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SPEECH MATERIAL--FOURTH OF JULY
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In response to numerous requests for background that would be useful in writing speeches on the Fourth of July, we have prepared this Info Pack for Members of Congress.

The enclosed materials include historical information on this holiday, as well as a random sample of speeches given by U.S. Presidents and various Members of Congress.

Additional speeches can be found through use of the Congressional Record Index, a publication available in CRS reference centers.

We hope this information will be helpful.

Congressional Reference
Division

COMPLIMENTS OF
Gene Snyder

The American Book of Days

THIRD EDITION

Compiled and Edited by

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JULY 4

Independence Day

Political independence was not the goal of the American colonists, but rather an alternative accepted only as a last resort. The authorities in England, speaking as much from worry as from knowledge, occasionally whispered that their transatlantic cousins wanted a separate existence, but there is little evidence that many provincial patriots seriously considered severing the ties before 1776. Thomas Jefferson, the author of the Declaration of Independence, could write even in June 1775 that "I am sincerely one of those . . . who would rather be in dependence on Great Britain, properly limited, than on any other nation on earth, or than on no nation."

Early arguments in defense of the American position had stressed the colonists' allegiance to the British king and Parliament and blamed worsening relations on overzealous and unprincipled advisers who unduly influenced the British government. As late as 1773 most provincials still recognized Parliament's right to regulate trade and to make laws affecting them, save in the sensitive area of taxation. They denied principally England's power to raise money from colonies separated from the mother country by 3,000 miles – colonies that could never expect to enjoy adequate representation in the House of Commons.

American grievances against England had accumulated in the years after the conclusion of the French and Indian War in 1763. The British government, in severe financial distress as a result of military expenditures, sought to streamline its colonial administration and make the colonies pay more money into the empire's coffers. In particular, King George III and his ministers wanted the provincials to pay at least part of the enormous costs of defending England's New World settlements. The Americans professed their willingness to help, but objected strenuously to British attempts to levy taxes on them unilaterally. Measures such as the Stamp Act of 1765 (see March 22) drew especially strong opposition. The Stamp Act was repealed in 1766, but the Townshend Acts of 1767 levied new duties. Merchants retaliated by boycotting British imports, and by 1770 all the Townshend duties were repealed except that on tea.

Troops were sent to maintain order, and clashes between patriots and British soldiers broke out. In 1770 the Boston Massacre (see March 5) was the consequence of a struggle between angry citizens and soldiers, who fired into the crowd. Attempts at reconciliation were made, but the revolutionaries continued their agitation. In 1773 resistance to the hated tax on tea – and to the monopoly of the East India Company – led a group of citizens to stage the Boston Tea Party (see December 16). In order to punish the rebelling colonists, Parliament passed the "Coercive" or "Intolerable" Acts of 1774, which authorized the closing of the port of Boston and prohibited town meetings without the governor's consent.

On September 5, 1774, the First Continental Congress convened in Philadelphia. The Congress, representing 12 colonies, condemned the Coercive Acts; denounced Britain's imposition of taxes during the past decade; and adopted a declaration of rights which included the rights of "life, liberty and property."

Gradually the colonists reconsidered their opinion of King George's benevolence. Patriot blood shed at Lexington, Concord, and Bunker Hill, Massachusetts, in 1775 (see April 19 and June 17), and the king's proclamation of August 23, 1775, stating that the Americans were in rebellion, badly weakened the bonds between England and the American colonies. By 1776 the colonists were ready to accept the inflammatory *Common Sense* by Thomas Paine (see January 29), with its description of King George as the "royal brute" and its call for an end to his reign in the New World.

In the spring of 1776 the colonists advanced, step by step, toward independence. On April 12 the North Carolina convention instructed its delegates to the Second Continental Congress,

then meeting in Philadelphia, to vote for independence. In turn the Virginia convention, which met in Williamsburg on May 15, directed its delegates to ask the Congress to "declare the United Colonies free and independent states, absolved from all allegiance to, or dependence on the Crown or Parliament of Great Britain." On the same day the Continental Congress, at the suggestion of John Adams, recommended that the various colonies provisionally assume all the powers of government.

Richard Henry Lee, a delegate from Virginia to the Congress, brought the question of independence before that body on June 7. With John Adams's support, Lee advanced the following motion: "Resolved, 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." In subsequent debate moderate representatives persuaded their colleagues to delay a final vote for three weeks; but, in the meantime, "that no time be lost, in case the Congress agree thereto," John Adams, Benjamin Franklin, Thomas Jefferson, Robert R. Livingston, and Roger Sherman were appointed as a committee to draft a declaration of independence.

On July 1 the Congress resumed debate on the Lee resolution and approved it the following day, thus officially dissolving the political bonds with England. On July 2 the Congress formally voted for independence. That same day Jefferson brought his committee's proposed declaration of independence before the delegates, and for two days they debated its merits and made revisions. The representatives of 12 colonies ratified the final version on July 4, and John Hancock, the president of the Congress, and Charles Thomson, its secretary, signed the document on that day. On July 9 the Provincial Congress of New York ordered its delegates in Philadelphia, who had abstained from voting on July 4, to endorse the document, and finally the Continental Congress on July 19 resolved to have the "unanimous declaration" engrossed on parchment. Fifty-six names were affixed to the manifesto.

Written primarily by Thomas Jefferson, who was perhaps the most eloquent as well as one of the youngest of the Revolutionary leaders, the Declaration of Independence began with a preamble, which was an assertion of philosophic principles concerning natural rights. "The Unanimous Declaration of the Thirteen United States of America," as the document was titled on parchment, began with these ringing assertions:

> 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 a new Government.

Jefferson did not design the document as a vehicle to express original concepts, but rather to articulate tenets that seemed "self-evident" to most Americans. On May 8, 1825, as an old man, he wrote to Richard Henry Lee that his task had been

> not to find out new principles, or new arguments, never before thought of, not merely to say things which had never been said before; but to place before mankind the common sense of the subject, [in] terms so plain and firm as to command their assent, and to justify ourselves in the independent stand we [were] impelled to take. Neither aiming at originality of principle or sentiment, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind. . . . All its authority rests then on the harmonizing sentiments of the day, whether expressed in conversation, in letters, printed essays, or the elementary books of public right, as Aristotle, Cicero, Locke, Sidney, etc.

A catalog of specific colonial grievances constituted the second section of the Declaration. Significantly, the authors did not mention Parliament, whose authority over the colonies they had denied for the past two years, but rather blamed George III for all wrongs. By declaring the monarch the villain and terminating their allegiance to him, the rebels severed what they alleged to be their sole link with the British Empire.

The third, and final, part of the Declaration was a reiteration of the Lee resolution, asserting the colonies to be independent from England. The document ended with the delegates' statement that "for the support of this Declaration, . . . we mutually pledge to each other our Lives, our Fortunes, and our Sacred Honor."

Philadelphians were the first citizens to hear the Declaration promulgated, as John Nixon, a member of that city's Committee of Public Safety, read it to them on July 8 in the yard of the Pennsylvania State House – now known as Independence Hall. There was great popular exultation with much cheering and with the continuous ringing of church bells long into the night; the militia even used up some of the precious gunpowder to fire volleys in salutes to independence. Other details in contemporary accounts are interesting. Charles Biddle, in his autobiography, says: "I was in the old State House Yard when the Declaration . . . was read. There were few respectable persons present." And Deborah Logan, who lived in a house facing the square, wrote that "the first audience of the Declaration was neither very numerous nor composed of the most respectable class of citizens."

Residents of New York, including George Washington and several army brigades, heard the Declaration read on July 9. That evening the citizens spiritedly rejoiced and tore down a lead equestrian statue of George III.

