Honored Places

The National Park Service Teacher’s Guide to the American Revolution
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Web Site: www.nps.gov/revwar
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Dear Educators,

Thank you for your interest in Honored Places: The National Park Service Teacher’s Guide to the American Revolution. The National Park System has been called “America’s greatest university without walls.” It contains magnificent landscapes, the finest examples of American culture, and historic objects and places that reflect the most important events in American history. Parks are powerful places which contain information that does not exist anywhere else. These powerful resources offer unique learning opportunities. Honored Places invites teachers to visit National Park sites and discover firsthand the rich resources that help connect your learners with our nation’s stories of independence and freedom.

It is our hope that every student is able to visit a national park and use the park as a classroom to enrich his or her learning. When this guide arrives on your desk, it is more than a classroom resource; it serves as an invitation to visit these and other National Park Service sites with your students. Nothing compares to a hands-on fieldtrip to one of these remarkable, inspirational places, where the past is honored and memories are made.

Sincerely,

Mary A. Bomar
Director
National Park Service
FOREWORD

The American Revolution remains a powerful touchstone for American civic life. The events, the people, the struggles, and the ideals of the Revolution continue to shape and reshape the nation more than 225 years after the signing of the Declaration of Independence. Each year, millions of people reach for personal connections with these long-ago events by visiting national parks and historic sites. We can stand in the spot of the famous shot heard ’round the world or in the chamber where colonists debated whether to break away from England. We can trace the troop movements of victories and defeats; we can follow the trail of struggle that followed the War for Independence as Americans grappled with building a nation.

With this innovative teacher’s guide, the National Park Service provides teachers with a great wealth of primary sources and lesson plans for teaching the American Revolution. This kit extends the boundaries of historic places by making their resources available in a format that will move easily into the classroom. In the pages that follow, teachers will find the background they need to tell engaging stories that come alive with the diverse voices of people who participated in the American Revolution. Students will be active, investigative learners as they explore documents and artifacts. This guide’s clearly described classroom activities and links to National Standards for History and Social Studies will make it a welcome addition in classrooms.

This guide takes a step beyond most classroom guides to the American Revolution by also considering its aftermath. Students and teachers will revisit not only the events of the 18th century, but also the continuing struggles of the quest for women’s rights, the Civil War, and the words and deeds of such African American civil rights leaders as Frederick Douglass and the Rev. Martin Luther King. These, too, are touchstones of the American Revolution as it echoes across time into today’s national parks, national historic sites, and classrooms.

Charlene Mires
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INTRODUCTION
People, Places, and Events

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled;
Here once the embattled farmers stood;
And fired the shot heard round the world.

The American Revolution began with ideas, thoughts shaped in the hearts and minds of patriot colonists. But when the American poet Ralph Waldo Emerson wrote the opening stanza of the “Concord Hymn,” he chose to describe that tangible moment in time when musket fire shattered the Massachusetts springtime. He focused attention on the startling, on the “shot heard round the world.” He used his art to immortalize that world-changing event when patriot ideals, molded by years of debate and deliberation, morphed into battle. No longer an intellectual fight with words, this was now a physical war waged with powder and ball. Eight years of warfare, in fact, followed the spark that ignited gunpowder on that April day, forcing the philosophical issue. Once the rift occurred, what other events, at how many other places would occur before an inventive people forged a new nation, or a chastened, baker’s dozen colonies, emerged from the strife?

A resident of Concord, Emerson knew what had happened. His poetic tribute, written in 1837 to celebrate the completion of a monument commemorating the Battle of Lexington and Concord, was likely influenced by his physical proximity to the place where this watershed battle occurred. His poetry illustrates what he sensed and we know—historic sites, like those included in Minute Man National Historical Park, move us because they “witnessed” history.

Many of the places where significant events happened, including over 30 sites associated with the American Revolution, are preserved and managed by the U. S. National Park Service (NPS). They speak to visitors in real and vivid ways, inviting us to walk the grounds, and often to experience the sights, sounds, smells, and perspectives of those who lived in other times. And those same people from long ago—those who are well remembered as well as those who remain unknown—become more alive during a visit to the places where they lived, died, worked, and played. Historic sites provide opportunities for heightened understanding of the past and new levels of insight into the present and future. The NPS is dedicated to preserving these national historic sites—their landscapes
and structures as well as their treasured artifacts, documents, and art—and to helping them to tell their stories.

The National Park Service Teacher’s Guide to the American Revolution brings the rich resources of the National Park Service’s Revolutionary sites into the classroom. Although written for a middle school audience, the activities are easily adapted for lower and higher grades. By examining and interpreting primary source documents and artifacts, students will explore the many ways that people, places, and events are interrelated, and how they can enrich the study of our nation’s history.

Lessons focus on the ideals upon which the American Revolution rested as well as the social and economic conditions that fostered discontent and ultimately the emergence of a new nation based on principles that continue to influence national and international history. The guide contains five lessons: Lesson 1 introduces the events leading up to the Revolutionary War. Lessons 2 though 5 explore the ideals of the revolutionary generation as demonstrated by individuals and their actions, both at the time of the war and later. Lesson sub-themes include remembrance and commemoration; leadership and taking a stand; and legacies. Together, the activities sharpen student skills in reading, writing, reasoning, interpreting, critical thinking, oral communication, and visual arts. Each lesson includes background information for teachers, activities based on specific documents and artifacts, student worksheets, *Tying it Together*, vocabulary, and sources.
This guide aims to:

- Convey the complexity, contingency, uncertainty, and changing nature of the Revolutionary period—the outcome of the Revolution was by no means inevitable.

- Encourage personal (intellectual and emotional) connections that highlight the meanings and relevance of the American Revolution—to reach beyond merely describing differences in lifestyle and show relevance to today’s issues. For example, to explain what 18th-century politics and the Continental Army have in common with politics and the army today, not describe how weaponry is different.

- Illustrate the context of and connections among American Revolution-related sites, stories, and themes. Explore the consequences of the Revolution.

- Encourage multiple points of view by exploring the range of positions. Examine the complexities of an issue’s “gray areas” by going beyond simple presentation of opposite positions or “representative” views of a particular demographic group at a single point in time.

- Be inclusive in scope and broad in context reflecting the diversity of the participants and interpretations of the American Revolution. Incorporate rather than separate social and societal influences, stories of women, African Americans, children, and others.

- Promote historical literacy and critical thinking skills by examining how history is constructed, the limitations and biases of the historical record, the reliability of sources and authenticity of resources, the need to make inferences and judgments, and the evolving nature of historical interpretation.
LESSON ONE: PRELUDE TO THE REVOLUTIONARY WAR

LESSON OBJECTIVE
To introduce students to the underlying causes of the American Revolution.

SUMMARY OF ACTIVITIES AND THEIR OBJECTIVES

ACTIVITY ONE: George Washington and the French and Indian War
○ Summary: Students look at a document of surrender signed by George Washington during the French and Indian War, and an excerpt from his memoir of the war.
○ Objective: To introduce the French and Indian War as the precursor to the American Revolution, and to recognize George Washington’s role in it.

