

110TH CONGRESS 1ST SESSION H. RES. 888

Affirming the rich spiritual and religious history of our Nation's founding and subsequent history and expressing support for designation of the first week in May as "American Religious History Week" for the appreciation of and education on America's history of religious faith.

IN THE HOUSE OF REPRESENTATIVES

DECEMBER 18, 2007

Mr. FORBES (for himself, Mr. MCINTYRE, Mr. AKIN, Mr. BARRETT of South Carolina, Mr. CULBERSON, Mr. DOOLITTLE, Mr. FEENEY, Mr. GINGREY, Mr. GOHMERT, Mr. HAYES, Mr. HENSARLING, Mr. HERGER, Mr. JONES of North Carolina, Mr. MCHENRY, Mrs. MUSGRAVE, Mr. PEARCE, Mr. PENCE, Mr. PITTS, Mr. RYAN of Wisconsin, Mrs. SCHMIDT, Mr. WALBERG, Mr. WILSON of South Carolina, Mr. WOLF, and Mr. YOUNG of Florida) submitted the following resolution; which was referred to the Committee on Oversight and Government Reform

RESOLUTION

Affirming the rich spiritual and religious history of our Nation's founding and subsequent history and expressing support for designation of the first week in May as "American Religious History Week" for the appreciation of and education on America's history of religious faith.

Whereas religious faith was not only important in official American life during the periods of discovery, exploration, colonization, and growth but has also been acknowledged and incorporated into all three branches of American federal government from their very beginning;

Whereas the Supreme Court of the United States affirmed this self-evident fact in a unanimous ruling declaring "This is a religious people. . . . From the discovery of this continent to the present hour, there is a single voice making this affirmation";¹

Whereas political scientists have documented that the most frequently-cited source in the political period known as The Founding Era was the Bible;²

Whereas the first act of America's first Congress in 1774 was to ask a minister to open with prayer³ and to lead Congress in the reading of four chapters of the Bible;⁴

Whereas Congress regularly attended church and Divine service together *en masse*;⁵

Whereas throughout the American Founding, Congress frequently appropriated money for missionaries and for religious instruction⁶ – a practice that Congress repeated for decades after the passage of the Constitution and the First Amendment;⁷

Whereas in 1776, Congress approved the Declaration of Independence with its four direct religious acknowledgments referring to God as the Creator (“All people are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness”), the Lawgiver (“the laws of nature and nature's God”), the Judge (“appealing to the Supreme Judge of the world”), and the Protector (“with a firm reliance on the protection of Divine Providence”);⁸

Whereas upon approving the Declaration of Independence, John Adams declared that the Fourth of July “ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty”;⁹

Whereas four days after approving the Declaration, the Liberty Bell was rung;

Whereas the Liberty Bell was named for the Biblical inscription from Leviticus 25:10 emblazoned around it: “Proclaim liberty throughout the land, to all the inhabitants thereof”;

Whereas in 1777, Congress, facing a national shortage of “Bibles for our schools, and families, and for the public worship of God in our churches,”¹⁰ announced that they “desired to have a Bible printed under their care & by their encouragement”¹¹ and therefore ordered 20,000 copies of the Bible to be imported “into the different ports of the States of the Union”;¹²

Whereas in 1782, Congress pursued a plan to print a Bible that would be “a neat edition of the Holy Scriptures for the use of schools”¹³ and therefore approved¹⁴ the production of the first English-language Bible printed in America that contained the congressional endorsement that “the United States in Congress assembled . . . recommend this edition of the Bible to the inhabitants of the United States”;¹⁵

Whereas in 1782, Congress adopted (and has reaffirmed on numerous subsequent occasions) the National Seal with its Latin motto “Annuit Coeptis,” meaning “God has favored our undertakings,” along with the eye of Providence in a triangle over a pyramid, and the eye and the motto “allude to the many signal interpositions of Providence in favor of the American cause”;¹⁶

Whereas the 1783 Treaty of Paris officially ended the Revolution and establishing America as an independent nation begins with the appellation “In the name of the most holy and undivided Trinity”;¹⁷

Whereas in 1787 at the Constitutional Convention in Philadelphia, Benjamin Franklin declared, “God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? . . . Without His concurring aid, we shall succeed in this political building no better than the builders of Babel”;¹⁸

Whereas the delegates to the Constitutional Convention concluded their work by placing a religious punctuation mark at the end of the Constitution in the Attestation Clause, noting not only that they had completed the work with “the unanimous consent of the States present” but they had done so “in the Year of our Lord one thousand seven hundred and eighty seven”;¹⁹

Whereas James Madison declared that he saw the finished Constitution as a product of “the finger of that Almighty Hand which has been so frequently and signally extended to our relief in the critical stages of the Revolution,”²⁰ and George Washington viewed it as “little short of a miracle,”²¹ and Benjamin Franklin believed that its writing had been “influenced, guided, and governed by that omnipotent, omnipresent, and beneficent Ruler, in Whom all inferior spirits live, and move, and have their being”;²²

Whereas in 1787-1788, State conventions to ratify the U. S. Constitution not only began with prayer²³ but even met in church buildings;²⁴

Whereas in 1795 during construction of the Capitol, a practice was instituted whereby “public worship is now regularly administered at the Capitol, every Sunday morning, at 11 o’clock”;²⁵

Whereas in 1789, the first federal Congress – the Congress that framed the Bill of Rights, including the First Amendment – appropriated federal funds to pay chaplains to pray at the opening of all sessions,²⁶ a practice that has continued to this day, with Congress not only funding its congressional chaplains but also the salaries and operations of more than 4,500 military chaplains;²⁷

Whereas in 1789, Congress, in the midst of framing the Bill of Rights and the First Amendment, passed the first federal law touching education, declaring that “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged”;²⁸

Whereas in 1789, on the same day that Congress finished drafting the First Amendment, it requested President Washington to declare a national day of prayer and thanksgiving,²⁹ resulting in the first federal official Thanksgiving proclamation that declared “it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor”;³⁰