Boston received the Declaration of Independence with tumultuous celebration on July 18, when the document was read to the public from the balcony of what now is known as the Old State House, overlooking the site of the 1770 Boston Massacre. A stunned instant of silence was followed by pandemonium. Members of the crowd ripped down the British lion and unicorn that graced the building. These wooden symbols of royalty, soon supplemented by every other Tory sign the long-irritated Bostonian populace could find, were used to start the biggest bonfire the city had ever seen. Dignitaries in the State House quaffed toasts to independence, and the booming of cannons resounded for hours across the city, which the British had unwillingly evacuated four months earlier (see March 17).

Toasts "in grateful deliverance from the British" were also drunk in Providence and in Worcester, Massachusetts, where news of the Declaration was greeted by "a great beating of the drums," the ringing of bells, and "sustained shouts of huzza, firing of musketry and cannon, and bonfires." Things were somewhat more restrained in Amherst, New Hampshire, where residents reacted to the verbal stand for independence by holding a prayer service, followed by a decorous parade. In Delaware the people burned a painting of George III as part of their rejoicing. Georgia, the most remote colony, received the news before the middle of August, and Savannah officials marked the occasion with an outdoor feast.

On July 2, 1777, it occurred to someone in Philadelphia that the first anniversary of independence should be celebrated. The time was short and the country at war, but arrangements for an official dinner were made and Congress adjourned for the day. John Adams, in a letter to his daughter, said that the bells rang all day and that there were bonfires in the streets and fireworks in the evening. Adams's party went on board the *Delaware*, to be greeted by a 13-gun salute. The anniversary dinner was served at 3:00 P.M. with music furnished by "a band of Hessians taken at Trenton." Between toasts a company of soldiers stationed outside fired volleys. After dinner there was a parade of the soldiers in the city. In the evening Adams took a walk for exercise and

> was surprised to find the whole city lighting up their candles at the windows. I walked most of the evening and I think it was the most splendid illumination I ever saw; a few surly houses were dark, but the lights were very universal. Considering the lateness of the design and the suddenness of the execution I was amazed at the universal joy and alacrity that was discovered and the brilliancy and splendor of every part of this joyful exhibition.

Like most of his contemporaries, Adams thought that July 2, the anniversary of the adoption of the Lee resolution, would be the date of the festivities. "It ought to be commemorated," Adams wrote, "as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward, forevermore."

Instead of July 2, however, the United States set aside July 4, the anniversary of the approval of the Declaration of Independence, as the day for the yearly observances. Now a legal holiday in all 50 states and in the territories, July 4 is a day of nationwide festivity. Observances have been in accord with Adams's suggestions. Virtually every locality sponsors special Independence Day celebrations. Parades, band music, speeches, pageantry, and a patriotic show of red, white, and blue are the order of the day in communities across the nation. In some places the ringing of bells – an old tradition revived in recent years – is customary. Athletic and children's programs frequently supplement other activities. Citizens either participate in these events or join with family and friends to mark the occasion privately. The countless beaches and picnic areas across the land are crowded. In the evening the skies are lit with the colorful fireworks displays that have traditionally climaxed

the celebration of independence, although setting these off now is generally a carefully supervised community event, rather than the dangerous undertaking of individual amateurs. The traditional bonfires are less in evidence than they once were, although they are still seen where local fire ordinances permit. Observances vary in the different regions of the country, and July 4 programs reflect local customs.

One of the customary celebrations takes place in Washington, D.C., where the nation's capital rejoices with, among other things, a band concert, speeches, and a pyrotechnic display. Appropriately the festivities take place near the Washington Monument.

In addition to the traditional parade, history-conscious Bostonians customarily observe the Fourth of July by reenacting the city's first public reading of the Declaration of Independence from the balcony of the Old State House and decorating the graves of three signers of the Declaration of Independence – John Hancock, Robert Treat Paine, and Samuel Adams. There is also an annual parade. The procession commences at City Hall, where the mayor and other officials are on hand for the official flag raising and playing of the national anthem. It pauses for the honors at the Granary Burial Ground, continues to the Old State House for the reading of the Declaration, and proceeds to the oration exercises at historic Faneuil Hall, the scene of the pre-Revolutionary mass meetings that earned its nickname as the Cradle of Liberty. The Faneuil Hall exercises have been held annually in approximately the same form ever since 1783. Boston's celebration usually also includes fireworks exhibitions in Boston Harbor or on the Charles River. Musical, dance, and other recreational events are scheduled for the two days surrounding the Fourth.

Philadelphia, where the Continental Congress declared this nation's separation from Great Britain, has always been the scene of particular celebration. This is true today, but certainly not more so than on July 4 in 1788, the year the Constitution was adopted by the nine states whose approval was needed to put it into effect. The report on the 1788 celebration, prepared by Francis Hopkinson, the chairman of the committee on arrangements, contained apparent references to Benjamin Franklin's "rising sun" allusion – apropos of the design on the chair from which George Washington had presided over the Constitutional Convention: "I have often and often in the course of the session and the vicissitudes of my hopes and fears as to its issue, looked at that behind the President without being able to tell whether it was rising or setting. But now at length I have the happiness to know that it is a rising and not a setting sun." Hopkinson described Philadelphia's 1788 celebration in his report:

> The rising sun was saluted with a full peal from Christ Church steeple and a discharge of cannon from the ship *Rising Sun*, . . . anchored off Market Street, and superbly decorated with the flags of various nations. Ten vessels in honor of the ten States [that had ratified the Constitution] . . . were dressed and arranged through the whole length of the harbor, each bearing a broad white flag at the masthead, inscribed with the names of the States.

The day's most notable event was a grand procession, more than a mile and half in length, which took three hours to march over a three-mile-long route. Military troops were followed by allegorically garbed figures, political and international dignitaries, and a float bearing a symbolic "federal edifice."

James Wilson of Pennsylvania, a signer of the Declaration of Independence, mounted the float and delivered an oration; soldiers fired volleys; and the company went to dinner. The toasts were announced "by the trumpet," Chairman Hopkinson related, "and answered by a discharge from the ship *Rising Sun*, at her moorings."

Over 80 years later Philadelphia was the natural choice for the chief site of Centennial observances – the United States International Exhibition. In this undertaking, authorized by Congress in 1872, 39 foreign countries, as well as the American states and territories, participated. Opening the Centennial exhibition on May 10, 1876, President Ulysses S. Grant addressed a crowd of 200,000. The President pulled a lever, activating the huge 1,500-horsepower Corliss steam engine that energized all the displays in Machinery Hall and that became itself the most popular presentation of all the industrial and technological equipment shown. (Another device, Alexander Graham Bell's new telephone, drew smaller crowds.) Occupying an enclosure of 236 acres in Fairmont Park, the exposition encompassed a number of large buildings and smaller structures. The main building, then the largest building in the world, covered 20 acres and was devoted principally to manufactures and mining products; other buildings and pavilions featured such themes as agriculture, education, architecture, and women's achievements. Art treasures lent by England, France, Italy, and Spain were shown, as were arts and crafts from Latin America, Europe, Africa, and the Far East.

The exposition closed on November 10, 1876, having registered a remarkable attendance of 9.8 million – one-fifth of the total US population. The success of the project was particularly impressive in view of contemporary depressed economic conditions. Furthermore, though it gratified the American sense of pride and accomplishment in commerce, agriculture, and technology, this 19th century world's fair nonetheless broadened cultural and educational horizons, counteracting a tendency toward provincialism.