ACTIVITY TWO: The Boston Massacre, or an Incident in King Street?
○ Summary: Students compare various sources depicting the same event: an engraving by Paul Revere showing the Boston Massacre; the written account of a British officer describing what happened; a newspaper article listing the names of those who were wounded and killed; and a map by Revere showing the location of the casualties.
○ Objective: To form a conclusion about a historical event after considering contrasting viewpoints.

ACTIVITY THREE: Taxation without Representation
○ Summary: Students compare three images representing various ways that colonists protested British taxation.
○ Objective: To think critically about the choices that colonists made, and the ways they reacted to British taxation.

ACTIVITY FOUR: The Battle of Lexington and Concord
○ Summary: Students match quotes of first-hand accounts with drawings of events at the Battle of Lexington and Concord.
○ Objective: To make the connection between written accounts of British officers and an American’s visual depictions of a historical event.

ACTIVITY FIVE: Declaring Independence
○ Summary: Students examine the Declaration of Independence as a crucial step in the process of gaining American independence.
○ Objective: To examine one of the founding documents for historical importance.

NATIONAL STANDARDS
Social Studies: II a, d, f; IV h; VI d, f, h; X b, e.
History: Era 2, Standard 2; Era 3, Standard 1
In October 1753, George Washington, just 21 years old, volunteered for a mission into the upper Ohio River Valley (now western Pennsylvania). Both the British and French sought control of the Ohio River Valley—the vast territory along the Ohio River between the Appalachian Mountains and the Mississippi River—for economic gain. Virginia governor Robert Dinwiddie sent Washington with a letter to the French who had just built two forts in the region. Dinwiddie’s letter demanded that the French leave. Captain Jacques Legardeur de Sainte-Pierre, the French commander who received the letter, refused. Washington returned to Virginia to give Governor Dinwiddie the news.

In early January 1754, prior to Washington’s return, Dinwiddie had sent a force of soldiers to build a fort at the forks of the Ohio River, where the Allegheny and Monongahela rivers meet to form the Ohio River (now Pittsburgh). Before the fort was completed, French soldiers drove the British off and built Fort Duquesne on the site. In April, Washington, now a lieutenant colonel in the colonial Virginia army, was sent on another expedition into the Ohio River Valley, this time to build a road into the area and then help defend the British fort. Finding that the French had seized control, Washington continued to build the road and awaited further instructions. On May 24, 1754, Washington and the Virginia troops arrived in an area called the Great Meadows and set up camp. Shortly after, Washington received a message from a Seneca leader known as the Half King informing him that a group of French soldiers was camped nearby. Washington and 40 of his men set out to find the French. Early in the morning, Washington and his American Indian allies surrounded the French. A skirmish broke out. Fifteen minutes later the French surrendered. The Half King spoke to the wounded French leader Ensign Joseph Coulon de Jumonville, and then killed him with his tomahawk. One French soldier escaped to carry the news back to the French Fort Duquesne. Washington, fearing a large-scale counterattack, decided to fortify his position in the Great Meadows by building a circular palisaded fort, which he named Fort Necessity.

On July 3, 1754, the French and their Indian allies approached the fort and a battle ensued. Both sides suffered losses, but the British situation was worse and that night they surrendered. After the British troops withdrew,
the French burned the fort and returned to Fort Duquesne.

Fort Necessity was significant on many levels. It was the scene of the first major event in George Washington’s military career, and was the only time he surrendered to an enemy. On a global level, the battle at Fort Necessity had profound consequences for the future of Britain’s American colonies—it was the beginning of the French and Indian War in North America, commonly known in Europe as the Seven Years War. The French and Indian War set the stage for the American Revolution and was a landmark event in the European struggle for empire.

While the treaty that ended the war won the British a vast amount of land in North America, the cost of war drove the country deep into debt. In order to manage and defend the new North American territory, British soldiers occupied former French forts. To help cover the cost of the soldiers stationed in North America, the British imposed a series of taxes on the colonists. These taxes sparked complaints about “taxation without representation” reviving long-standing resentments. During the French and Indian War, the American colonists resented threats by the British commander, Lord Loudoun. Soldiers often received poor treatment from British officers. At the end of the war, new policies, including the Royal Proclamation of 1763, and new taxes angered the colonists. The “Join or Die” snake flag, designed by Benjamin Franklin in 1754 as a way of rallying the colonists to work together during the French and Indian War, gained new popularity as tensions between the colonies and the mother country increased.

Two effects of the French and Indian War became evident as hostilities escalated. First, American officers and soldiers had gained military experience and knowledge during the war. George Washington had clearly learned many important lessons and developed military leadership skills. The American colonists now knew that the British army was not invincible. Second, France was very upset about losing the French and Indian War. Their desire for revenge influenced France’s decision to ally with the Americans during the American Revolution; French aid was instrumental in the American defeat of the British.
Taxes put into place through the Sugar Act of 1764 and the Stamp Act of 1765 met with colonial boycotts of taxed items, a successful tactic that led Parliament to repeal both acts. In Boston, the patriot exasperation with Britain’s taxation had been worsened by the presence of British troops occupying the city. Discontent reached a peak on March 5, 1770, when a violent encounter between patriots and British soldiers of the 29th Regiment resulted in the deaths of five colonists and the wounding of several others. The Americans attacked the soldiers with wooden clubs, rocks, and snowballs, and threatened them with swords. During the confrontation, one soldier’s gun was knocked out of his hand by a wooden club. When the soldier picked up his gun, he fired into the crowd and encouraged his fellow soldiers to fire also. None of the Bostonians had guns. Americans called this the “Boston Massacre,” the British vaguely referred to “an incident in King Street.”

In 1773, Parliament enacted the Tea Act, which further inflamed the patriots’ sense of injustice and, in the heart of seafaring New England, threatened the profits of maritime merchants. Although the Tea Act actually reduced the price of tea while maintaining the tax, it required colonists to buy their tea only from the British East India Company, which sold directly to consumers and subsequently caused many colonial merchants to lose business. In an act of defiance against the Tea Act, the patriots of Boston orchestrated and carried out the Boston Tea Party on December 16, 1773.

The Boston Tea Party occurred after several meetings had been held in the city to discuss what should be done about the new tea tax. At a town meeting in Faneuil Hall on November 5, 1773, patriot leaders insisted that the commissioners of the East India Company resign. A few weeks later, when three ships loaded with British tea entered Boston Harbor, debates were held to discuss what to do about the situation. The ships were not allowed to return their cargo to England, and the customs duties had to be paid by December 16. On that day, Bostonians gathered at Old South Meeting House for further deliberations. They made a final attempt to gain permission for the ships to leave without unloading the cargo. Captain Rotch, whose family owned two of the ships, was sent to the house of Royal Governor Thomas Hutchinson, a seven-mile journey,
to obtain this permission. Rotch returned to the Old South Meeting House at 6 pm and reported that the governor had refused the patriots’ request. After the colonists’ initial outburst at the news, Samuel Adams spoke the words that signaled patriot action: “This meeting can do nothing more to save the country.” Immediately a group of patriots, recruited across class lines, went down to the harbor and dumped approximately 90,000 pounds of British tea into the water. In response, in 1774, Britain passed the Coercive (or Intolerable) Acts, closing the harbor until someone paid for the destroyed tea and forcing Massachusetts to relinquish self-government to Parliament.

