throughout the world. Tell God that you will try to live worthy of this high privilege of living in a country where His name is honored.

Adapted from Fourth of July, Rev. Arthur Tonne, *Occasional Talks, Vol. II*

History Forgotten

Did you know that 52 of the 55 signers of the Declaration of Independence were orthodox, deeply committed Christians? The other three all believed in the Bible as the divine truth, the God of scripture, and His personal intervention.

It is the same Congress that formed the American Bible Society. Immediately after creating the Declaration of Independence, the Continental Congress voted to purchase and import 20,000 copies of scripture for the people of this nation.

Patrick Henry, who is called the firebrand of the American Revolution, is still remembered for his words, "Give me liberty or give me death." But in current textbooks the context of these words is deleted.

Here is what he actually said: "An appeal to arms and the God of hosts is all that is left us. But we shall not fight our battle alone. There is a just God that presides over the destinies of nations. The battle sir, is not to the strong alone. 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."

These sentences have been erased from our textbooks.

Was Patrick Henry a Christian? The following year, 1776, he wrote, "It cannot be emphasized too strongly or too often that this great Nation was founded not by religionists, but by Christians; not on religions, but on the Gospel of Jesus Christ. For that reason alone, people of other faiths have been afforded freedom of worship here."

Consider these words that Thomas Jefferson wrote on the front of his well-worn Bible: "I am a real Christian, that is to say, a disciple of the doctrines of Jesus. I have little doubt that our whole country will soon be rallied to the unity of our Creator." He was also the chairman of the American Bible Society, which he considered his highest and most important role.

On July 4, 1821, President Adams said, "The highest glory of the American Revolution was this: it connected in one indissoluble bond the principles of civil government with the principles of Christianity."

Calvin Coolidge, our 30th President of the United States reaffirmed this truth when he wrote, "The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country."

In 1782, the United States Congress voted this resolution: "The Congress of the United States recommends and approves the Holy Bible for use in all schools."

William Holmes McGuffey is the author of the McGuffey Reader, which was used for over 100 years in our public schools with over 125 million copies sold until it was stopped in 1963....

President Lincoln called him the 'Schoolmaster of the Nation'.

Listen to these words of Mr. McGuffey: "The Christian religion is the religion of our country. From it are derived our notions on the character of God, on the great moral Governor of the universe. On its doctrines are founded the peculiarities of our free institutions. From no source has the author drawn more conspicuously than from the sacred Scriptures. From all these extracts from the Bible I make no apology."

Of the first 108 universities founded in America, 106 were distinctly Christian, including the first, Harvard University, chartered in 1636. In the original Harvard Student Handbook, rule number 1 was that students seeking entrance must know Latin and Greek so that they could study the scriptures: "Let every student be plainly instructed and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ, which is eternal life, John 17:3; and therefore to lay Jesus Christ as the only foundation for our children to follow the moral principles of the Ten Commandments."

James Madison, the primary author of the Constitution of the United States, said this: "We have staked the whole future of our new nation not upon the power of government; far from it. We have staked the future of all our political constitutions upon the capacity of each of ourselves to govern ourselves according to the moral principles of the Ten Commandments."

Today, we are asking God to bless America. But, how can He bless a Nation that has departed so far from Him? Prior to September 11, He was not welcome in America. Most of what you read in this article has been erased from our textbooks. Revisionists have rewritten history to remove the truth about our country's Christian roots.

CATHOLICS AND THE AMERICAN REVOLUTION

The year 1773, memorable in Church annals for the suppression of the Society of Jesus, is famous in America for the Boston Tea Party.

When the Revolution broke out in 1775, it became necessary to conciliate the Catholics. There was no lack of patriotism among them. Influenced by men like Charles Carroll in the South and Father Pierre Gibault in the West, Catholics did noble service for the cause of liberty.

One of the most noted signers of the Declaration of Independence was Charles Carroll of Carrollton.

Catholic John Barry is styled the "Father of the American Navy,"

Stephen Moylan, a native of Ireland, appointed quartermaster by Congress, organized the Fourth Light Dragoons of the Continental service that became famous in fight, song, and story as "Moylan's Dragoons." In 1776 Washington appointed him as one of his aides-de-camp.

Colonel John Fitzgerald joined Washington at Cambridge, Massachusetts, and was appointed an aide-de-camp to the General

Catholic France supplied to the cause of the Revolution both men and money. The most distinguished of the French noblemen who helped in the struggle were De Lafayette, De Rochambeau, De Montmorenci, De Lausun, and De Grasse. The French clergy supplied funds to the King of France, Louis XV, to help the Americans.

Catholic Spain brought about the armed neutrality act and supplied military stores. She also opened her ports to the Americans.