Philadelphia's annual celebration has over the years grown into Freedom Week. Independence National Historical Park is the central point of the observance, which takes place during the week preceding July 4. Festivities usually commence on the last Saturday in June in Elfreth's Alley, which Philadelphians claim as the nation's oldest residential street in continuous use. Local guides in colonial garb escort visitors on tours of the area's old houses. On the Wednesday preceding July 4 the Festival of Fountains parade is held on Benjamin Franklin Parkway. Special events occur at the city's numerous historic sites throughout the week, but on July 4 itself activities center upon Independence Hall. A nationally prominent speaker, sometimes the President, gives a keynote address, and the Declaration of Independence is usually read during the patriotic exercises.

In Wyoming, Pennsylvania, near Wilkes-Barre, festivities celebrating Independence are combined with commemorative services for the 300 victims of the British and Indian massacre in Wyoming Valley on July 3, 1778. Many patriotic organizations donate floral wreaths to bedeck the Wyoming monument obelisk, and the day's ceremonies generally include an appropriate address. The borough of Lititz, in Pennsylvania Dutch country, holds one of the most unusual July 4 ceremonies. Since 1818 this tiny community has sponsored a festival of candles. Just after dark on Independence Day, a Queen of Candles is selected during a candlelight ceremony. Then thousands of tapers arranged in the shape of stars, wheels, crescents, and pyramids are lit throughout the Lititz Springs Park. Some of the illuminated candles are floated on the lake. After the "fairyland of candles" burns itself out, spectators are treated to a fireworks display.

An old-fashioned July 4 celebration takes place each year in Bristol, Rhode Island, which began its observance in 1777. Week-long festivities come to a climax on Independence Day with patriotic exercises, a mammoth parade, a greasy-pole climb, a vaudeville show, a fireworks display, and – most famous – an annual Fireman's Muster, in which engine companies from all over New England engage in a water-squirting competition.

Another well-known event, held annually since 1959 by Detroit and neighboring Windsor, Ontario, is the International Freedom Festival staged to commemorate July 1, the date in 1867 on which Canada was granted dominion status, as well as July 4. Canadian and American dignitaries attend the celebration; parades, sports contests, concerts, and numerous other activities attract tens of thousands of spectators.

Also on a lavish scale are the two days of festivities at Birmingham, Alabama. The celebration, which encompasses varied entertainment, concerts, and military demonstrations, among other activities, is said to be one of the largest of its kind in the country.

Traditional observances of another sort highlight Native American celebrations of Independence Day. On and off the big western reservations special powwows are held on or about July 4. One of the biggest and best known of these events is the huge, three-day All Indian Powwow in Flagstaff, Arizona. Thousands of Indians from 20 or more tribes gather to participate, and many more thousands of tourists enjoy the evening ceremonials, dances and games, the encampment and rodeo. In Kotzebue, Alaska, north of the Arctic Circle, July 4 is the occasion of the annual Eskimo games, which include kayak races, and the awarding of prizes to the Eskimo who catches the biggest beluga whale.

Other Indian events scheduled for the Fourth or surrounding days include the Fourth of July Powwow at the Chippewa Red Lake Reservation in Minnesota; the celebration in Owyhee on the Duck Valley Western Shoshone Reservation in Nevada; the ceremonial dances at the Mescalero Apache Reservation in south-central New Mexico; the Nambe ceremonial held at the Nambe Waterfall, with dances performed by residents of Nambe and neighboring pueblos of New Mexico. The Wisconsin legislature has taken special note of the nation's first inhabitants by designating July 4 as Indian Rights Day and recommending that appropriate exercises be held throughout the state.

July 4 rodeos recall another aspect of the American past. Two of the nation's largest and oldest such events are the Frontier Days Rodeo held each year in Prescott, Arizona, and the West of the Pecos Rodeo held annually in Pecos, Texas. Many other rodeos – a fraction of the hundreds that take place each year – are customarily scheduled on or around the Fourth, including the Silver Spurs Rodeo in Kissimmee, Florida; Border Days in Crangeville and the rodeo at Rupert, both in Idaho; the gatherings at Lenapah and Hinton in Oklahoma; South Dakota's Black Hills Roundup in Belle Fourche; the Will Rogers Range Riders Rodeo in Amarillo, Texas; and the Cody Stampede in the Wyoming

town founded by William F. ("Buffalo Bill") Cody.

A hallmark of Independence Day is the parade. In hundreds of communities large and small, local organizations arrange and participate in processions with uniformed bands and marching units and patriotic floats. An example of a small-town parade is that in Chatham, on Massachusetts' Cape Cod, which features fire department vehicles and antique automobiles. More elaborate is the one in Bridgeport, Connecticut, once the home of P. T. Barnum; this parade, staged on a grand scale as part of the city's annual Barnum Festival (see July 5), has become a tradition.

Celebrations of Independence Day are countless and as varied as the people who inhabit the nation. Race-car enthusiasts may spend the holiday watching Colorado's annual auto race up the 14,110-foot Pike's Peak or thrill to the excitement of the Medal of Honor–Firecracker 400, a 400-mile stock-car event at the Daytona International Speedway in Florida. A contest of a different kind, over 50 years old, is the six-mile footrace from the center of Seward, Alaska, to the top of Mount Marathon and back.

Two other events that add variety to Independence Day observances take place respectively in Hannibal, Missouri, and Ontario, California. In Hannibal, Mark Twain's home town, youngsters battle it out in the National Fence Painting Contest, staged annually on or near July 4 as part of the town's Tom Sawyer Days. In Ontario the attraction is a two-mile-long picnic table along Euclid Avenue. Guests provide their own lunches and view the parade and entertainment that highlight the community's July 4 Celebration and All-State picnic. Bemidji, Minnesota, holds its four-day Paul Bunyan Water Carnival, an annual event for more than a quarter century, over the Fourth of July weekend.

In a more historical vein, the restored community of Williamsburg, once the capital of Virginia, approaches the Fourth gradually, with its annual Prelude to Independence from late May to July 4. Colonial Williamsburg greets the anniversary of independence itself with the firing of 18th century cannons and the ringing of bells at the nation's second-oldest college, William and Mary, and at the venerable Bruton Parish Church.

Independence Day is celebrated not only in the states and in such outlying areas as the Commonwealth of Puerto Rico, the Panama Canal Zone, the US Virgin Islands, and the territory of Guam, but in some foreign lands as well. Although for years it was also customary for US consulates and embassies throughout the world to hold open houses and garden parties, these gatherings are now less common.

Over the years Independence Day has been selected for the inauguration of many important undertakings in the United States. Governor DeWitt Clinton of New York, for instance, turned the first sod for the digging of the Erie Canal on July 4, 1817. Charles Carroll, the last surviving signer of the Declaration of Independence, performed the same service for the construction of the Baltimore and Ohio Railroad, the country's first commercial rail transport for passengers and freight, on July 4, 1828. The cornerstones for several monuments to Washington – in Baltimore and Boonsboro, Maryland, and in Washington, D.C. – were laid on July 4, in 1815, 1827, and 1848 respectively. The French chose July 4, in 1884 for the formal presentation, in Paris, of the Statue of Liberty, their gift to the American people. The first Pacific cable was inaugurated by President Theodore Roosevelt on July 4, 1903. President Harry S. Truman declared the Philippines independent on July 4, 1946. When Alaska and Hawaii were admitted to the Union in 1959 and 1960, respectively, July 4 was the occasion for the first raising of the new American flags, as it will again be should any new states be admitted.

In years of special significance Independence Day is celebrated with special fervor. The Bicentennial of the American Revolution, commemorating events of the years 1775 through 1783, inspired plans for the most elaborate and widespread observances, especially in the climactic year of 1976 and on the focal day of July 4. But even as early as 1972 anniversary celebrations of the struggle for independence were beginning. On June 11, 1972, off a breakwater at Pawtuxet on Narragansett Bay, Rhode Islanders staged symbolically the June 9, 1772, burning of the British revenue schooner *Gaspee*. The ship had been sent to enforce the Stamp Act, and the episode is regarded by some as the first confrontation in the colonies' rebellion. The event was part of Rhode Island's Gaspee Days (June 3–11) and of the Year of the Gaspee proclaimed in Rhode Island.