Whereas in 1800, Congress enacted naval regulations requiring that Divine service be performed twice every day aboard “all ships and vessels in the navy,” with a sermon preached each Sunday;³¹

Whereas in 1800, Congress approved the use of the just-completed Capitol structure as a church building, with Divine services to be held each Sunday in the Hall of the House,³² alternately administered by the House and Senate chaplains;

Whereas in 1853 Congress declared that congressional chaplains have a “duty . . . to conduct religious services weekly in the Hall of the House of Representatives”;³³

Whereas by 1867, the church at the Capitol was the largest church in Washington, D. C., with up to 2,000 persons per week attending Sunday service in the Hall of the House;³⁴

Whereas by 1815, over two thousand official governmental calls to prayer had been issued at both the state and the federal levels,³⁵ with thousands more issued since 1815;

Whereas in 1853 the U. S. Senate declared that the Founding Fathers “had no fear or jealousy of religion itself, nor did they wish to see us an irreligious people . . . they did not intend to spread over all the public authorities and the whole public action of the nation the dead and revolting spectacle of atheistical apathy”;³⁶

Whereas in 1854 the United States House of Representatives declared “It [religion] must be considered as the foundation on which the whole structure rests. . . . Christianity; in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions”;³⁷

Whereas, in 1864, by law Congress added “In God We Trust” to American coinage;³⁸

Whereas in 1864, Congress passed an act authorizing each state to display statues of two of its heroes in the United States Capitol,³⁹ resulting in numerous statues of noted Christian clergymen and leaders at the Capitol, including Gospel ministers such as the Revs. James A. Garfield, John Peter Muhlenberg, Jonathan Trumbull, Roger Williams, Jason Lee, Marcus Whitman, and Martin Luther King Jr.; Gospel theologians such as Roger Sherman; Catholic priests such as Father Damien, Jacques Marquette, Eusebio Kino, and Junipero Serra; Catholic nuns such as Mother Joseph; and numerous other religious leaders;

Whereas in 1870, the federal government made Christmas (a recognition of the birth of Christ, an event described by the U. S. Supreme Court as “acknowledged in the Western World for 20 centuries, and in this country by the people, the Executive Branch, Congress, and the courts for two centuries”⁴⁰) and Thanksgiving as official holidays;⁴¹

Whereas beginning in 1904⁴² and continuing for the next half-century,⁴³ the Federal government printed and distributed *The Life and Morals of Jesus of Nazareth* for the use of Members of Congress because of the important teachings it contained;

Where in 1931, Congress by law adopted the Star-Spangled Banner as the official National Anthem,⁴⁴ with its phrases such as “may the Heav’n-rescued land Praise the Power that hath made and preserved us a nation,” and “this be our motto, ‘In God is our trust!’ ”;⁴⁵

Whereas in 1954, Congress by law added the phrase “one nation under God” to the Pledge of Allegiance;⁴⁶

Whereas in 1954 a special Congressional Prayer Room was added to the Capitol with a kneeling bench, an altar, an open Bible, an inspiring stained-glass window with George Washington kneeling in prayer, the declaration of Psalm 16:1: “Preserve me, O God, for in Thee do I put my trust,” and the phrase “This Nation Under God” displayed above the kneeling, prayerful Washington;

Whereas in 1956, Congress by law made “In God We Trust” the National Motto,⁴⁷ and added the phrase to American currency;⁴⁸

Whereas the constitutions of each of the fifty states, either in the preamble or body, explicitly recognize or express gratitude to God;⁴⁹

Whereas America's first Presidential Inauguration – that of President George Washington – incorporated seven specific religious activities, including (1) the use of the Bible to administer the oath;⁵⁰ (2) affirming the religious nature of the oath by the adding the prayer “So help me God!” to the oath;⁵¹ (3) inaugural prayers offered by the president;⁵² (4) religious content in the inaugural address;⁵³ (5) civil leaders calling the people to prayer or acknowledgement of God;⁵⁴ (6) inaugural worship services attended *en masse* by Congress as an official part of congressional activities;⁵⁵ and (7) clergy-led inaugural prayers⁵⁶ – activities which have been replicated in whole or part by every subsequent president;

Whereas President George Washington declared “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports”;⁵⁷

Whereas President John Adams, one of only two signers of the Bill of Rights and First Amendment, declared “As the safety and prosperity of nations ultimately and essentially depend on the protection and the blessing of Almighty God, and the national acknowledgment of this truth is not only an indispensable duty which the people owe to Him”;⁵⁸

Whereas President Jefferson not only attended Divine services at the Capitol throughout his presidency⁵⁹ and had the Marine Band play at the services⁶⁰ but during his administration church services were also begun in the two Executive Branch buildings under his direct control: the War Department and the Treasury Department,⁶¹ thus allowing worshippers on any given Sunday the choice to attend church at either the United States Capitol, the War Department, or the Treasury Department if they so desired;

Whereas Thomas Jefferson urged local governments to make land available specifically for Christian purposes,⁶² provided Federal funding for missionary work among Indian tribes,⁶³ and declared that religious schools would receive “the patronage of the government”;⁶⁴

Whereas President Andrew Jackson declared that the Bible “is the rock on which our Republic rests”;⁶⁵

Whereas President Abraham Lincoln declared that the Bible “is the best gift God has given to men. . . . But for it, we could not know right from wrong”;⁶⁶

Whereas President William McKinley declared that “Our faith teaches us that there is no safer reliance than upon the God of our fathers, Who has so singularly favored the American people in every national trial and Who will not forsake us so long as we obey His commandments and walk humbly in His footsteps”;⁶⁷

Whereas President Teddy Roosevelt declared “The Decalogue and the Golden Rule must stand as the foundation of every successful effort to better either our social or our political life”;⁶⁸

Whereas President Woodrow Wilson declared that “America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture”;⁶⁹