Catholic Poland gave us her two noble sons, Pulaski, and Kosciuko.

The Catholic Indians of Maine under their chiefs, Ambrose Var and Atono, rendered valiant service.

Charles Carroll: A Catholic Patriot for American Liberty

When the American colonies decided to throw off the yoke of England and rid themselves of the oppressions on the mother country, it was deemed necessary that a declaration, informing the world of the reasons why they took such a step, should be made, and Thomas Jefferson was appointed to prepare the manuscript. In conformity with his instructions, he presented to Congress that immortal document for their consideration. The reader of history does not need to be reminded of the importance of the act, which each of the members of this Congress performed, in voting to declare themselves free, and in signing the Declaration of Independence. Not only did that act involve the colonies in a war, but it, at one stroke, placed them in an attitude of unmistakable hostility to England, and put in serious jeopardy all that they pledged to each other, their lives and their fortunes. They staked everything upon the result of that act, and with a heroism unsurpassed, virtually invited the enmity and vengeance of their King. Every one of them was necessarily a man of iron nerve, in thus braving the anger of their sovereign, and entering upon a war with one of the most powerful kingdoms, so ill prepared and deficient as the colonies were in everything except underlying patriotism and zeal, and unconquerable bravery.

And among the list of patriot heroes, whose names are attached to that "immortal document," none was more distinguished than that celebrated Catholic, Charles Carroll of Carrollton, who in signing the Declaration of Independence, did not hesitate to stake upon the issue, more property than all of the other signers put together.

Charles was diminutive in physical stature, he was graceful in his movements and an accomplished horseman, and he had fine, regular features. Charles was often described as the richest man in the country, educated in his early years by Jesuits.

At ten years of age Charles Carroll was sent to school at the Jesuits at Bohemia on Harmon's Manor in Maryland, where one of his fellow students was his cousin, John Carroll, afterwards Archbishop of Baltimore. The following year, 1748, they both crossed the ocean to the Jesuit College at St-Omer in French Flanders, where Charles remained six years. After a year at the college of the Jesuits at Reims he entered the College Louis le Grand at Paris. In 1753 Carroll went to Bourges to study civil law. He remained there for a year and then returned to Paris until 1757. In this year he took apartments in the Temple, London, where he studied law for several years. In later days he spoke in highest praise of the training he received at St-Omer and the College Louis le Grand. To the former he owed his deep conviction of religious truth, and to the latter his critical ability, his literary style, and the basis for the breadth of knowledge, which made him an invaluable citizen.

Carroll was a voice for independence in Maryland. In 1772, he engaged in a debate conducted through anonymous newspaper letters and maintained the right of the colonies to control their own taxation. As a Roman Catholic, he was barred from entering politics, practicing law, and voting. However, writing in the Maryland Gazette under the pseudonym "First Citizen," he became a prominent spokesman against the governor's proclamation increasing legal fees to state officers and Protestant clergy.

The reference to this patriot, and his family, by Lord Brougham says:

“His family was settled in Maryland ever since the reign of James II and had during that period been possessed of the same ample property, the largest in the union. It stood therefore at the head of the aristocracy of the country; was naturally in alliance with the government; could gain nothing, while it risked everything by a change of dynasty; and, therefore, according to all the rules, and the prejudices and their frailties which are commonly found guiding men in a crisis of affairs, Charles Carroll might have been expected to take a part against revolt, certainly never to join in promoting it. Such, however, was not this patriotic person. He was among the foremost to sign the celebrated declaration of independence. All who did so were believed to have devoted themselves and their families to the Furies. As he set his hand to the instrument, the whisper ran round the hall of Congress, ‘There goes some millions of property!’ And there being many of the same name, when they heard it, said: Nobody will know what Carroll it is,’ as no one wrote more of his name, and one at his elbow remarked, addressing him: ‘You’ll get clear, there are several of that name, they will not know which to take.’ ‘Not so!’ he replied; and instantly added his residence, ‘of Carrollton.’”

Nor was this all that can be said of this remarkable man. In 1827 the editor of the then *Philadelphia National Gazette* published a biography of Mr. Carroll, which appeared in the *American Quarterly Review*; and in it he stated, that shortly before the revolutionary war, Mr. Carroll wrote to a member of parliament as follows:

“Your thousands of soldiers may come, but they will be masters of the spot only on which they encamp. They will find naught but enemies before and around them. If we are beaten on the plains, we will retreat to the mountains, and defy them. Our resources will increase with our difficulties. Necessity will force us to exertion; until tired of combating in vain against a spirit which victory cannot subdue, your enemies will evacuate our soil, and your country retire, an immense loser from the contest. No, sir! We have made up our minds to bide the issue of the approaching struggle; and though much blood may be spilled, we have no doubt of our ultimate success.”