Many other local Bicentennial events, programs, and projects were planned, among them the restoration of historic areas and downtown districts, the composition of operas and ballets with patriotic themes, the construction and expansion of civic centers and museums, the presentation of historic festivals and exhibits, and numerous reenactments of Revolutionary actions – including the Boston Tea Party.

Federal funding and coordination of Bicentennial events was provided by the American Revolution Bicentennial Administration (ARBA), established by act of Congress, December 11, 1973, as the successor organization to the American Revolution Bicentennial Commission. ARBA was created "to stimulate, coordinate, schedule, and facilitate the planning and implementation of . . . activities appropriate to the commemoration of 200 years of our national heritage of individual liberty, representative government, and attainment of equal and inalienable rights." Working with state Bicentennial commissions, other federal agencies, and private and civic organizations, ARBA not only provided historical and informational materials for distribution but established standards for programs and projects; prepared a master calendar of local, state, national, and international events; and provided grants-in-aid for approved projects. ARBA was authorized to administer, in addition to appropriated funds, nonappropriated funds derived from the sale of commemorative medals struck by the US Mint.

Congress adopted three Bicentennial themes around which planners might organize their efforts: Heritage '76, a summons to place the nation's heritage in historical perspective and to focus on the unfolding panorama of American history; Festival USA, an opportunity for Americans to share among themselves and with those of other lands "the traditions, the culture, the hospitality, and the character of the United States and its people"; and Horizons '76, "a challenge to every American . . . to help make America 'the more perfect union' and to improve the quality of life for the third century."

According to one estimate, the "beautiful mosaic of individual efforts" – as ARBA director John Warner characterized the ongoing Bicentennial celebrations – involved more than 25 million Americans in preparation or attendance and cost more than $500 million in government and corporate funds. The calendar of events was crowded with a rich, almost bewildering, variety of historical, military, cultural, theatrical, technological, and ethnic programs. The following list of representative festivities and projects (some of them innovations, some of them annual events with special Bicentennial emphasis) indicates the diversity, color, and geographic range of the birthday party that began long before July 4, 1976, and continued long after: The Freedom Train (a red, white, and blue steam locomotive pulling a string of cars across the country for 21 months with a display of historic, technological, and popular artifacts); an exhibition of documents and artifacts relating to the lives of the Delaware signers of the Declaration of Independence (Wilmington); Paul Revere's Boston (furniture, portraits, and silver at the Boston Museum of Fine Arts); museum exhibits in Washington, D.C. (art and furniture of the Revolutionary period; rare books, prints, and maps; a 200-year record of American women); traveling museum exhibits (Industrial Heritage U.S.A.; U.S.A.: The First 200 Years; the World of Franklin and Jefferson; The Black Presence in the Era of the American Revolution; Frontier America: The Far West); the Bicentennial Barge (a floating display featuring the early history of New York State); *The Common Glory* (a play performed at Williamsburg, Virginia); Festival of the Americas: A Latin American Salute (Miami Beach); the Aquatennial (hydroplane races, a fish fry, and an ethnic festival at Minneapolis); Spirit of America concerts (folk, jazz, rock, and gospel music at Englewood, Colorado); Mid-American Pow-Wow (Wichita, Kansas); National Hot-Air Balloon Races (Indianola, Iowa); Kamehameha Cultural Festival (Kawaihae, Hawaii); Battle of Bennington commemoration (Bennington, Vermont); Paul Bunyan Days (St. Maries, Idaho); Benedict Arnold's March on Quebec (traveling from Massachusetts to Canada); New Jersey Festival of the Ten Crucial Days (reenactments of Washington's marches, battles, and crossing of the Delaware); Yorktown Day (a solemn memorial at Yorktown, Virginia).

The events of the Bicentennial year 1976 began on January 1 with the Tournament of Roses parade in Pasadena, California, and continued with thousands of local and state commemorations – all leading up to the joyous nationwide celebration of Independence Day itself. To describe more than a few of the 23,000 holiday observances across the nation would be impossible; however, the following wide-ranging survey, written by staff reporter John L. Hess and published in the *New York Times* on July 5, 1976, details the variety, the scale, the exuberance of noteworthy activities and spectacles – many old-fashioned and traditional, though more lavish on this special day; some radical or "revolutionary" in the 20th century sense; a few unique and historic in themselves.

Vital Speeches of the Day, July 15, 1941.

A Pledge to Country and to Flag

WE CANNOT SAVE FREEDOM WITH PITCHFORKS

By PRESIDENT FRANKLIN D. ROOSEVELT

A Fourth of July Address Broadcast from Hyde Park, N. Y.

MY fellow Americans: In 1776, on the Fourth day of July, the representatives of the several States in Congress assembled, declaring our independence, asserted that a decent respect for the opinion of mankind required that they should declare the reasons for their action. In this new crisis, we have a like duty.

In 1776 we waged war in behalf of the great principle that government should derive its just powers from the consent of the governed. In other words, representation chosen in free election. In the century and a half that followed, this cause of human freedom swept across the world.

But now, in our generation—in the past few years—a new resistance, in the form of several new practices of tyranny, has been making such headway that the fundamentals of 1776 are being struck down abroad and, definitely, they are threatened here.

It is, indeed, a fallacy, based on no logic at all, for any American to suggest that the rule of force can defeat human freedom in all the other parts of the world and permit it to survive in the United States alone. But it has been that childlike fantasy itself—that misdirected faith—which has let nation after nation to go about their peaceful tasks, relying on the thought, and even the promise, that they and

their lives and their government would be allowed to live when the juggernaut of force came their way.

It is simple—I could almost say simple-minded—for us Americans to wave the flag, to reassert our belief in the cause of freedom—and to let it go at that.

Yet, all of us who lie awake at night—all of us who study and study again—know full well that in these days we cannot save freedom with pitchforks and muskets alone after a dictator combination has gained control of the rest of the world.

We know that we cannot save freedom in our own midst, in our own land, if all around us—our neighbor nations—have lost their freedom.

That is why we are engaged in a serious, in a mighty, in a unified action in the cause of the defense of the hemisphere and the freedom of the seas. We need not the loyalty and unity alone, we need speed and efficiency and toil—and an end to backbiting, an end to the sabotage that runs far deeper than the blowing up of munitions plants.

I tell the American people solemnly that the United States will never survive as a happy and fertile oasis of liberty surrounded by a cruel desert of dictatorship.

And so it is that when we repeat the great pledge to our country and to our flag, it must be our deep conviction that we pledge as well our work, our will and, if it be necessary, our very lives.

152 ¶ Message Recorded for Broadcast to Americans Overseas. *July* 4, 1959

My Fellow Americans:

One hundred eighty-three years ago a dramatic event took place in our country—the proclamation of our independence and the establishment of our Nation.

Today I speak to each of you—American citizens abroad—first, to convey the greetings of all of us at home on this special occasion; and second, to acknowledge a keen appreciation of your important role as our representatives to the rest of the world.

Approximately two and a half million of you are outside the United States today, all guests in foreign lands. Whether you are overseas in an official capacity, serving at one of our diplomatic missions or consular posts; or in uniform, helping to secure the common defense of freedom; or studying or teaching at a foreign school; or contributing knowledge to help improve the health or productivity of one of the world's newly developing lands; or working as a correspondent of our free press; or engaged in commerce; or traveling as a visitor to enhance your understanding of our neighbors on earth—you are, in foreign eyes, guests of those nations in which you reside. I trust that your hosts may ever consider you welcome representatives of the United States and of everything we cherish.