Whereas President Herbert Hoover declared that “American life is built, and can alone survive, upon . . . [the] fundamental philosophy announced by the Savior nineteen centuries ago”;⁷⁰

Whereas President Franklin D. Roosevelt not only led the nation in a six-minute prayer during D-Day on June 6, 1944,⁷¹ but he also declared that “If we will not prepare to give all that we have and all that we are to preserve Christian civilization in our land, we shall go to destruction”;⁷²

Whereas President Harry S. Truman declared that “The fundamental basis of this Nation’s law was given to Moses on the Mount. The fundamental basis of our Bill of Rights comes from the teachings which we get from Exodus and St. Matthew, from Isaiah and St. Paul”;⁷³

Whereas President Harry S. Truman told a group touring Washington, D. C., that “You will see, as you make your rounds, that this Nation was established by men who believed in God. . . . You will see the evidence of this deep religious faith on every hand”;⁷⁴

Whereas President Dwight D. Eisenhower declared that “Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first – the most basic – expression of Americanism. Thus, the founding fathers of America saw it, and thus with God’s help, it will continue to be”⁷⁵ – a declaration later repeated with approval by President Gerald Ford;⁷⁶

Whereas President John F. Kennedy declared that “The rights of man come not from the generosity of the state but from the hand of God”;⁷⁷

Whereas President Ronald Reagan, after noting “The Congress of the United States, in recognition of the unique contribution of the Bible in shaping the history and character of this Nation and so many of its citizens, has . . . requested the President to designate the year 1983 as the ‘Year of the Bible’,” officially declared 1983 as “The Year of the Bible”;⁷⁸

Whereas every other president has similarly recognized the role of God and religious faith in the public life of America;

Whereas all sessions of the United States Supreme Court begin with the Court’s Marshal announcing, “God save the United States and this honorable court”;⁷⁹

Whereas a regular and integral part of official activities in the Federal courts – including the United States Supreme Court – was the inclusion of prayer by a minister of the Gospel;⁸⁰

Whereas the United States Supreme Court has throughout the course of our Nation’s history that the United States is “a Christian country,”⁸¹ “a Christian nation,”⁸² “a Christian people,”⁸³ “a religious people whose institutions presuppose a Supreme Being,”⁸⁴ and that “we cannot read into the Bill of Rights a philosophy of hostility to religion”;⁸⁵

Whereas Justice John Jay, an author of the *Federalist Papers* and original Justice of the U. S. Supreme Court, urged “The most effectual means of securing the continuance of our civil and religious liberties is always to remember with reverence and gratitude the Source from which they flow”;⁸⁶

Whereas Justice James Wilson, a signer of the Constitution, declared that “Human law must rest its authority ultimately upon the authority of that law which is Divine. . . . Far from being rivals or enemies, religion and law are twin sisters, friends, and mutual assistants”;⁸⁷

Whereas Justice William Paterson, a signer of the Constitution, declared that “Religion and morality . . . [are] necessary to good government, good order, and good laws”;⁸⁸

Whereas President George Washington, who passed into law the first legal acts organizing the Federal judiciary, asked, “Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths in the courts of justice?”;⁸⁹

Whereas some of the most important monuments, buildings, and landmarks in Washington, D.C., include religious words, symbols, and imagery;

Whereas in the United States Capitol the declaration “In God We Trust” is prominently displayed in both the United States House and Senate Chambers;

Whereas around the top of the walls in the House Chamber appear images of 23 great lawgivers from across the centuries, but Moses (the lawgiver, who— according to the Bible – originally received the law of God,) is the only lawgiver honored with a full face view, looking down on the proceedings of the House;

Whereas religious artwork is found throughout the United States Capitol, including in the Rotunda where the prayer service of Christopher Columbus, the Baptism of Pocahontas, and the prayer and Bible study of the Pilgrims are all prominently displayed; in the Cox Corridor of the Capitol where the words “America! God shed His grace on thee” are inscribed; at the east Senate entrance with the words “Annuit Coeptis” – Latin for “God has favored our undertakings”; and in numerous other locations;

Whereas images of the Ten Commandments are found in many federal buildings across Washington, D. C., including in bronze in the floor of the National Archives; in a bronze statue of Moses in the Main Reading Room of the Library of Congress; in numerous locations at the U. S. Supreme Court, including in the frieze above the Justices, the oak door at the rear of the Chamber, the gable apex, and in dozens of locations on the bronze latticework surrounding the Supreme Court Bar seating;

Whereas in the Washington Monument not only are numerous Bible verses and religious acknowledgements carved on memorial blocks in the walls, including the phrases: “Holiness to the Lord” (Exodus 28:26, 30:30, Isaiah 23:18, Zechariah 14:20), “Search the Scriptures” (John 5:39), “The memory of the just is blessed” (Proverbs 10:7), “May Heaven to this Union continue its beneficence,” and “In God We Trust”, but the Latin inscription Laus Deo – “Praise be to God” – is engraved on the monument’s capstone;

Whereas of the five areas inside the Jefferson Memorial into which Jefferson’s words have been carved, four are God-centered, including Jefferson’s declaration that “God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that His justice cannot sleep forever”;

Whereas the Lincoln Memorial contains numerous acknowledgments of God and citations of Bible verses, including the declarations that “we here highly resolve that . . . this nation under God . . . shall not perish from the earth”; “The Almighty has His own purposes. ‘Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh’ (Matthew 18:7)”; “as was said three thousand years ago, so still it must be said ‘the judgments of the Lord are true and righteous altogether’ (Psalms 19:9)”; “one day every valley shall be exalted and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh see it together” (Dr. Martin Luther King’s speech, based on Isaiah 40:4-5);

Whereas in the Library of Congress, The Giant Bible of Mainz and The Gutenberg Bible are on prominent permanent display and etched on the walls are Bible verses, including “The light shineth in darkness, and the darkness comprehendeth it not” (John 1:5); “Wisdom is the principal thing; therefore, get wisdom and with all thy getting, get understanding” (Proverbs 4:7); “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God” (Micah 6:8); and “The heavens declare the Glory of God, and the firmament showeth His handiwork” (Psalm 19:1);⁹⁰