He was commissioned with Benjamin Franklin and Samuel Chase in February 1774 to seek aid from Canada on behalf of the struggling colonies.

He lived to be the last surviving signer of the Declaration of Independence. As has been well said of him; “Like a peaceful stream his days glided along, and continued to be lengthened out, till the generation of illustrious men with whom he acted on that memorable Fourth of July, 1776, had all descended to the tomb.” He died on November 14, 1832 in Baltimore and is buried in his Doughoregan Manor Chapel at Ellicott City, Maryland.

In his last days he uttered these remarkable words: “I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, property, and most of the good things which the world can bestow, public approbation, applause; but now what I look back on with the greatest satisfaction to myself is that *I have practiced the duties of my religion.*”

Patriotism

Patriotism (love of one’s country) is a virtue every Christian ought to possess.

At one time when a hostile army was advancing upon Vienna, the enemy seized an Austrian farmer and ordered him to act as their guide. This the farmer stoutly refused to do. Then the general of the invading force offered him a large sum of money, but he persisted in his refusal. Finally, the general resorted to threatening him. “If you will not show us the way,” he said, “I will order you shot immediately.” “Very good, sir,” the farmer replied; “In that case I shall die as an honest, upright subject of my emperor, and not become a dastardly traitor

to my country.” When the general heard this speech, he shook the man by the hand, saying: “Go back home, my brave fellow, we will find our way without a guide.”

What Are One's Responsibilities with Respect to Patriotism?

Patriotism is Both a Natural Attachment and a Moral Obligation. Patriotism has significant emotional components, but centrally it should be a volitional love: the steady willing of the true good of one's nation. The Catholic Church teaches that Patriotism is a duty. People, of course, have an analogous duty to will the good of their local community. Patriotism primarily bears on the underlying, large community and only secondarily on the state, which politically organizes the large community for the pursuit and protection of certain aspects of its common good.

Patriotic feelings must be shaped by sound judgment and good will. Provided it is integrated with the steady willing of the true good of the community, emotional attachment to one's nation is a powerful motive for fulfilling the responsibilities of authentic patriotism. Unless patriotic feelings are shaped by sound judgment and integrated with an upright will, however, they easily lead to moral failings of various kinds. Some people mistakenly think emotional attachment suffices to make them patriots, although they fail to fulfill their essential responsibilities to the community. Others allow themselves to be swept along by nationalistic feelings into supporting injustices toward other communities or violating the rights of some members of their own community, for example, by joining in the persecution of those who legitimately criticize commonly held opinions and widely accepted practices.

Catholics should be patriots, loving their country's true good. Catholic teaching makes it clear that patriotism, in the sense of love for the true good of one's nation, is a grave obligation.

Using patriotism as a pattern for the love which Catholics should bear toward the Church, Leo XIII teaches: "The natural law enjoins us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land." Again, he holds that patriotism, like love of the Catholic faith, is a duty "of paramount importance, and from which, in this life, no man can exempt himself." Pius XII clearly articulates the ground and character of the obligation of patriotism: faith not only teaches that love should extend to every human being but that "we must follow a God-given order, yielding the place of honor in our affections and good works to those who are bound to us by special ties." And Pius supports this point by citing the example of Jesus' attachment to his own country, a bond he manifested by weeping over the coming destruction of Jerusalem.

St. Thomas explains that patriotism belongs to a virtue akin to religion; this virtue, which he calls "pietas," disposes one to dutifulness, gratitude, and reverence toward one's parents and native land. For humans depend on their parents as procreators and their homeland as the source of their cultural and historical identity in ways somewhat analogous to that in which they depend on the Creator for their very being and every other good they enjoy (*St.*, 2-2, q. 101, a. 1).

Germain Grisez, *Living a Christian Life*, Chapter 11: Patriotism, Politics, and Citizenship.

What Really Counts

One of the most hallowed spots in America is the Tomb of the Unknown Soldier. It is located in the National Cemetery in Arlington, Virginia, just a few minutes across the Potomac River in Washington, D.C. This unusual memorial is a tribute for all those fallen in battle who could not be identified.

Inscribed on the tomb we find the acknowledgement of God's divine power in these eloquent words: "Here lies in honored glory, an American soldier, known but to God."

Not Without Criticism



Everyone who has ever risen to the level of greatness has found himself in for criticism.

The Chicago Times, one hundred and fifty-five years ago, had this to say about the address that President Abraham Lincoln delivered at Gettysburg:

"The cheek of every American must tingle with shame as he reads the silly, flat, and dishwatery utterances of the man who has to be pointed out to intelligent foreigners as the President of the United States."

The Gettysburg Address

"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 battle-field 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 that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from

the earth." *Abraham Lincoln*