On this national holiday, I take this opportunity to talk to you directly about what you represent.

First of all, the significance of July fourth. This date annually commemorates and renews our dedication to the principles of freedom, of government elected by the people, of equal opportunity for all.

These are not static principles. What began in 1776 was a continuing, dynamic experiment. Let us look at the United States today, to see what we have accomplished, since 1776, in carrying out the American experiment. In these 183 years we have developed an industrialized society while maintaining our personal freedoms. Despite the predictions of Karl Marx, our economy has developed swiftly through unprecedented teamwork on the part of those who toil and those who invest and manage. During this development, the working man has obtained an increasingly larger share of the fruits of his labors. We live under the rule of law, which jealously guards our freedom from illegal restraint. It guarantees our freedom of information, our freedom of movement. I do not suggest that all of these achievements exist constantly or uniformly throughout our land. The goals for which America strives are not always easy of attainment.

But we have an abiding determination to reach those goals without sacrifice of principle, and to further the cause of freedom at home and abroad.

We have grown in the realization of interdependence among nations as well as among individuals.

We helped establish and steadfastly support the United Nations in applying the concept of collective security to preserve freedom and integrity.

We felt it our duty to extend help to those who need and desire it. In the forms of economic, scientific, technological, and defense assistance, we try to help other peoples realize their legitimate aspirations.

Our major goal is the achievement of a lasting peace with justice.

This, then, is what you represent abroad. You can be proud of the American experiment, dynamic, vital, constructive, hopeful. I ask you to tell that story. But let the facts speak for themselves. It is traditional with us not to impose ideas on other peoples. And in those countries engaged in social experiments of their own, let them know that we wish them well in their efforts toward the peaceful enhancement of the individual. Give our encouragement to all nations to solve their problems in their own way, in accordance with their own traditions—as we do ourselves. If my message to you on this Fourth of July could be put into one sentence it would be this:

State the facts of freedom and trust in God, as we have ever done. Thus, we know that truth will triumph.

God bless you all.

278 Address at Independence Hall, Philadelphia. *July 4, 1962*

Governor Powell, Your Excellency the Archbishop, Governor Lawrence, Mayor Tate, Senator Clark, Congressman Green, distinguished Governors, ladies and gentlemen, citizens of Philadelphia:

It is a high honor for any citizen of our great Republic to speak at this Hall of Independence on this day of Independence. To speak as President of the United States to the Chief Executives of our 50 States is both an opportunity and an obligation. The necessity for comity between the National Government and the several States is an indelible lesson of our long history.

Because our system is designed to encourage both differences and dissent, because its checks and balances are designed to preserve the rights of the individual and the locality against preeminent central authority, you and I, Governors, recognize how dependent we both are, one upon the other, for the successful operation of our unique and happy form of government. Our system and our freedom permit the legislative to be pitted against the executive, the State against the Federal Government, the city against the countryside, party against party, interest against interest, all in competition or in contention one with another. Our task—your task in the State House and my task in the White House—is to weave from all these tangled threads a fabric of law and progress. We are not permitted the luxury of irresolution. Others may confine themselves to debate, discussion, and that ultimate luxury—free advice. Our responsibility is one of decision—for to govern is to choose.

Thus, in a very real sense, you and I are the executors of the testament handed down by those who gathered in this historic hall 186 years ago today. For they gathered to affix their names to a document which was, above all else, a document not of rhetoric but of bold decision. It was, it is true, a document of protest—but protests had been made before. It set forth their grievances with eloquence—but such eloquence had been heard before. But what distinguished this paper from all the others was the final irrevocable decision that it took—to assert the independence of free States in place of colonies, and to commit to that goal their lives, their fortunes, and their sacred honor.

Today, 186 years later, that Declaration whose yellowing parchment and fading, almost illegible lines I saw in the past week in the National Archives in Washington is still a revolutionary document. To read it today is to hear a trumpet call. For that Declaration unleashed not merely a revolution against the British, but a revolution in human affairs. Its authors were highly conscious of its worldwide implications. And George Washington declared that liberty and self-government everywhere were, in his words, "finally staked on the experiment entrusted to the hands of the American people."

This prophecy has been borne out. For 186 years this doctrine of national independence has shaken the globe—and it remains the most powerful force anywhere in the world today. There are those struggling to eke out a bare existence in a barren land who have never heard of free enterprise, but who cherish the idea of independence. There are those who are grappling with overpowering problems of illiteracy and ill-health and who are ill-equipped to hold free elections. But they are determined to hold fast to their national independence. Even those unwilling or unable to take part in any struggle between East and West are strongly on the side of their own national independence.

If there is a single issue that divides the world today, it is independence—the independence of Berlin or Laos or Viet-Nam; the longing for independence behind the Iron Curtain; the peaceful transition to inde-

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pendence in those newly emerging areas whose troubles some hope to exploit.

The theory of independence is as old as man himself, and it was not invented in this hall. But it was in this hall that the theory became a practice; that the word went out to all, in Thomas Jefferson's phrase, that "the God who gave us life, gave us liberty at the same time." And today this Nation—conceived in revolution, nurtured in liberty, maturing in independence—has no intention of abdicating its leadership in that worldwide movement for independence to any nation or society committed to systematic human oppression.

As apt and applicable as the Declaration of Independence is today, we would do well to honor that other historic document drafted in this hall—the Constitution of the United States. For it stressed not independence but interdependence—not the individual liberty of one but the indivisible liberty of all.

In most of the old colonial world, the struggle for independence is coming to an end. Even in areas behind the Curtain, that which Jefferson called "the disease of liberty" still appears to be infectious. With the passing of ancient empires, today less than 2 percent of the world's population lives in territories officially termed "dependent." As this effort for independence, inspired by the American Declaration of Independence, now approaches a successful close, a great new effort—for interdependence—is transforming the world about us. And the spirit of that new effort is the same spirit which gave birth to the American Constitution.

That spirit is today most clearly seen across the Atlantic Ocean. The nations of Western Europe, long divided by feuds far more bitter than any which existed among the 13 colonies, are today joining together, seeking, as our forefathers sought, to find freedom in diversity and in unity, strength.

The United States looks on this vast new enterprise with hope and admiration. We do not regard a strong and united Europe as a rival but as a partner. To aid its progress has been the basic object of our foreign policy for 17 years. We believe that a united Europe will be capable of playing a greater role in the common defense, of responding more generously to the needs of poorer nations, of joining with the United States and others in lowering trade barriers, resolving problems of commerce, commodities, and currency, and developing coordinated policies in all economic, political, and diplomatic areas. We see in such a Europe a partner with whom we can deal on a basis of full equality in all the great and burdensome tasks of building and defending a community of free nations.

It would be premature at this time to do more than indicate the high regard with which we view the formation of this partnership. The first order of business is for our European friends to go forward in forming the more perfect union which will someday make this partnership possible.

A great new edifice is not built overnight. It was 11 years from the Declaration of Independence to the writing of the Constitution. The construction of workable federal institutions required still another generation. The greatest works of our Nation's founders lay not in documents and in declarations, but in creative, determined action. The building of the new house of Europe has followed the same practical, purposeful course. Building the Atlantic partnership now will not be easily or cheaply finished.

But I will say here and now, on this Day of Independence, that the United States will be ready for a Declaration of Interdependence, that we will be prepared to discuss with a united Europe the ways and means of forming a concrete Atlantic partnership, a mutually beneficial partnership between the new union now emerging in Europe and the old American Union founded here 175 years ago.

All this will not be completed in a year, but let the world know it is our goal.