Whereas numerous other of the most important American government leaders, institutions, monuments, buildings, and landmarks both openly acknowledge and incorporate religious words, symbols, and imagery into official venues; and

Whereas such acknowledgments are even more frequent at the state and local level than at the Federal level, where thousands of such acknowledgments exist;

Whereas the first week in May each year would be an appropriate week to designate as “American Religious History Week”: Now therefore be it

Resolved, That the House of Representatives –

- (1) Affirms the rich spiritual and diverse religious history of our Nation’s founding and subsequent history, including up to the current day;
- (2) Recognizes that the religious foundations of faith on which America was built are critical underpinnings of our Nation’s most valuable institutions and form the inseparable foundation for America’s representative processes, legal systems, and societal structures;
- (3) Rejects, in the strongest possible terms, any effort to remove, obscure, or purposely omit such history from our nation’s public buildings and educational resources; and
- (4) Expresses support for designation of an “American Religious History Week” every year for the appreciation of and education on America’s history of religious faith.

¹ *Church of the Holy Trinity v. U. S.*, 143 U. S. 457, 458, 465-468, 471 (1892).

² Donald S. Lutz, *The Origins of American Constitutionalism* (Baton Rouge: Louisiana State University Press, 1988), pp. 141-142; see also Donald S. Lutz, "The Relative Influence of European Writers on Late Eighteenth Century American Political Thought," *American Political Science Review*, Vol. 78, Issue 1, March 1984, p. 191.

³ *The Journals of the American Congress, from 1774 to 1788* (Washington, D. C.: Way and Gideon, 1823), Vol. I, p. 8, September 6, 1774.

⁴ John Adams, *Letters of John Adams, Addressed to His Wife*, Charles Francis Adams, editor (Boston: Charles C. Little and James Brown, 1841), Vol. I, pp. 23-24, to Abigail Adams on September 16, 1774; John noted that Duche "read several prayers in the established form, and then read the collect of the seventh day of September, which was the thirty-fifth Psalm"; an examination of the prayer book covering that year (*The Book of Common Prayer* (Cambridge: John Archdeacon, 1771), p. 24) shows that in addition to the "collect" – the lesson – that was read by Duche (Psalm 35), three other chapters of the Bible played prominent parts in "the established form" which was followed by him on that day, some being passages being prayed as well as read.

⁵ See, for example, *Journals of the Continental Congress* (Washington: Government Printing Office, 1905), Vol. II, p. 192, July 19, 1775; this activity was repeated on numerous other occasions, including the Inauguration of George Washington on April 30, 1789 (Senate: *Annals of Congress* (1834), Vol. I, p. 25, April 27, 1789; House: *Annals of Congress* (1834), Vol. I, p. 241, April 29, 1789).

⁶ See, for example, *Journals of the Continental Congress* (Washington: Government Printing Office, 1906), Vol. IV, p. 267, April 10, 1776; Vol. IV, p. 111, February 5, 1776; Vol. VII, p. 72, January 30, 1777; Vol. XV, pp. 1181-1182, October 16, 1779; Vol. XXVIII, pp. 306-307, April 26, 1785; Vol. XXVIII, p. 399, May 27, 1785; Vol. XXVIII, pp. 407-408, 417, June 1 & 2, 1785; Vol. XXXIV, pp. 485-487, September 3, 1788; etc.

⁷ See, for example, *American State Papers* (Washington: Gales & Seaton, 1832), Vol. IV, p. 546, "Treaty Between the United States and the Oneida, Tuscorora, and Stockbridge Indians, dwelling in the Country of the Oneidas," Dec 2, 1794, Proclamation, Jan 21, 1795; *Debates and Proceedings* (Washington: Gales and Seaton, 1851), p. 1332, 7th Cong., "An Act in Addition to an Act, Entitled, 'An Act in Addition to an Act Regulating the Grants of Land Appropriated for Military Services, and for the Society of the United Brethren for Propagating the Gospel Among the Heathen' " (April 26, 1802); *Debates and Proceedings* (Washington: Gales and Seaton, 1851), p. 1602, 7th Cong., 2nd Sess., "An Act to Revive and Continue in Force An Act in Addition to an Act, Entitled, 'An Act in Addition to an Act Regulating the Grants of Land Appropriated for Military Services, and for the Society of the United Brethren for Propagating the Gospel Among the Heathen,' and for Other Purposes" (March 3, 1803); *Debates and Proceedings* (Washington, D. C.: Gales and Seaton, 1852), 8th Cong., p. 1279, "An Act Granting Further Time for Locating Military Land Warrants, and for Other Purposes" (March 19, 1804); *American State Papers: Documents, Legislative and Executive of the Congress of the United States* (Walter Lowrie & Matthew St. Claire Clarke eds., Washington, D. C.: Gales and Seaton, 1832), Vol. IV, p. 687, "The Kaskaskia and Other Tribes" (1803); *Journal of the Senate* (Washington: Gales & Seaton, 1821), 17th Congress, 1st Session (Communicated to the Senate March 5, 1822, in reference to the act passed June 1, 1796); see also *American State Papers: Public Lands*, (Washington: Duff Green, 1834), Vol. 3, p. 467, No. 354 "Grants to the United Brethren in trust for certain Christian Indians," *Statutes at Large* (Boston: Little, Brown & Co, 1856) 28th Congress, 2nd Session, pp. 766-777, March 3, 1845 Annuity to the Christian Indians; *Statutes at Large* (Boston: Little, Brown & Co, 1862), Vol. 9, pp. 544-545, September 30, 1850, Christian Indians, Restates the act of May 26, 1844 for permanent \$400 annuity, *Statutes at Large* (Boston: Little, Brown & Co, 1862), Vol. 9, pp. 574-575, February 27, 1851, Christian Indians, Restates the act of May 26, 1844 for permanent \$400 annuity; *Statutes at Large* (1855), Vol. X, p. 41, August 30, 1852; *Statutes at Large* (1855), Vol. X, p. 226, March 3, 1853; *Statutes at Large* (1859), Vol. XI, pp. 65-69, August 18, 1856; *Statutes at Large* (1863), Vol. XII, pp. 1191-1194, "Treaty with the Pottawatomies." November 15, 1861, Article VI; *Statutes at Large* (1868), Vol. XIV, p. 650, June 9, 1863, "Treaty between the United States of America and the Nez Perce Tribe of Indians," proclaimed April 20, 1867; *Statutes at Large* (1868), Vol. XIV, pp. 309-310, "Chap. CCXCV. – An act for the relief of the Trustees and Stewards of the Mission Church of the Wyandot Indians," July 28, 1866; etc.