Colonial hostility toward British rule reached a crucial turning point on April 19, 1775. In an attempt to quell patriot rebellion, British General Thomas Gage commanded his troops to confiscate patriot arms in Concord, Massachusetts. Relying on secrecy, Gage expected to take the arms before the patriots had a chance to resist. But couriers Paul Revere and William Dawes warned the people of Concord and nearby Lexington. When British troops under the command of Major John Pitcairn arrived in the area, they were met by a well trained and armed colonial militia led by Captain John Parker. Seventy-seven militia men lined up on Lexington Common to face a force of 700 British soldiers. Knowing the colonials were outnumbered, Parker wanted only for his men to make a show of their resolve against the opposing troops. But someone fired a shot as the British dispersed under Pitcairn’s orders. As the militia began to flee, British fire killed eight Americans.

After the shooting in Lexington, the British continued to march six miles to Concord where they began to search houses for arms. Some soldiers were sent across the North Bridge to Colonel James Barrett’s farm where they thought weapons were hidden. Others remained to guard the bridge. News of what was happening spread, and patriot militia made their way toward Concord and the bridge. As they did, they saw smoke rising in the distance and feared that homes were being burned. Resolved to defend their homes and families, the militia continued to advance. The British fired, killing two Americans. At that point, Major John Buttrick, leader of the Concord
militia, implored his men to retaliate, shouting “Fire, fellow soldiers, for God’s sake, fire!” This was the first time American militia had fired on the British army.

Two British soldiers were killed in the first American volley. Outnumbered four to one, the British retreated back to town. As the British troops prepared to set off for Boston, the Americans continued to arrive, joined by companies from other towns. At Meriam’s Corner, the colonials gathered along the road, taking cover where they could. The fighting that began there escalated into a six-hour running skirmish. For 16 miles, along the road back towards Boston, patriot militia pursued and fired on the retreating British troops.

Founded by Quakers, Pennsylvania grew quickly as its promise of religious freedom attracted many immigrants. Philadelphia, Pennsylvania’s capital, was the largest city in colonial British North America and a major seaport. Located on the Delaware River, Philadelphia exported Pennsylvania’s rich grain harvests and imported British luxury goods. Although Quaker influence in the colony’s legislature waned after the middle of the 18th century, the Pennsylvania Assembly remained politically conservative. The Assembly’s mild response to the tax measures imposed by the Stamp and Townshend acts dissatisfied many of Pennsylvania’s storekeepers, farmers, craftsmen, and professionals. In 1767, lawyer John Dickinson voiced these concerns in his *Letters From a Pennsylvania Farmer* denying Parliament’s authority to tax the colonies (the first widely read American pamphlet to do so).

Still reluctant to defy British authority, the Pennsylvania Assembly upheld the colonial governor’s 1774 ban on elections for representatives to the First Continental Congress (formed to protest the Intolerable Acts and the British army’s enforcement of parliamentary rule in Massachusetts). Many Pennsylvanians ignored their government and instead formed extralegal Committees of Correspondence to conduct the elections. When Congress first convened in September 1774, it met in Philadelphia (the geographic midpoint of the 13 colonies). Congress chose Carpenters’ Hall (a headquarters for the city’s builders) as their meeting place rather than accept the Pennsylvania Assembly’s offer of their own meeting room in the elegant State House (now called Independence Hall). When
the Second Continental Congress returned to Philadelphia in May of 1775, they did meet in the Pennsylvania State House, now home to an assembly forced to acknowledge the crescendo of citizen protests against English taxation.

The Second Continental Congress, though dismayed by the bloodshed at the Battle of Lexington and Concord, continued to assure King George that the colonies were loyal British subjects. The King refused to acknowledge the Olive Branch Petition prepared by Congress in July 1775, and declared the colonies in open rebellion. Congress had already sent George Washington to command the Continental Army defending against the destruction of New England port cities. By early 1776, many Americans agreed with Thomas Paine’s new pamphlet *Common Sense* that the colonies must break away from British rule.

Support for independence, however, was never universal. Some people held out hope for reconciliation with England. Others worried that America could not fight England without help. Congressional advocates for independence, however, worked steadily to assure their colleagues that independence was a just and appropriate condition for America. And, on June 7, 1776, Richard Henry Lee of Virginia voiced the prevailing opinion when he proposed that Congress adopt a formal declaration of independence. As a final means of convincing their reluctant associates, Congress ordered preparation of a document outlining the reasons for independence.
George Washington and the French and Indian War

RESOURCES NEEDED

Source #1a–d, Articles of Capitulation
Source #2a–b, Excerpt from George Washington’s “Remarks”
Student Worksheet: Surrender at Fort Necessity Part A & B

ABOUT THE SOURCES

When George Washington and Captain John Mackay of the British Regulars surrendered to French forces in 1754, they signed a surrender agreement known as the Articles of Capitulation. This document was written in French, a language Washington could not speak or write. Although it is not a long document, it twice refers to the assassination of the French officer Jumonville. Washington signed the document thinking that the French words referred to Jumonville’s “death” or “loss” as his translator had described. He was greatly surprised and mortified when he found out that the inflammatory word “assassination” had been used.

In 1787–1788, at the request of his friend Colonel David Humphreys, Washington wrote a 10 1/2-page manuscript now called “Remarks.” Humphreys was writing a biography of Washington and asked him to comment on a draft manuscript he had written. Washington’s “Remarks” clarify, correct, and explain passages in the Humphreys draft. It is the only autobiographical document that Washington ever wrote, and covers his experiences during the French and Indian War. It is clear that Washington never intended the document to be made public since he asked Humphreys to return it or have it “committed to the flames.”

PROCEDURE

1. Discuss with students the importance of the French and Indian War as the precursor to the American Revolution. Using the background information in this lesson, explain the role that events at Fort Necessity played in the opening conflict and the significance of the place in relation to George Washington’s military career.

2. Distribute photocopies of Source #1a–d (Articles of Capitulation) and the student worksheet “Surrender at Fort Necessity.” Explain to students that the Articles of Capitulation was an agreement signed by George Washington and a British officer upon the surrender of Fort Necessity. Ask students to read the translation of the document and complete Part A of the student worksheet. After students have completed Part A, go over the answers in class.

3. Distribute photocopies of Source #2a–b (Excerpt of George Washington’s “Remarks”). Explain to students that Washington wrote the “Remarks” in 1787–1788, more than 30 years after the events, when he was 55 years old. Ask students to read the excerpt and complete Part B of the student worksheet. After completion, go over student answers in class.
PART A
According to the Articles of Capitulation, the surrender of the British troops accomplished two goals for the French. What were they?

1. 

2. 