In urging the adoption of the United States Constitution, Alexander Hamilton told his fellow New Yorkers "to think continentally." Today Americans must learn to think intercontinentally.

Acting on our own, by ourselves, we cannot establish justice throughout the world; we cannot insure its domestic tranquility, or provide for its common defense, or promote its general welfare, or secure the blessings of liberty to ourselves and our posterity. But joined with other free nations, we can do all this and more. We can assist the developing nations to throw off the yoke of poverty. We can balance our worldwide trade and payments at the highest possible level of growth. We can mount a deterrent powerful enough to deter any aggression. And ultimately we can help to achieve a world of law and free choice, banishing the world of war and coercion.

For the Atlantic partnership of which I speak would not look inward only, preoccupied with its own welfare and advancement. It must look outward to cooperate with all nations in meeting their common concern. It would serve as a nucleus for the eventual union of all free men—those who are now free and those who are vowing that some day they will be free.

On Washington's birthday in 1861, standing right there, President-elect Abraham Lincoln spoke in this hall on his way to the Nation's Capital. And he paid a brief but eloquent tribute to the men who wrote, who fought for, and who died for the Declaration of Independence. Its essence, he said, was its promise not only of liberty "to the people of this country, but hope to the world . . . [hope] that in due time the weights should be lifted from the shoulders of all men, and that all should have an equal chance."

On this fourth day of July, 1962, we who are gathered at this same hall, entrusted with the fate and future of our States and Nation, declare now our vow to do our part to lift the weights from the shoulders of all, to join other men and nations in preserving both peace and freedom, and to regard any threat to the peace or freedom of one as a threat to the peace and freedom of all. "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."

NOTE: The President spoke at 11:40 a.m. in Independence Square in Philadelphia. In his opening words he referred to Governor Wesley Powell of New Hampshire, chairman of the Governors' Conference, the Most Reverend John Krol, Archbishop of Philadelphia, Governor David L. Lawrence of Pennsylvania, Mayor James H. J. Tate of Philadelphia, and U.S. Senator Joseph S. Clark and U.S. Representative William J. Green, Jr., of Pennsylvania.

Included in the audience were members of the 54th National Governors' Conference.

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Remarks in Philadelphia, Pennsylvania. *July 4, 1976*

Charlton Heston, Mayor Rizzo, Governor Shapp, reverend clergy, distinguished Members of Congress, distinguished guests, ladies and gentlemen:

On Washington's birthday in 1861, a fortnight after six States had formed a confederacy of their own, Abraham Lincoln came here to Independence Hall knowing that in 10 days he would face the cruelest national crisis of our 85-year history.

"I am filled with deep emotion," he said, "at finding myself standing here in the place where collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live."

Today, we can all share these simple, noble sentiments. Like Lincoln, I feel both pride and humility, rejoicing and reverence as I stand in the place where two centuries ago the United States of America was conceived in liberty and dedicated to the proposition that all men are created equal.

From this small but beautiful building, then the most imposing structure in the Colonies, came the two great documents that continue to supply the moral and intellectual power for the American adventure in self-government.

Before me is the great bronze bell that joyously rang out the news of the birth

of our Nation from the steeple of the State House. It was never intended to be a church bell. Yet a generation before the great events of 1776, the elected assembly of Pennsylvania ordered it to be inscribed with this Biblical verse: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The American settlers had many, many hardships, but they had more liberty than any other people on Earth. That was what they came for and what they meant to keep. The verse from Leviticus on the Liberty Bell refers to the ancient Jewish year of Jubilee. In every 50th year, the Jubilee restored the land and the equality of persons that prevailed when the children of Israel entered the land of promise, and both gifts came from God, as the Jubilee regularly reminded them.

Our Founding Fathers knew their Bibles as well as their Blackstone.[1] They boldly reversed the age-old political theory that kings derive their powers from God and asserted that both powers and unalienable rights belong to the people as direct endowments from their Creator. Furthermore, they declared that governments are instituted among men to secure their rights and to serve their purposes, and governments continue only so long as they have the consent of the governed.

With George Washington already commanding the American Continental Army in the field, the Second Continental Congress met here in 1776, not to demand new liberty, but to regain long-established rights which were being taken away from them without their consent.

The American Revolution was unique and remains unique in that it was fought in the name of the law as well as liberty. At the start, the Declaration of Independence proclaimed the divine source of individual rights and the purpose of human government as Americans understood it. That purpose is to secure the rights of the individuals against even government itself. But the Declaration did not tell us how to accomplish this purpose or what kind of government to set up.

First, our independence had to be won. It was not won easily, as the nearby encampment of Valley Forge, the rude bridge at Concord, and the crumbling battlements of Yorktown bear vivid interest.

We have heard much, though we cannot hear it too often, about 56 Americans who cast their votes and later signed their names to Thomas Jefferson's ringing declaration of equality and freedom so movingly read to us this morning by Miss Marian Anderson.

Do you know what price the signers of that parchment paid for their patriotism, the devotion to principle of which Lincoln spoke? John Hancock of Mas-

[1] Blackstone's Commentaries on the Law of England.

sachusetts was one of the wealthiest men who came to Philadelphia. Later, as he stood outside Boston and watched the enemy sweep by, he said, "Burn, Boston, though it makes John Hancock a beggar."

Altogether, of the 56 men who signed our great Declaration, 5 were taken prisoner, 12 had their homes sacked, 2 lost their sons, 9 died in the war itself. Those men knew what they were doing. In the final stirring words of the Declaration, they pledged to one another "our lives, our Fortunes and our sacred Honor." And when liberty was at stake, they were willing to pay the price.

We owe a great debt to these founders and to the foot soldiers who followed General Washington into battle after battle, retreat after retreat. But it is important to remember that final success in that struggle for independence, as in the many struggles that have followed, was due to the strength and support of ordinary men and women who were motivated by three powerful impulses—personal freedom, self-government, and national unity.

For all but the black slaves—many of whom fought bravely beside their masters because they also heard the promise of the Declaration—freedom was won in 1783, but the loose Articles of Confederation had proved inadequate in war and were even less effective in peace.

Again in 1787, representatives of the people and the States met in this place to form a more perfect union, a permanent legal mechanism that would translate the principles and purposes of Jefferson's Declaration into effective self-government.

Six signers of the Declaration came back to forge the Constitution, including the sage of Philadelphia, Benjamin Franklin. Jefferson had replaced him as Ambassador in Paris. The young genius of the Constitutional Convention was another Virginian, James Madison. The hero of the Revolution, Washington, was called back from Mount Vernon to preside.

Seldom in history have the men who made a revolution seen it through, but the United States was fortunate. The result of their deliberations and compromises was our Constitution, which William Gladstone, a great British Prime Minister, called "the most wonderful work ever struck off at a given time by the brain and purpose of man."

The Constitution was created to make the promise of the Declaration come true. The Declaration was not a protest against government but against the excesses of government. It prescribed the proper role of government to secure the rights of individuals and to effect their safety and their happiness. In modern society, no individual can do this all alone, so government is not necessarily evil but a necessary good.

The framers of the Constitution feared a central government that was too strong, as many Americans rightly do today. The framers of the Constitution, after their experience under the Articles, feared a central government that was too weak, as many Americans rightly do today. They spent days studying all of the contemporary governments of Europe and concluded with Dr. Franklin that all contained the seeds of their own destruction. So the framers built something new, drawing upon their English traditions, on the Roman Republic, on the uniquely American institution of the town meeting. To reassure those who felt the original Constitution did not sufficiently spell out the unalienable rights of the Declaration, the First United States Congress added—and the States ratified—the first 10 amendments, which we call the Bill of Rights.

Later, after a tragic, fraternal war, those guarantees were expanded to include all Americans. Later still, voting rights were assured for women and for younger citizens 18 to 21 years of age.