⁸ The Declaration of Independence.

⁹ John Adams, *Letters of John Adams, Addressed to His Wife*, Charles Francis Adams, editor (Boston: Charles C. Little and James Brown, 1841), Vol. I, p. 128, to Abigail Adams on July 3, 1776.

¹⁰ *Letters of the Delegates to the Continental Congress*, Paul H. Smith, editor (Washington D. C.: Library of Congress, 1981), Vol. VII, p. 311, n1.

¹¹ *Letters of the Delegates to the Continental Congress*, Paul H. Smith, editor (Washington D. C.: Library of Congress, 1981), Vol. VII, p. 311, “Committee on Publishing a Bible to Sundry Philadelphia Printers,” on July 7, 1777.

¹² *Journals of the Continental Congress* (Washington: Government Printing Office, 1907), Vol. VIII, p. 734, September 11, 1777.

¹³ Memorial of Robert Aitken to Congress, 21 January 1781, original in the National Archives, Washington, D. C.; see also the introduction to the *Holy Bible As Printed by Robert Aitken and Approved & Recommended by the Congress of the United States of America in 1782* (Philadelphia: R. Aitken, 1782) or the New York Arno Press reprint of 1968.

¹⁴ *Journals of the Continental Congress* (Washington: Government Printing Office, 1914), Vol. XXIII, p. 574, September 12, 1782; see also cover page of the “Bible of the Revolution,” either the 1782 original or the 1968 reprint by Arno Press.

¹⁵ *Journals of the Continental Congress* (Washington: Government Printing Office, 1914), Vol. XXIII, p. 574, September 12, 1782.

¹⁶ Richard S. Patterson and Richardson Dougall, *The Eagle and the Shield* (Washington: Department of State, 1976), p. 85, citing from the report adopted by Congress on June 20, 1782, available at *Journals of the Continental Congress* (Washington: Government Printing Office, 1914), Vol. XXII, p. 339, available online at

<http://memory.loc.gov/cgi-bin/ampage?collId=lljc&fileName=022/lljc022.db&recNum=348&itemLink=r%3Fammem%2Fhlaw%3A%40field%28DOCID%2B%40lit%28jc0221%29%29%230220001&linkText=1>.

¹⁷ *The New Annual Register or General Repository of History, Politics, and Literature, for the Year 1783* (London: G. Robinson, 1784), p. 113; opening line of final Treaty of Peace.

¹⁸ James Madison, *The Papers of James Madison*, Henry D. Gilpin, editor (Washington: Langtree and O’Sullivan, 1840), Vol. II, pp. 984-986, June 28, 1787.

¹⁹ U. S. Constitution, Article VII.

²⁰ Alexander Hamilton, John Jay, & James Madison, *The Federalist* (Philadelphia: Benjamin Warner, 1818), p. 194, James Madison, Federalist #37; see also Federalist #2 (p. 12) and Federalist #20 (p. 105) for other acknowledgments of the blessings of Providence upon America.

²¹ George Washington, *The Papers of George Washington, Confederation Series*, W. W. Abbot, editor (Charlottesville: University Press of Virginia, 1997), Vol. 6, p. 95, letter from George Washington to Marquis de Lafayette on February 7, 1788, (at: <http://gwpapers.virginia.edu/documents/constitution/1788/lafayette1.html>); see also a similar sentiment in *The Papers of George Washington, Presidential Series*, Dorothy Twohig, editor (Charlottesville: University Press of Virginia, 1987), Vol. 2, p. 83, his letter on April 20, 1789 in which he said: “When I contemplate the Interposition of Providence, as it was visibly manifested, in guiding us thro’ the Revolution in preparing us for the reception of a General Government, and in conciliating the Good will of the people of America, towards one another after its Adoption, I feel myself oppressed and almost overwhelmed with a sense of the Divine Munificence.”

²² Benjamin Franklin, *The Works of Benjamin Franklin*, Jared Sparks, editor (Boston: Tappan, Whittemore, and Mason, 1837), Vol. V, p. 162, from “A Comparison of the Conduct of the Ancient Jews and of the Anti-Federalists in the United States of America.”

²³ See, for example, *The Debates in the Several Conventions, on the Adoption of the Federal Constitution*, Jonathan Elliot, editor (Washington: Printed for the Editor, 1836), Vol. II, p. 2, Massachusetts Convention, January 9, 1788; Vol. II, p. 207, New York Convention, June 17, 1788; Vol. III, p. 1, Virginia Convention, June 2, 1788; etc.

²⁴ *The Debates in the Several Conventions, on the Adoption of the Federal Constitution*, Jonathan Elliot, editor (Washington: Printed for the Editor, 1836), Vol. IV, p. 1, North Carolina Convention, July 21, 1788; see also Vol. II, p. 2, Massachusetts Convention, January 9, 1788.

²⁵ *Federal Orrery*, Boston, July 2, 1795, p. 2.

²⁶ *Journal of the Senate of the United States of America* (Washington: Gales and Seaton, 1820), p. 67; see also, *The Public Statutes at Large* (Boston: Little & Brown, 1845), 1st Cong., 1st Sess., pp. 70-71, September 22, 1789, “An Act for allowing compensation to the Members of the Senate and House of Representatives of the United States, and to the Officers of both Houses (c).”