What were the British allowed to take with them when they left Fort Necessity?

Based on the information in the agreement, imagine the scene of the British leaving the fort. Briefly describe what you think may have happened when they left and immediately afterwards.

What were the British required to do with the French prisoners of war they had taken?

Describe the tone of this document. Does it sound hostile? Friendly? Angry? Peaceful? Explain why you think it was written in this way.

What skill would have made Washington more aware of what he had signed?
PART B
In this passage, George Washington describes the battle that occurred between the French and the British on July 3, 1754, and which led to the British surrender. According to Washington, in what manner did the French approach the British encampment?

What did the French soldiers do when the British returned their fire?

What made the battle conditions worse?

What were the two reasons the British finally agreed to surrender?

1.

2.

Given the situation, and knowing that the French and their American Indian allies surrounded Fort Necessity, do you think Washington made the right decision in surrendering? Why or why not?
TheBostonMassacre, or an Incident in King Street?

RESOURCES NEEDED

Source #3, Massacre Print by Paul Revere
Source #4a–b, Excerpt of article from The London Chronicle
Source #5, Article from the Nova Scotia Chronicle
Source #6, Paul Revere Trial Sketch

ABOUT THE SOURCES

Shortly after the Boston Massacre, Paul Revere engraved a scene depicting the event. It circulated widely in Massachusetts and other colonies, and was an effective piece of propaganda designed to incite patriot resistance to British occupation of Boston. The print gives an inaccurate depiction. The soldiers are shown firing in military formation on a peaceful crowd of respectable citizens. There is no indication that the soldiers were facing a mob which had been, in reality, wielding wooden clubs and throwing rocks and snowballs.

Newspapers like the Nova Scotia Chronicle published articles describing what happened and listing the names of those wounded and killed. The London Chronicle published an account which included a description by Captain Thomas Preston, commander of the 29th Regiment involved in the event. Preston’s explanation of the circumstances differs substantially from the scene depicted by Paul Revere’s engraving.

In October 1770, a colonial court convened to try Preston and several of his men for the murder of the colonists. John Adams was appointed lawyer for their defense. Although a patriot, Adams was committed to the law and to the notion that all individuals had a right to a fair trial. He argued before the court that Preston and the troops had fired in self-defense against a mob that was attacking them. Preston and all but two of his men were acquitted. The convicted men avoided imprisonment on a legal technicality. Paul Revere created the sketch used in this activity (Source #6) for the trial.

PROCEDURE

Part A

Distribute photocopies of Source #3 (Massacre Print by Paul Revere). Explain to students that this is an engraving made by Paul Revere to show what happened at the Boston Massacre. Have students look carefully at the print and write a short description of what they see. After students have had time to examine the print on their own, ask them to share their impressions. Points to bring up in the discussion include:

- Who is firing?
- What are the students’ impressions of the people being fired upon? (Do they appear to be aggressive? Passive? Are they soldiers? Do they look like ruffians or gentlemen? What evidence do you have?)
ACTIVITY TWO

- Do both sides have weapons?
- Does this seem like a fair fight? Why or why not?
- What one word would the students use to describe this scene?

2 Distribute photocopies of Source #4a–b (Excerpt of article from The London Chronicle, 1770). Explain to students that Captain Preston was the commander of the British regiment involved in the Boston Massacre. Have students take turns reading aloud Captain Preston’s account. Then have them write a short paragraph explaining how Preston’s account differs from the scene taking place in Paul Revere’s engraving.

3 Have students draw an engraving from the point of view of Captain Preston.

4 Discuss with students how Revere’s print functioned as a piece of propaganda for the patriots.

5 Re-examine the events of March 5, 1770, in light of the points of view of both men. Have the students’ views of the events changed after reading Preston’s account? Why or why not?

Part B

6 Distribute photocopies of Source #5 (Article from the Nova Scotia Chronicle). Have students take turns reading aloud the article and then discuss:
- According to this article, what happened on March 5, 1770?
- Is the writer of this article sympathetic to the patriots or to the British soldiers? How do you know?
- Who were the people who were wounded and killed? What were their ages? Their occupations? Were there any women involved?

7 Distribute photocopies of Source #6 (Paul Revere Trial Sketch). Explain to students that this was used in court to plead the case against Preston. Then, have students compare this sketch with Revere’s Massacre Print (Source #3). Ask them to write down the ways in which the two pieces, although created by the same man, differ in their composition and intent. Which do they think is more effective for its intended purpose and why?
RESOURCES NEEDED
Source #7, Teapot with “No Stamp Act” inscription
Source #8, Blacklist
Source #9, “Judgement Day of Tories” Print

ABOUT THE SOURCES
In the years leading up to the Revolution, the patriots used various means to confront what they perceived as British tyranny. When it came to one strategy, boycotting British goods, women—those primarily responsible for purchasing necessary household items—proved to be particularly influential. In addition, women often expressed their patriotism by choosing household utensils decorated with propaganda messages, as shown by the example of Source #7, an American-owned teapot from Colonial Williamsburg.

The practice of blacklisting merchants who continued to import British goods in spite of colonial boycotts was less benign. Newspapers and leaflets circulated the names of these individuals in an effort to force them to discontinue their business dealings with Britain. Source #8, a blacklist from Boston, includes the names of Betsy and Anne Cumming (spelled Cummings on the blacklist). The Cuming sisters were orphans, owners of a small linen shop by which they made a meager living. “It was verry trifling, owr Business,” wrote Betsey. Small though it was, the sisters’ business appeared on the blacklist.

Shows of solidarity against British taxes also took the form of public displays, including setting up liberty trees, parading through the streets with effigies of tax collectors hung from liberty poles, tarring and feathering tax collectors and, as depicted in Source # 9, hoisting the tax collectors onto poles in public areas.

PROCEDURE
1. Discuss with students the impact that British taxation had on the colonists. Ask them to consider both sides of the situation: Britain’s desire to secure and protect the North American territory it gained at the end of the French and Indian, and the Americans’ frustration at being taxed without being represented in Parliament. Ask students to think about the ways in which people today respond when they are faced with a government policy they think is unfair.
ACTIVITY THREE

3 Divide the class into three groups. Distribute photocopies of Source #7 (Teapot with “No Stamp Act” inscription) to Group A; Source #8 (Blacklist) to Group B; and Source #9 (“Stamp Act” print) to Group C. Explain to students that each group is receiving a source that shows one way in which the colonists reacted. Allow students to examine their sources and discuss within their groups whether or not they think the form of protest represented was an effective or acceptable way of dealing with the problem and why they think so. After the class is reassembled, have one spokesperson from each group describe the source examined, the group’s view on its effectiveness, and whether the group agreed about the method used.