It is good to know that in our own lifetime we have taken part in the growth of freedom and in the expansion of equality which began here so long ago. This union of corrected wrongs and expanded rights has brought the blessings of liberty to the 215 million Americans, but the struggle for life, liberty, and the pursuit of happiness is never truly won. Each generation of Americans, indeed of all humanity, must strive to achieve these aspirations anew. Liberty is a living flame to be fed, not dead ashes to be revered, even in a Bicentennial Year.

It is fitting that we ask ourselves hard questions even on a glorious day like today. Are the institutions under which we live working the way they should? Are the foundations laid in 1776 and 1789 still strong enough and sound enough to resist the tremors of our times? Are our God-given rights secure, our hard-won liberties protected?

The very fact that we can ask these questions, that we can freely examine and criticize our society, is cause for confidence itself. Many of the voices raised in doubt 200 years ago served to strengthen and improve the decisions finally made.

The American adventure is a continuing process. As one milestone is passed, another is sighted. As we achieve one goal—a longer lifespan, a literate population, a leadership in world affairs—we raise our sights.

As we begin our third century, there is still so much to be done. We must increase the independence of the individual and the opportunity of all Americans to attain their full potential. We must ensure each citizen's right to privacy. We must create a more beautiful America, making human works conform to

the harmony of nature. We must develop a safer society, so ordered that happiness may be pursued without fear of crime or manmade hazards. We must build a more stable international order, politically, economically, and legally. We must match the great breakthroughs of the past century by improving health and conquering disease. We must continue to unlock the secrets of the universe beyond our planet as well as within ourselves. We must work to enrich the quality of American life at work, at play, and in our homes.

It is right that Americans are always improving. It is not only right, it is necessary. From need comes action, as it did here in Independence Hall. Those fierce political rivals—John Adams and Thomas Jefferson—in their later years carried out a warm correspondence. Both died on the Fourth of July of 1826, having lived to see the handiwork of their finest hour endure a full 50 years.

They had seen the Declaration's clear call for human liberty and equality arouse the hopes of all mankind. Jefferson wrote to Adams that "even should the cloud of barbarism and despotism again obscure the science and libraries of Europe, this country remains to preserve and restore life [light] and liberty to them."

Over a century later, in 1936, Jefferson's dire prophesy seemed about to come true. President Franklin D. Roosevelt, speaking for a mighty nation, reinforced by millions and millions of immigrants who had joined the American adventure, was able to warn the new despotisms: "We too, born to freedom, and believing in freedom, are willing to fight to maintain freedom. We, and all others who believe as deeply as we do, would rather die on our feet than live on our knees."

The world knows where we stand. The world is ever conscious of what Americans are doing for better or for worse, because the United States today remains the most successful realization of humanity's universal hope.

The world may or may not follow, but we lead because our whole history says we must. Liberty is for all men and women as a matter of equal and unalienable right. The establishment of justice and peace abroad will in large measure depend upon the peace and justice we create here in our own country, where we still show the way.

The American adventure began here with a firm reliance on the protection of Divine Providence. It continues in a common conviction that the source of our blessings is a loving God, in whom we trust. Therefore, I ask all the members of the American family, our guests and friends, to join me now in a moment of silent prayer and meditation in gratitude for all that we have received and to ask continued safety and happiness for each of us and for the United States of America.

Thank you, and God bless you.

NOTE: The President spoke at 11:18 a.m. at Independence Hall. In his opening remarks, he referred to actor Charlton Heston, master of ceremonies, Mayor Frank L. Rizzo of Philadelphia, and Governor Milton J. Shapp of Pennsylvania.

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Remarks at a Luncheon Honoring the President in Philadelphia. *July 4, 1976*

Mayor Rizzo, reverend clergy, distinguished guests, ladies and gentlemen:

First, Mr. Mayor, may I express my deepest gratitude and appreciation for the very thoughtful gift from you and the people of Philadelphia. And may I express from the bottom of my heart my gratitude for the opportunity for me to participate in the Fourth of July ceremonies on this occasion on our 200th birthday in the city of Philadelphia.

It made me, as an American, proud to see what was discussed there. The people who participated in the tremendous outburst of feeling among the people of Philadelphia—you truly represent and epitomize the spirit of the Declaration of Independence and the Constitution itself, and I congratulate you.

And may I thank all the people in Pennsylvania for the opportunity to have a part in the program at Valley Forge, where the spirit of sacrifice was so evident 200-plus years ago, and to participate in all of the things throughout America where the 215 million people, wonderful individuals who believe in freedom and liberty, will lay the foundation for our third century predicated on the gifts that we have received by the sacrifices and wisdom of those of the past 200 years.

We are all proud to be Americans and proud to turn on to future generations the blessings that we have had in the past.

Thank you very, very much.

NOTE: The President spoke at 12:42 p.m. in the Grand Ballroom at the Bellevue Stratford Hotel. Mayor Frank Rizzo presented the President with a silver bowl as a gift to the people of the United States from the people of Philadelphia.

211 Message to the "Honor America Day" Ceremonies. *July 4, 1970*

WE AMERICANS are known throughout the world as a forward-looking people. The United States of America is in fact a symbol of progress, of hope, and of just and orderly growth.

Yet, on one day each year we turn and look back at our past. We look back today over almost 200 years to a group of men meeting in Philadelphia and we look back in pride and in wonder, for what they did on this day is the single greatest political achievement in the history of man.

And we are the beneficiaries of that achievement.

To those of you who have gathered on this day to honor America, I send my best wishes for an enjoyable, memorable Fourth of July celebration. I know that the sponsors of this event, from every walk of life and from both major parties, have done everything they can to make this day a very special one for all of you.

Yet, there is something remaining to be done in order to make Honor America Day the kind of special occasion we all want it to be. It is my hope that each of us will take away not only our proud memories of this day, but also the living spirit of the Fourth of July as well, a spirit that created a free and strong and prosperous nation.

That is the spirit that can truly honor America, not only today but always. Let us all look back today so that we will be reminded of what great sacrifices have been made to make this day possible, and then let us turn once more to the future, inspired by what this day means to us and to all those who love freedom throughout the world.

NOTE: The President's recorded message was played at the "Honor America Day" ceremonies held on the grounds of the Washington Monument in Washington, D.C. The text of the message was posted for the press in San Clemente, Calif.

THE DURABILITY OF OUR GOVERNMENT

HON. JACK EDWARDS
OF ALABAMA

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 29, 1972

Mr. EDWARDS of Alabama. Mr. Speaker, since the House of Representatives will be recessed when our country celebrates its 196th birthday, I think it is fitting that a few words be said today in commemoration of the Fourth of July, 1972.

When viewing our Nation through the lens of history, we often think of America as a young nation. But author James Michener has pointed out that the United States has the oldest existing form of government in the world. All other nations have seen their form of government interrupted or radically changed since 1776. I raise this fact to stress the durability of our governmental process, to point out how the American way of life has stood the test of time as compared with other governments.

The Fourth of July in any year is a day in which we take special pride in being Americans, in being free, in being shoppers at the greatest opportunity marketplace in the world. But July 4, 1972, should be a day for pledging to nurture that pride we feel in our Nation and to dedicate ourselves to expressing it in every aspect of our lives on every day of the year.

Like all birthdays, this is a time to reflect on the accomplishments of the past and the challenges of the future. America is not perfect, perhaps, but it still has the greatest potential for perfection in the world. There are more avenues available for change than in any other nation. There are also adequate means of safeguarding our cherished ideals. At times we forget these facts and fail to put our mistakes in perspective. The important thing is that we live in a country where mistakes can be openly discussed and then corrected.