²⁷ As of June 2006, there were 1,432 Army chaplains; 825 Navy chaplains, and 602 Air Force chaplains, for a total of 2,859 regular duty chaplains. Additionally, there are 433 chaplains in the Army Reserve National Guard, 500 chaplains in the U. S. Army Reserves, 237 chaplains in the U. S. Navy Reserves, 254 in the Air National Guard, and 316 in the U. S. Air Force Reserves, for a total of 1740 reserve chaplains. This makes a combined 4,599 federally-

funded chaplains in the regular and reserve military. From information provided from the office of U. S. Congressman Bobby Jindal (LA) on September 28, 2006.

²⁸ *The Public Statutes at Large* (Boston: Little & Brown, 1845), Vol. I, pp. 50-53, available online at <http://memory.loc.gov/cgi-bin/ampage?collId=llsl&fileName=001/llsl001.db&recNum=173>; see also *Acts Passed at a Congress of the United States of America Begun and Held at the City of New-York, on Wednesday the Fourth of March, in the Year 1789* (Hartford: Hudson & Goodwin, 1791), p. 104, August 7, 1789; see also *The Constitutions of the United States of America With the Latest Amendments* (Trenton: Moore and Lake, 1813), p. 364, “An Ordinance of the Territory of the United States Northwest of the River Ohio,” Article III.

²⁹ *The Debates and Proceedings in the Congress of the United States* (1834), Vol. I, pp. 949-950, September 25, 1789.

³⁰ George Washington, *The Writings of George Washington*, Jared Sparks, editor (Boston: Ferdinand Andrews, 1838), Vol. XII, pp. 119-120, October 3, 1789; see also James D. Richardson, *A Compilation of the Messages and Papers of the Presidents* (Published by Authority of Congress, 1897), Vol. I, p. 56, October 3, 1789.

³¹ *Acts of the Sixth Congress, First Session, Statutes at Large*, 6th Congress, Session 1, Ch. 33, 1800, page 45. Approved April 23, 1800, “An Act for the better government of the navy of the United States” on April 23, 1800, Article II; see also B. F. Morris, *Christian Life and Character of the Civil Institutions of the United States, Developed in the Official and Historical Annals of the Republic* (Philadelphia: George W. Childs, 1864), p. 283. “The Act “for the better government of the navy of the United States.”

³² *Debates and Proceedings in the Congress of the United States* (Washington: Gales and Seaton, 1851), p. 797, Sixth Congress, December 4, 1800.

³³ *The Reports of Committees of the Senate of the United States for the Second Session of the Thirty-Second Congress, 1852-53* (Washington: Robert Armstrong, 1853), p. 2; see also, B. F. Morris, *Christian Life and Character of the Civil Institutions of the United States, Developed in the Official and Historical Annals of the Republic* (Philadelphia: George W. Childs, 1864), pp. 324-325.

³⁴ James A. Hutson, *Religion and the Founding of the American Republic* (Washington, Library of Congress, 1998), p. 91 note; see also <http://www.loc.gov/exhibits/religion/rel06-2.html>.

³⁵ Deloss Love (*The Fast and Thanksgiving Days of New England* (Boston: Houghton, Mifflin and Company, 1895), pp. 464-514, “Fast and Thanksgiving Days Calendar”), in a non-exclusive list, identifies at least 1,735 proclamations issued between 1620 and 1815. Additionally, numerous state and private libraries and repositories of historical documents own hundreds of proclamations not listed in Love’s work. Therefore, while the exact number of government-issued prayer proclamations is unknown, it is certain that they number in the thousands.

³⁶ *The Reports of Committees of the Senate of the United States for the Second Session of the Thirty-Second Congress, 1852-53* (Washington: Robert Armstrong, 1853), pp. 1-4.

³⁷ *Reports of Committees of the House of Representatives Made During the First Session of the Thirty-Third Congress* (Washington: A. O. P. Nicholson, 1854), pp. 1, 6, 8-9.

³⁸ *Statutes at Large*, March 3, 1865, 38th Congress, 2nd Session, Chapter 100, Sect. 5, pp. 517-518; similar laws passed on April 22, 1864 and March 3, 1865 and February 12, 1873; see current 31 USC §5112(d)(1)(2000).

³⁹ http://www.uschs.org/04_history/subs_articles/04e_07.html.

⁴⁰ *Lynch v. Donnelly*, 465 U. S. 668, 669-670 (1984).

⁴¹ *The Public Statutes at Large* (Boston: Little & Brown, 1845), 41st Cong., 2nd Sess., p. 168, June 28, 1870, (<http://memory.loc.gov/cgi-bin/ampage?collId=llsl&fileName=016/llsl016.db&recNum=203>) (currently at 5 U.S.C. §6103).

⁴² *The Life and Morals of Jesus of Nazareth, Extracted Textually from the Gospels in Greek, Latin, French, and English*, Thomas Jefferson, editor, introduction by Cyrus Adler, Librarian of the Smithsonian (Washington, D. C.: Government Printing Office, 1904), pp. 17-19.

⁴³ Thomas Jefferson, *Jefferson’s “Bible”*: *The Life and Morals of Jesus of Nazareth*, compiled with introduction by Judd W. Patton (Grove City: American Book Distributors, 1996), p. iii, “Introduction.”

⁴⁴ 46 Stat. 1508 (codified at 36 U.S.C. §301).

⁴⁵ *The Analectic Magazine* (Philadelphia: Moses Thomas, 1814), Vol. IV, pp. 433-434.

⁴⁶ Law passed on June 15, 1954 (codified at 4 U.S.C. §4).

⁴⁷ Law passed on July 20, 1956 (codified at 36 U.S.C. §302).

⁴⁸ Law passed on July 20, 1956 (codified at 31 U.S.C. §5114(b)).