5 After the students have presented their findings, discuss the meaning of propaganda. Explain to students that methods of protest involve using propaganda to sway opinion. The message on the teapot, the blacklisting of names, and rioting with effigies are all ways to convince others to think in a certain way. As a homework assignment, ask students to create a piece of propaganda—a slogan, political cartoon, etc.—that makes a statement about an issue that concerns them.
The Battle of Lexington and Concord

Amos Doolittle was a militia man from New Haven, Connecticut. After the Battle of Lexington and Concord on April 19, 1775, Doolittle and other New Haven soldiers set out for Boston to join their fellow patriots in the newly initiated war. At first, there was little for the colonial soldiers to do except prepare and wait. During this waiting period, Amos Doolittle decided to walk to Lexington and Concord to make sketches illustrating the events of April 19th. In an age without cameras and video, he intended to record the events so that the colonists could better understand what had occurred. Doolittle interviewed eyewitnesses who were present during the battle and created vivid depictions based on their accounts. The Doolittle prints show the sequence of four major events of the day: Plate I shows the battle at Lexington Green; Plate II, the British return to Concord; Plate III, the engagement at the North Bridge in Concord; and Plate IV, the fighting along Battle Road.

Procedure

1. Discuss with students what occurred at Lexington and Concord and explain the significance of this encounter as the beginning of the Revolutionary War.

2. Divide the class into smaller groups to work as a team on this activity. Distribute photocopies of Sources #10a–d and the student worksheet “The Battle of Lexington and Concord” to each group. Explain to students who Amos Doolittle was and why he created these drawings.

3. The student worksheet contains quotes describing the events that took place on April 19, 1775. They are first-hand accounts written by British soldiers in reports to their superiors. Each quote can be matched to a scene depicted in one of the Doolittle prints. Students are to match the quote with the corresponding print. [Answers: Quote #1/Plate 3; Quote #2/Plate 1; Quote #3/Plate 4; Quote #4/Plate 2.]

4. After doing the activity, have the class discuss whether or not the Battle of Lexington and Concord was an act of war? Did the American colonists have other options? What other choices, if any, could they have made?
The drawings of Amos Doolittle show four major events that took place at the Battle of Lexington and Concord. Plate numbers identify each drawing in the series. Below are quotes from British soldiers who participated in the battle describing their experiences. Match the quote to the Doolittle drawing it illustrates.

**Quote #1**
“…Capt. Laurie desired the men to form a line to the right and left of the Bridge and the Soldiers to keep up their fire, I jumped over the hedge into a Meadow just opposite to the Enemy as they were advancing to the Bridge and beg’d they would follow me agreeable to Capt. Laurie’s orders, which only 3 or 4 did, on which the Enemy seeing them altogether at the end of the Bridge fired a few shot which our men returned and I with my 3 men returned, in loading & in the Act of firing again I received a shot a little above my right breast which turned me half round when I heard Capt. Laurie Commanding and Exhorting his men to be steady & to return the Enemys fire. I called to Capt. Laurie that I was wounded and came off the best way I could under fire from the Enemy, who to the best of my opinion exceeded 800 men, leaving two of those that turned out with me dead on the Spot…”
*Lieutenant William Sutherland*

This quote describes what is happening in Plate ________.

**Quote #2**
“…They began their march about twelve o’clock for Concord, that being the place they were ordered to go to, for the purpose of destroying some military stores laid up there by the rebels. The troops received no interruption in their march until they arrived at Lexington, a town eleven miles from Boston, where there were about 150 rebels drawn out in divisions, with intervals as wide as the front of the divisions; the light infantry who marched in front halted, and Major Pitcairn came up immediately and cried out to the rebels to throw down their arms and disperse, which they did not do; he called out a second time, but to no purpose, upon which he ordered our light-infantry to advance and disarm them, which they were doing, when one of the rebels fired a shot, our soldiers returned the fire and killed about fourteen of them…”
*Ensign DeBernier*

This quote describes what is happening in Plate ________.
Quote #3
“...immediately as we descended the hill into the Road the Rebels began a brisk fire but at so great a distance it was without effect, but as they kept marching nearer when the grenadiers found them within shot they returned their fire. Just about that time I received a shot through my right elbow joint which effectually disabled that arme, it then became a general firing upon us from all quarters, from behind hedges and walls we returned the fire every opportunity which continued until we arriv'ed at Lexington which from what I could learn is about 9 miles...”
Ensign Jeremy Lister

This quote describes what is happening in Plate ________.

Quote #4
“...I was desirous of putting a stop to all further Slaughter of those deluded People, Therefore gave Orders, and by the assistance of some of the Officers, prevented any one House being enter’d, and leaving them to come out with safety, march’d on to Concord without Firing a shot...”
Lieutenant Colonel Francis Smith

This quote describes what is happening in Plate ________.
On June 11, 1776, the Continental Congress appointed a committee to write a document explaining why the colonies no longer considered themselves part of the British Empire. The committee (John Adams of Massachusetts, Benjamin Franklin of Pennsylvania, Thomas Jefferson of Virginia, Robert R. Livingston of New York, and Roger Sherman of Connecticut) assigned the writing job to its youngest member, Thomas Jefferson, because (as John Adams put it) the committee “had a great Opinion of the Elegance of his pen.” Jefferson worked for a few days on the document, and then he discussed it with his committee members.

On June 28th, the committee submitted their document to Congress for review. The president of Congress, John Hancock, put the document aside for several days while the group dealt with a variety of other pressing concerns (like paying bills).

On July 2nd, Congress returned to Richard Henry Lee’s earlier resolution calling for a formal vote for independence from England. All 12 colonies represented in Congress on that day (New York was absent) voted in favor of Lee’s resolution. Immediately after the vote, Congress began its discussion of the committee’s document, the draft Declaration of Independence.

There are no actual records of discussions conducted in the Committee of the Whole (the entire Congress)—by procedure they did not keep minutes. So, the Declaration of Independence (or the final result of the discussion) is the only record we have of congressional activity on this subject.

The Declaration of Independence has three main sections: the preamble (or introduction); the list of grievances (complaints); and the resolution (or response to the complaints). First, the preamble states the principles on which the colonists based their argument for independence. It argues that the people of a nation hold the authority to rule, the people have the right to rebel against an unjust ruler after all other means of achieving justice from that ruler are exhausted, and King George III was an unjust (or tyrannical) ruler. Second, the list of grievances provides evidence of the King’s tyranny. He refused to acknowledge the colonies’ complaints regarding taxes established by a Parliament in which the colonists had no representative, dispatched armed soldiers to attack colonial cities, closed colonial ports to all outside trade, and prevented colonial legislatures and courts from meeting to make and enforce laws. Third, the resolution states that, because the King has refused to recognize the rights of the colonists and rejected their requests to honor those rights, the colonies have no choice but to reject the King’s authority and exert their own “as free & independent states.”

On July 4th, Congress finished its discussion and voted to adopt the revised Declaration of Independence.
Late in the day on July 4th, Thomas Jefferson and Charles Thomson (secretary of Congress) took the Declaration of Independence to John Dunlap, the official printer for Congress, who typeset it as a broadside (a large, single sheet of paper with printed text on one side). Dunlap worked during the evening of July 4th and through the morning of July 5th to produce approximately 200 copies of the document (the exact number is unknown). Congress sent copies to state conventions, committees, and Continental Army commanders who spread the news.