There are undisciplined dissidents in our country who allow the rush of present events to blur their view of America's history to such an extent that the basic values on which our Nation was founded become obscured. Perhaps one of the greatest functions of Independence Day is to bring back into proper focus what America stands for. It gives each citizen an opportunity to reflect on his or her own responsibilities and obligations as well as the rights and privileges which are part of the American system.

Mr. Speaker, may July 4, 1972, be a day of special pride for all Americans and may that pride and rededication sustain our efforts throughout the year.

INDEPENDENCE DAY

The SPEAKER pro tempore. Under a previous order of the House the gentleman from Illinois (Mr. FARY) is recognized for 5 minutes.

● Mr. FARY. Mr. Speaker, it has been 4 years since our Nation's Bicentennial. The Fourth of July of 1980 approaches in marked contrast to the atmosphere of celebration and symbolism surrounding our Bicentennial 4 years ago. As we depart for the holiday to enjoy the time with our family and friends, let us not forget the purpose behind July 4, Independence Day.

Two hundred and four years ago, in Philadelphia, 56 Representatives met in Congress under the leadership of Thomas Jefferson, Ben Franklin, and John Adams to declare their independence from colonial rule. That declaration forged the beginning of democracy in the modern world; proclaimed the subordination of political authority to the rights of man; validated the moral obligation to revolt against oppression and set new aspirations for civilized society.

America is unique. We are young as a nation, and yet at the same time we are the world's oldest continuously practicing participatory democracy. Back in 1776, our Nation was founded not on a feeling of nationalistic fervor, but on principles which our Founding Fathers felt were inherent in human rights: Freedom, justice, liberty and equality.

These rights coupled with our democratic form of government and the resourcefulness of the American people have produced unparalleled progress for our Nation. Our achievements have created a standard of living our ancestors could not even dream of. These same principles must be put to work for us today and in the future. For the future holds many great challenges that will test both us and generations to come. The experiences from the past will help us face them and solve them. Let us go forward utilizing the principles upon which our country was founded 204 years ago and meet these challenges.●

A CALL FOR PATRIOTISM

Mr. MATHIAS. Mr. President, America's Independence Day, July 4, is customarily reserved for looking back and celebrating the glories of our past. I have a young constituent, Linda Allnock, a student at the Thomas Stone High School, in Waldorf, Md., who has marked Independence Day this year by looking instead to the future. She asks what she and her friends can do to improve our power to meet the challenges that are in store for us. Linda has written down and sent me her thoughtful conclusions on what she calls "Americanism," and I would like to share them with my colleagues as we approach Independence Day, 1980. I ask unanimous consent they be printed in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

AMERICANISM

"Patriotism is easy to understand in America; it means looking out for yourself by looking out for your country."—Calvin Coolidge

How many Americans today are truly looking out for their country? How much pride and value do we actually feel in being a citizen of the United States?

Apparently Americanism is not widely practiced any more. Voting, the right struggled for in years past, has become a tedious ritual ignored by many (too busy) Americans. 40 percent of those eligible to vote do not vote.

Why? Perhaps there was dinner to prepare or T.V. to watch. Maybe there's shopping to do, or maybe a nap on the couch sounds tempting. In the majority of cases, it's just plain laziness or apathy that keeps a healthy normal American away from the polls.

Apathy is the root of our American evil. Since the Depression years, acts of caring between fellow Americans have steadily declined. In our good time society, we have no time to think of others' feelings or needs. Most would have no dealings with a public official they do not trust, when actually they should be working with him and others to improve our country. It takes caring, time, and involvement with others to raise our United States to the level our forefathers dreamed of.

As the youth of America, we must display the enthusiasm our country needs so desperately. We have to show our devotion to our freedom and our beliefs in small and large ways by voicing our opinions to each other and our leaders, by pledging our allegiance and observing our national anthem and flag, by getting involved in our government, not only through votes, but by running for political office and changing and reforming the subjects we constantly complain about.

All Americans need to support, believe in, and love their country in the face of Soviet threats and American danger overseas. But the most important part of America is its youth. Though now only in high school, we are the next decade's leaders. Let us face any threats to America together as loyal citizens instead of opinionated apathetic ideologues unwilling to even listen to each other. We are Americans, descendants of the first believers of freedom and democracy. The free spirit is there, we have to find it together.

PATRIOTISM IS NOT DEAD

HON. ELDON RUDD
OF ARIZONA
IN THE HOUSE OF REPRESENTATIVES

Tuesday, July 29, 1980

● Mr. RUDD. Mr. Speaker, I would like to share with my colleagues the good works of an Arizona company, Roy H. Long Realty Co. of Tucson. The fine Americans that are employees of this company have taken it upon themselves to do their part in seeing that each American home has our country's flag and its history. They have volunteered to knock on doors and give families in the Tucson area a flag and the country's history. The good efforts of these citizens to instill a sense of patriotism in their neighbors is most laudable and praiseworthy in a day when our Nation's people are becoming increasingly more skeptical and apathetic about the virtues of patriotism.

At this point I would like to share with my colleagues a portion of the material that these good Americans are distributing regarding our flag:

HELLO! REMEMBER ME?

Some people call me Old Glory, others call me The Star Spangled Banner, but whatever they call me, I am your flag, the flag of The United States of America. Something has been bothering me, so I thought I might talk it over with you, . . . because it is about you and me.

I remember some time ago, people lined up on both sides of the street to watch the parade, and naturally I was leading every parade, proudly waving in the breeze. When your daddy saw me coming, he immediately removed his hat and placed it against his left shoulder so that the hand was directly over his heart . . . Remember?

And you, I remember you, standing there straight as a soldier. You didn't have a hat, but you were giving the right salute. Remember your little sister? Not to be outdone, she was saluting the same as you with her right hand over her heart . . . Remember?

What happened? I'm still the same old flag. Oh, I have a few more stars since you were a boy. A lot more blood has been shed since those parades of long ago.

But now I don't feel as proud as I used to. When I come down your street you just stand there with your hands in your pockets and I may get a small glance and then you look away. Then I see the children running around and shouting . . . They don't seem to know who I am . . .

I saw one man take his hat off then look around, he didn't see anybody else with theirs off, so he quickly put his back on. Is it a sin to be patriotic anymore? Have you forgotten what I stand for and where I've been? Anzio, Guadalcanal, Korea and now Vietnam. Take a look at the memorial honor rolls sometime, of those who never came back to see this republic free. . . . One nation under God . . . When you salute me, you are actually saluting them.

Well it won't be long until I'll be coming down the street again. So, when you see me, stand straight, place your right hand over your heart . . . and I'll salute you by waving back . . . and I'll then know that . . .

You Remembered!

—Author Unknown.

LET'S EXAMINE THE PLEDGE OF ALLEGIANCE WORD BY WORD

I: Me, an individual—a committee of one

Pledge: Dedicate all my worldly goods to give without pity.

Allegiance: My love and devotion.

To the Flag: Our Standard—old glory—a symbol of freedom—whenever she waves there is respect because your loyalty has given her dignity that shouts freedom is everybody's job.

Of the United: That means that we have all grown together.

States: Individual communities that have united the 50 great states, 50 individual communities, with pride and dignity and purpose undivided, with imaginary boundaries yet united to a common purpose; and that is love for country.

Of America to the Republic: A state in which sovereign power is invested in representatives chosen by the people to govern, and government is the people, and it is from the people to the leaders not from the leaders to the people.

For Which it Stands—One Nation Under God: Meaning so blessed by God.

Indivisible: Incapable of being divided.

With Liberty: Which is freedom and the right of power to live ones own life without threats or fear of some sort of retaliation.

And Justice: The principle of equality of dealing fairly with others.

For All: Which means it is as much your country as it is mine.●