⁴⁹ See, for example, *The Federal and State Constitutions: Colonial Charters, and Other Organic Laws of the States, Territories and Colonies Now or Heretofore Forming the United States of America*, compiled and edited under the Act of Congress of June 30, 1908, by Francis Newton Thorpe (Washington: Government Printing Office,

1909), 7 volumes; see also <http://www.constitution.org/cons/usstcons.htm>;
http://www.congress.org/congressorg/bio/userletter/?id=20004&letter_id=1514769741;
http://www.legis.state.wv.us/Educational/Publications/Manual_PDF/13-WV_State_Constitution.pdf;
<http://www.yale.edu/lawweb/avalon/states/stateco.htm>; etc.

⁵⁰ See, for example, *The History of the Centennial Celebration of George Washington as First President of the United States*, Clarence Winthrop Bowen, editor (New York: D. Appleton and Company, 1892), p. 51; Benson J. Lossing, *Washington and the American Republic* (New York: Virtue & Yorston, 1870), Vol. III, p. 93; and numerous others.

⁵¹ See, for example, *The History of the Centennial Celebration of George Washington as First President of the United States*, Clarence Winthrop Bowen, editor (New York: D. Appleton and Company, 1892), p. 52; Benson J. Lossing, *Washington and the American Republic* (New York: Virtue & Yorston, 1870), Vol. III, p. 93; and numerous others.

⁵² James D. Richardson, *A Compilation of the Messages and Papers of the Presidents* (Published by Authority of Congress, 1897), George Washington, Vol. 1, p.44, April 30th, 1789.

⁵³ James D. Richardson, *A Compilation of the Messages and Papers of the Presidents* (Published by Authority of Congress, 1897), George Washington, Vol. 1, pp. 44-45, April 30th, 1789.

⁵⁴ *The Daily Advertiser*, New York, Thursday, April 23, 1789, p. 2; see also *The History of the Centennial Celebration of George Washington as First President of the United States*, Clarence Winthrop Bowen, editor (New York: D. Appleton and Company, 1892), p. 41, and many other sources.

⁵⁵ Senate: *Annals of Congress* (1834), Vol. I, p. 25, April 27, 1789; House: *Annals of Congress* (1834), Vol. I, p. 241, April 29, 1789.

⁵⁶ George Bancroft, *History of the Formation of the Constitution of the United States of America* (New York: D. Appleton and Company, 1882), Vol. II, p. 363; see also *The History of the Centennial Celebration of George Washington as First President of the United States*, Clarence Winthrop Bowen, editor (New York: D. Appleton and Company, 1892), p. 54, and many other sources.

⁵⁷ George Washington, *Address of George Washington, President of the United States and Late Commander-in-Chief of the American Army, to the People of the United States, Preparatory to His Declination* (Baltimore: George and Henry S. Keatinge, 1796), pp. 22-23.

⁵⁸ John Adams, *The Works of John Adams, Second President of the United States*, Charles Francis Adams, editor (Boston: Little, Brown, and Company, 1854), Vol. IX, p. 169, proclamation for a National Thanksgiving on March 23, 1798.

⁵⁹ See, for example, William Parker Cutler and Julia Perkins Cutler, *Life, Journal, and Correspondence of Rev. Manasseh Cutler* (Cincinnati: Colin Robert Clarke & Co., 1888), Vol. II, p. 66, 119, in a letter to Dr. Joseph Torrey on January 3, 1803; see also his entry of December 12, 1802 (Vol. II, p. 113) and December 26, 1802 (Vol. II, p. 114); Bishop Claggett's (Episcopal Bishop of Maryland) letter of February 18, 1801, available in the Maryland Diocesan Archives; *The First Forty Years of Washington Society*, Galliard Hunt, editor (New York: Charles Scribner's Sons, 1906), p. 13; James Hutson, *Religion and the Founding of the American Republic* (Washington, D. C.: Library of Congress, 1998), p. 84; etc.

⁶⁰ James Hutson, *Religion and the Founding of the American Republic* (Washington, D. C.: Library of Congress, 1998), p. 89.

⁶¹ James Hutson, *Religion and the Founding of the American Republic* (Washington, D. C.: Library of Congress, 1998), p. 89; see also John Quincy Adams, *Memoirs of John Quincy Adams*, Charles Francis Adams, editor (Philadelphia: J. B. Lippincott & Co., 1874), Vol. I, p. 265, October 23, 1803.

⁶² Letter from Thomas Jefferson to Bishop Carroll (Sept. 3, 1801) (on file with the Library of Congress, #19,966).

⁶³ *American State Papers: Documents, Legislative and Executive of the Congress of the United States*, Walter Lowrie and Matthew St. Claire Clarke, editors (Washington, D. C.: Gales and Seaton, 1832), Vol. IV, p. 687, "The Kaskaskia and Other Tribes"; *Debates and Proceedings* (Washington, D. C.: Gales and Seaton, 1851), 7th Cong., p. 1332, "An Act in addition to an act, entitled 'An act in addition to an act regulating the grants of land appropriated for military services, and for the Society of the United Brethren for propagating the Gospel among the Heathen'"; *Debates and Proceedings* (Washington, D. C.: Gales and Seaton, 1851), 7th Cong., 2nd Sess., p. 1602, "An Act to revive and continue in force an act, in addition to an act, Entitled 'An act in addition to an act regulating the grants of land appropriated to military services, and for the Society of the United Brethren for propagating the Gospel among the Heathen,' and for other purposes."; *Debates and Proceedings* (Washington, D. C.: Gales and Seaton, 1852), 8th Cong., p. 1279, "An Act Granting Further Time for Locating Military Land Warrants, and for Other Purposes."

⁶⁴ Letter from Thomas Jefferson to the Nuns of the Order of St. Ursula at New Orleans on May 15, 1804, original on file with the New Orleans Parish.