The names of President John Hancock and Secretary Charles Thomson, the men who represented the authority of Congress, are the only names to appear at the bottom of the Dunlap Broadside. On August 2nd, the entire Congress signed a hand-written copy of the Declaration, showing they all supported it. This signed copy was then added to the permanent record of Congress.

Congress had made many revisions to Jefferson’s draft document, and he resented all of them (he called them “mutilations”). To ease his frustration, Jefferson sent copies of his original text to his friends to show them what he had intended the document to be. A comparison between Jefferson’s original draft and the final Declaration of Independence reveals a major contradiction in the colonists’ idea of freedom and a potential threat to the idea of a “united states.”

In his draft document, Jefferson included a section blaming the British king for the colonial slave trade. Jefferson called the slave trade a “cruel war against human nature itself, violating its most sacred rights of life & liberty.” Congress, however, removed this section in order to avoid mentioning what was seen as an unsolvable problem. Many colonies in both the North and South profited from slavery not only through the use of enslaved people as unpaid laborers but also through the transportation and sale of enslaved people (slave trade). If the Declaration condemned King George for the slave trade, the document would condemn the colonists too. Congress knew that this would split the colonies apart, making it impossible to conduct a war against England.
ACTIVITY FIVE

PROCEDURE

1. Distribute photocopies of Source #11 (Excerpt from the Declaration of Independence). Explain to students that this is the introduction. Have students read the document and write down all the words they do not know. Ask them to look up the definition of each word, write the definition down, and write down a simpler word or phrase that means the same thing.

2. After the students have identified and defined the difficult words, ask them to rewrite the document in their own words.

3. Go over the students’ work in class and discuss the following:
   - Why was this document crafted?
   - Who is the document addressed to?
   - What are the main points made in this document?
   - According to this document, where should the source of power reside?
   - Why was it so important for the colonists to draw up an official document proclaiming separation from Britain? What was significant about this action?
   - This document was adopted in 1776, yet the colonists had been rebelling against Britain since 1764. Why do the students think it took so long for the colonial leaders to declare independence?
   - As a class, create a declaration about an issue of national or global injustice. Model your created document on the structure of the Declaration of Independence (introduction, complaints, and response to the complaints).
TYING IT TOGETHER

1. George Washington started his military career during the French and Indian War but later became commander-in-chief of the Continental Army. Ask students to imagine what it must have been like for Washington to change from being a young officer in the British colonial militia in Virginia to becoming a leader of a rebellion against the Crown he once served.

Students should think critically about what might have led to this turnaround by reviewing what they learned in Lesson 1. Have students write a diary entry from the point of view of George Washington, or create a collage that includes scenes showing some of the events leading up to the Revolution to show what may have influenced his decision.

2. Have students write an essay describing the events that led the colonists to declare independence from Britain.

3. Ask students to describe a national issue today that they would like to support or change. How would they go about supporting/opposing the issue?

VOCABULARY

assassination: a planned murder of an important person.

broadside: a printed announcement meant to be posted publicly on the broad side of a building or fence.

capitulation: a surrender, especially to agreed-upon conditions.

declaration: an announcement; a firm statement.

effigy: a figure created to represent an unpopular person.

excerpt: a section copied from a piece of writing.

memoir: a written account of an important period of time in the writer’s life.

propaganda: information that is spread to encourage others to think a certain way.

revolution: the dramatic change of one kind of organization for another.
The Battle of Fort Necessity ended when Colonel George Washington of the Virginia Militia and Captain John Mackay of the British Regulars surrendered to the French forces. The terms of the surrender, or Capitulation, were written in French. The document refers to the assassination of the French officer in the second paragraph and in article seven. Washington denied the killing was an assassination, claiming his translator rendered the word as “loss” or “death of.”
### Source #1d Articles of Capitulation

The Battle of Fort Necessity ended when Colonel George Washington of the Virginia Militia and Captain John Mackay of the British Regulars surrendered to the French forces. The terms of the surrender, or Capitulation, were written in French. The document refers to the assassination of the French officer in the second paragraph and in article seven. Washington denied the killing was an assassination, claiming his translator rendered the word as “loss” or “death of.”

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<table>
<thead>
<tr>
<th>Capitulation accordée par Le Commandant des troupes de Sa Majesté très Chrétienne à celui des troupes Anglais actuellement dans le fort de Nécessité qui avoit été Construit sur les terres du Domaine Du Roy Ce 3e Juillet 1754 a huit heures du soir.</th>
<th>Capitulation granted by Mons. De Villier, Captain of infantry and commander of troops of his most Christian Majesty, to those English troops actually in the fort of Necessity which was built on the lands of the King’s dominions July the 3rd, at eight o’clock at night, 1754.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comme notre intention n’a jamais été de troubler la Paix et la Bonne armonie qui régnoit entre les deux Princes amis, mais seulement de venger L’assassin qui a été fait sur un de nos officier porteur d’une sommation et sur son escorte, comme aussy d’empecher aucun Etablissement sur les terres du Roy mon maître A Ces Considerations nous voulons bien accorder grace a tous les Anglois qui sont dans le dit fort aux conditions ci-après.</td>
<td>As our intention had never been to trouble the peace and good harmony which reigns between the two friendly princes, but only to revenge the assassination which has been done on one of our officers, bearer of a summons, upon his party, as also to hinder any establishment on the lands of the dominions of the King, my master. Upon these considerations, we are willing to grant protection of favor, to all the English that are in the said fort, upon conditions hereafter mentioned.</td>
</tr>
<tr>
<td>Article pr. Nous accordons au Commandant Anglois de se retirer avec toute sa Garnison pour s’en Retourner paisiblement dans son pays et luy promettons d’Empecher qu’il luy soit fait aucune insulte par nos françois, et de maintenir autant qu’il sera en notre pouvoir tous les sauvages qui sont avec nous.</td>
<td>Article 1 We grant the English commander to retire with all garrisons, to return peaceably into his own country, and we promise to hinder his receiving any insult from us French, and to restrain as much as shall be in our power the Savages that are with us.</td>
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Royal Ontario Museum