⁶⁵ American Presidency Project, “Ronald Reagan: Proclamation 5018 – Year of the Bible, 1983, February 3rd, 1983” (<http://www.presidency.ucsb.edu/ws/?pid=40728>); see the same quote in a proclamation from President George H. W. Bush on February 22, 1990, “International Year of Bible Reading,” in *Code of Federal Regulations* (Washington, DC: U. S. Government Printing Office, 1991), p. 21.

⁶⁶ Abraham Lincoln, *The Collected Works of Abraham Lincoln*, Roy P. Basler, editor (New Brunswick, NJ: Rutgers University Press, 1953), Vol. VII, p. 542, reply to Loyal Colored People of Baltimore upon presentation of a Bible, September 7, 1864.

⁶⁷ American Presidency Project, “William McKinley: Inaugural Address, March 4th, 1897” (<http://www.presidency.ucsb.edu/ws/index.php?pid=25827>).

⁶⁸ Theodore Roosevelt, *American Ideals, The Strenuous Life, Realizable Ideals* (New York: Charles Scribner’s Sons, 1926), pp. 498-499.

⁶⁹ Woodrow Wilson, *The Papers of Woodrow Wilson*, Arthur S. Link, editor (Princeton, New Jersey: Princeton University Press, 1977), Vol. 23, p. 20, An Address in Denver on the Bible, May 7, 1911.

⁷⁰ American Presidency Project, “Herbert Hoover: Radio Address to the Nation on Unemployment Relief, October 18, 1931” (at <http://www.presidency.ucsb.edu/ws/?pid=22855>).

⁷¹ American Presidency Project, “Franklin D. Roosevelt: Prayer on D-Day, June 6th, 1944” (<http://www.presidency.ucsb.edu/ws/index.php?pid=16515&st=&st1=>).

⁷² American Presidency Project, “Franklin D. Roosevelt: Address at Dedication of Great Smoky Mountains National Park, September 2nd, 1940” (at <http://www.presidency.ucsb.edu/ws/?pid=16002>).

⁷³ American Presidency Project, “Harry S. Truman: Address Before the Attorney General’s conference on Law Enforcement Problems,” February 15, 1950” (at <http://www.presidency.ucsb.edu/ws/?pid=13707>).

⁷⁴ American Presidency Project, “Harry S. Truman’s Address to the Washington Pilgrimage of American Churchmen, September 28th, 1951” (at <http://www.presidency.ucsb.edu/ws/?pid=13934>); see also “Address at the Cornerstone Laying of the New York Avenue Presbyterian Church, April 3rd, 1951 (at <http://www.presidency.ucsb.edu/ws/?pid=14048>).

⁷⁵ American Presidency Project, “Dwight D. Eisenhower: Remarks Recorded for the “Back-to-God” Program of the American Legion. February 20th, 1955” (<http://www.presidency.ucsb.edu/ws/index.php?pid=10414&st=&st1=>).

⁷⁶ American Presidency Project, “Gerald Ford: Proclamation 4338 – National Day of Prayer, 1974, December 5th, 1974” (<http://www.presidency.ucsb.edu/ws/index.php?pid=23888>).

⁷⁷ American Presidency Project, “John F. Kennedy: Inaugural Address, January 20th, 1961” (<http://www.presidency.ucsb.edu/ws/index.php?pid=8032>).

⁷⁸ American Presidency Project, “Ronald Reagan: Proclamation 5018—Year of the Bible, 1983, February 3rd, 1983” (<http://www.presidency.ucsb.edu/ws/?pid=40728>).

⁷⁹ <http://www.supremecourtus.gov/about/procedures.pdf>.

⁸⁰ See, for example, *New Hampshire Gazette* (Portsmouth), May 26, 1791; *Columbian Centinel* (Boston), May 16, 1792; *Newport Mercury* (Rhode Island) of June 25, 1793; *United States Oracle* (Portsmouth, NH), May 24, 1800; see also *Documentary History of the Supreme Court*, Vol. II, p. 192, Vol. II p. 412, Vol. II, p. 276, Vol. III, p. 436; and B. F. Morris, *Christian Life and Character of the Civil Institutions of the United States, Developed in the Official and Historical Annals of the Republic* (Philadelphia: George W. Childs, 1864), p. 646, relating the first court convened in the Northwest Territory, in Ohio, where the prayer was offered by the Rev. Dr. Cutler; etc.

⁸¹ *Vidal v. Girard’s Executors*, 43 U. S. 127, 198 (1844).

⁸² *Church of the Holy Trinity v. U. S.*, 143 U. S. 471 (1892).

⁸³ *United States v. Macintosh*, 283 U. S. 605, 625 (1931).

⁸⁴ *Zorach v. Clauson*, 343 U. S. 306, 313 (1952).

⁸⁵ *Zorach v. Clauson*, 343 U. S. 306, 315 (1952).

⁸⁶ William Jay, *The Life of John Jay: With Selections from His Correspondence and Miscellaneous Papers* (New York: J. & J. Harper, 1833), Vol. I, pp. 457-458, to the Committee of the Corporation of the City of New York on June 29, 1826.

⁸⁷ James Wilson, *The Works of James Wilson*, Bird Wilson, editor (Philadelphia: Bronson and Chauncey, 1804), Vol. I, pp. 104-106, “Of the General Principles of Law and Obligation.”

⁸⁸ *United States Oracle* (Portsmouth, NH), May 24, 1800; see also *The Documentary History of the Supreme Court of the United States, 1789-1800*, Maeva Marcus, editor (New York: Columbia University Press, 1988), Vol. III, p. 436.

⁸⁹ George Washington, *Address of George Washington, President of the United States . . . Preparatory to his Declination* (Baltimore: George and Henry S. Keatinge, 1796), p. 23.

⁹⁰ *Library of Congress*, “The Thomas Jefferson Building: A Virtual tour of the Library of Congress” (<http://www.loc.gov/jefftour/firstfloor.html>), *Library of Congress*, “On These Walls” (<http://www.loc.gov/loc/walls/jeff1.html>, <http://www.loc.gov/loc/walls/jeff2.html>).