<table>
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<th>Article</th>
<th>French Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>2e</td>
<td>Il lui sera permis de sortir d’emporter tout ce qui leur appartiendra à l’Exception de L’Artillerie que nous nous reservons</td>
<td>Article 2 He shall be permitted to withdraw and to take with him whatever belongs to them except the artillery, which we reserve for ourselves.</td>
</tr>
<tr>
<td>3e</td>
<td>Que nous leur accordons les honneurs de la guerre qu’ils sortiront tambour battant avec une pièce de petit Canon, voulant bien par la leur prouver que nous les traittons en amis.</td>
<td>Article 3 We grant them the honors of war; they shall come out with drums beating, and with a small piece of cannon, wishing to show by this means that we treat them as friends.</td>
</tr>
<tr>
<td>4e</td>
<td>Que sitôt les articles signés de part et d’autre, ils ameneront le Pavillon Anglois.</td>
<td>Article 4 As soon as these Articles are signed by both parties they shall take down the English flag.</td>
</tr>
<tr>
<td>5e</td>
<td>Que demain à la pointe du jour un détachement francois ira pour faire défiler la Garnison et prendre possession du dit fort.</td>
<td>Article 5 Tomorrow at daybreak a detachment of French shall receive the surrender of the garrison and take possession of the aforesaid fort.</td>
</tr>
<tr>
<td>6e</td>
<td>Que comme les Anglois n’ont presque plus de chevaux ni Boeufs, ils seront libres de mettre leurs effets en cache pour venir les chercher lorsqu’ils auront Rejoint des Chevaux; ils pourront a cette fin y laisser des gardiens en tel nombre qu’ils voudront aux conditions qu’ils donneront parole d’honneur de ne plus travailler à aucun Etablissement dans ce lieu icy ni en deça la hauteur des terres pendant une année a compter de ce jour.</td>
<td>Article 6 Since the English have scarcely any horses or oxen lift, they shall be allowed to hide their property, in order that they may return to seek for it after they shall have recovered their horses; for this purpose they shall be permitted to leave such number of troops as guards as they may think proper, under this condition that they give their word of honor that they will work on no establishment either in the surrounding country or beyond the Highlands during one year beginning from this day.</td>
</tr>
</tbody>
</table>
Since the English have in their power an officer and two cadets, and, in general all the prisoners whom they took when they assassinated Sieur de Jumonville they now promise to send them with an escort to Fort Duquesne, situated on the Belle River. And to secure the safe performance of this treaty article, Messrs. Jacob Van Braam and Robert Stobo, both Captains shall be delivered to us as hostages until the arrival of our French and Canadians herein before mentioned.

We on our part declare that we shall give an escort to send back in safety the two officers who promise us our French in two months and a half at the latest.

Made out in duplicate on one of the posts of our block-house the same day and year as before.

James Mackay
George Washington
Coulon de Villiers
Excerpt from George Washington’s “Remarks”

About 9 Oclock on the 3d of July the Enemy advanced with Shouts & dismal Indian yells to our Intrenchments, but was opposed by so warm, spirited, & constant a fire, that to force the works in that way was abandoned by them—they then, from every little rising—tree—Stump—Stone—and bush kept up a constant galding fire upon us; which was returned in the best manner we could till late in the afternn when their fell the most tremendous rain that can be conceived—filled our trenches with water—wet, not only the ammunition in Cartouch boxes and firelocks, but that which was in a small temporary Stockade in the middle of the Intrenchment called Fort necessity erected for the sole purpose of its security, and that of the few stores we had; and left us nothing but a few (for all were not provided with them) Bayonets for defence. In this situation & no prosp [ec] of bettering it [,] terms of capitulation were offered to us by the ene<my> wch with some alterations that were insisted upon were the more readily acceded to, as we had no Salt provision, & but indifferently supplied with fresh; which, from the heat of the weather, would not keep; and because a full third of our numbers Officers as well as privates were, by this time, killed or wounded.
**Source #3** Massacre Print by Paul Revere

Paul Revere, Boston Massacre, 1770.

*BOSTON ANTHENÆUM*
The London Chronicle, April 28, 1770, provides a report on the Boston Massacre from the British perspective.

TIMOTHY HUGHES RARE AND EARLY NEWSPAPERS
Excerpt of Article from The London Chronicle
April 26–28, 1770

The following is a substance of a letter from Boston, dated the 12th of March, relative to the unhappy affair between the Townsmen and the Soldiers on the 5th of that month:

For some time past frequent affrays have happened in the streets of this town between the inhabitants and the soldiers quartered there, and particularly on the 2nd and 3rd of March in which affrays one or two of the soldiers were much hurt. On the 5th of March, in the evening, a number of the townspeople, after insulting in the barracks, attacked a sentry upon duty at the Customhouse, and forced him from his post. Upon his requiring aid, Captain Preston (who was Captain of the day) sent a non-commissioned officer and 12 men to his assistance, and soon after followed himself. This party was also attacked, and insulted by the mob, and one of them, receiving a blow, fired his piece, after which six or seven others fired, by which three of the townspeople were killed upon the spot and several others wounded; one of which is since dead of his wounds. During this transaction there was a great tumult in the town. The people prepared to arm; expresses had been sent to the neighboring towns for assistance; and a resolution taken to give a general alarm, by firing the beacon; but by the persuasion of the Lieutenant Governor, the people were prevailed upon, after some time, to disperse; A barrel of tar, which was carrying to the beacon, was brought back, and the troops, which were under arms, retired to their barracks.

On the next morning the Council assembled to deliberate on the measures it might be advisable to pursue. It having been declared, by several of the members, that it was the determination of the people to have the troops removed from the town at all events, that this was the sense of the whole province, that the inhabitants of the other towns stood ready to come in, in order to affect this, and that they had formed their plan, of which this was only a part. And the inhabitants, assembled in town meeting, having by their selectmen, and by messages repeatedly represented, that nothing would satisfy the people, but a total and immediate removal of the troops. The Lieutenant-Governor thought fit to request the commanding officer, to cause both the regiments to remove to the barracks at the castle, which was accordingly done without further disturbance.

Upon examinations before two Justices of the Peace, Captain Preston being charged with ordering the troops to fire, was committed to prison: as were also seven or eight private men, charged with having fired in consequence of those orders.
Case of Capt. Thomas Preston of the 29th Regiment:

It is a matter of too great notoriety to need any proofs, that the arrival of his Majesty’s troops in Boston was extremely obnoxious to its inhabitants. They have ever used all means in their power to weaken the regiments and to bring them into contempt, by promoting and aiding desertions, and with impunity, even where there has been the clearest evidence of the fact and by grossly and fallaciously propagate untruths concerning them. On the arrival of the 64th and 65th, their ardor seemingly began to abate, it being too expensive to buy off so many; and attempts of the kind rendered too dangerous from the members. But the same spirit revived immediately on its being known that those regiments were ordered for Halifax, and hath ever since their departure been breaking out with greater violence. After their embarkation, one of the Justices, not thoroughly aquatinted with the people and their intentions on the (?) opening and publicly in the hearing of great numbers of people, and from the seat of justice declared: “that the soldiers must now take care of themselves, nor trust too much to their arms, for they were but a handful; that the inhabitants carried weapons concealed under their clothes, and would destroy them in a moment if they pleased.” This, considering the malicious temper of the people, was an alarming circumstance to the soldiers. Since which several disputes have happened between the townspeople and the soldiers of both regiments, the former being encouraged thereto by the countenance of even some of the Magistrates, and by protection of all the party against Government. In general such disputes have been kept too secret from the officers. On the 2nd instant, two of the 29th going through one Gray’s ropewalk, the ropemakers insultingly asked them if they would empty a vault. This unfortunately had the desired effect by provoking the soldiers, and from words they went to blows. Both parties suffered in this affray and finally the soldiers returned to their quarters. The officers, on the first knowledge of this transaction, took every precaution in their power to prevent any ill consequences. Notwithstanding which, single quarrels could not be prevented, with inhabitants constantly provoking and abusing the soldiery. This insolence, as well as utter hatred of the inhabitants to the troops increased daily; insomuch that Monday and Tuesday, the 5th and 6th instant were privately agreed upon for a general engagement; in consequence of which several of the militia came from the country armed to join their friends, menacing to destroy any who should oppose them. This plan has since been discovered.
On Monday night about eight o’clock, two soldiers were attacked and beat. But the party of the towns people, in order to carry matters to the utmost length, broke into two Meeting Houses and rang the alarm bells, which I suppose was for fire, as usual, but was soon undeceived. About nine some of the guard came to and informed me, the towns inhabitants were assembling to attack the troops, and that the bells were ringing as a signal for that purpose, and not for fire, and that the beacon intended to be fired to bring in the distant people of the country. This, as I was Captain of the day, occasioned my repairing immediately to the main guard. In my way there I saw the people in great commotion, and heard them use the most cruel and horrid threats against the troops. In a few minutes after I reached the guard, about a hundred people passed it and went towards the Custom House, where the King’s money is lodged. They immediately surrounded the sentinel posted there, and with clubs and other weapons threatened to execute their vengeance upon him. I was soon informed by a townsman, their intention was to carry off the soldier from his post, and probably murder him. On which I desired him to return for further intelligence; and he soon came back and assured me he heard the mob declare they would murder him. This I feared might be a prelude to their plundering the King’s chest. I immediately sent a non-commissioned officer and twelve men to protect both the sentinel and the King’s money, and very soon followed myself, to prevent, if possible, all disorder, fearing lest the officer and soldiery by the insults and provocations of the rioters, should be thrown off their guard and commit some rash act. They soon rushed through the people, and, by charging their bayonets in half circle, kept them at a little distance. Nay, so far was I from intending the death of any person, that I suffered the troops to go to the spot where the unhappy affair took place, without any loading of their pieces, nor did I ever give orders for loading them. This remiss conduct in me perhaps merits censure, yet it is evidence, resulting from the nature of things, which is the best and surest that can be offered, that my intention was not to act offensively, but the contrary part, and that not without compulsion. The mob still increased, and were more outrageous, striking their clubs or bludgeons, one against the other and calling out, ‘Come on you rascals, you bloody backs, you lobster scoundrels; fire if you dare, G__damn you fire, and be damned, we know you dare not;’ and much more such language was used. At this time I was between the soldiers and the mob, parleying with and endeavoring all in my power to persuade them to retire peaceably; but to no purpose. They advanced up to the points of the bayonets, struck some of them, and even the muzzles of the pieces and seemed to be endeavoring too close with the soldiers. On which some well behaved persons asked me if the guns were charged. I replied; yes. They even asked me if I intended to order the men to fire; I answered, no, by no means; observing to
them that I advanced before the muzzles of the men’s pieces, and must fall a sacrifice if they fired; that the soldiers were upon the half-cock and charged bayonets, and my giving the word fire under those circumstances, would prove me no officer. While I was thus speaking, one of the soldiers, having received a severe blow with a stick, stepped a little on one side and instantly fired; on which turning to and asking him why he fired with orders, I was struck with a club on my arm, which for some time deprived me of the use of it; which blow, had it been placed on my head, most probably would have destroyed me. On this a general attack was made on the men by a great number of heavy clubs and snow-balls being thrown at them, by which all our lives were in imminent danger; some persons at the same time from behind calling out; ‘Damn your bloods, why don’t you fire?’ Instantly three or four of the soldiers fired, one after another, and directly after, three more in the same confusion and hurry.

The mob then ran away, except three unhappy men who instantly expired, in which number was Mr. Gray, at whose ropewalk the prior quarrel took place; one more is since dead; three others are dangerously and four frightfully wounded. The whole of this melancholy affair was transacted in almost 20 minutes. On my asking the soldiers why they fired without orders, they said they heard the word, “Fire,” and supposed it came from me. This might be the case, as many of the mob called out; ‘fire, fire,’ but I assured the men that I gave no such order, that my words were; ‘Don’t fire, stop your firing!’ in short it was scarce possible for the soldiers to know who said fire, or don’t fire, or stop your firing. On the people’s assembling again to take away the dead bodies, the soldiers, supposing them coming to attack them were making ready to fire again, which I prevented by striking up their firelocks with my hand. Immediately after a townsman came and told me that 4 or 5,000 people were assembled in the next street and swore to take my life with every man’s with me; on which I judged it unsafe to remain there any longer, and therefore sent the party and the sentry to the Main Guard, where the street is narrow and short, there telling them off into street firings, divided and planted them at each end of the street to secure their rear, momentarily expecting an attack, as there was a constant cry of the inhabitants, “To arms, to arms – turn out with your guns,” and the town drums beating to arms. I ordered my drum to beat to arms and being soon after joined by the different companies of the 29th regiment, I formed them as the guard into street firings. The 14th regiment also got under arms, but remained at their barracks. I immediately sent a sergeant with a party to Col. Dalrymple, the commanding officer, to acquaint him with every particular. Several officers going to join their regiment were knocked down by the mob, one very much wounded and his sword taken from him. The Lieutenant-Governor and Colonel
Carr soon after met at the head of the 29th regiment, and agreed that the regiment should retire to their barracks, and the people to their houses; but I kept the piquet to strengthen the guard. It was with great difficulty that the Lieutenant-Governor prevailed upon the people to be quiet and retire; at last they all went off, excepting about a hundred.

A council was immediately called, on the breaking up of which three justices met, and issued a warrant to apprehend me and eight soldiers. On hearing of this procedure, I instantly went to the sheriff and surrendered myself, though for the space of four hours I had it in my power to have made my escape, which I most undoubtedly should have attempted, and could have easily executed, had I been the least conscious of any guilt.

On the examination before the Justices, two witnesses swore that I gave the men orders to fire; the one testified that he was within two feet of me; the other, that I swore at the men for not firing at the first word. Others swore they heard me use the word, “fire,” but whether do or no do fire, they could not say; others that they heard the word, “fire,” but could not say it came from me. The next day they got five or six more to swear I gave the word to fire. So bitter and inveterate are many of the malcontents here, that they are industriously using every method to fish out evidence that it was a concerted scheme to murder the inhabitants. Others are instilling the utmost malice and revenge into the minds of the people who are to be my jurors by false publication, votes of towns, and all other artifices, that so, from a settled rancor against the officers and troops in general, the suddenness of my trial, after the affair, while the people’s minds are all greatly inflamed, I am, though perfectly innocent, under most unhappy circumstances, having nothing in reason to expect but the loss of life in a very ignominious manner, without the interposition of his Majesty’s royal goodness.
Boston, March 23

In our last we gave only a general account of the tragical affair in this town on Monday night the 5th Instant, when a party of soldiers fired upon a number of the inhabitants and killed four persons, and wounded seven some of the Monday papers gave several particulars previous to the firing, which we had not heard of—but there being many other circumstances that have not been published, and additional evidences daily arriving, the publisher is not able to give a more perfect account at this time, as he expected:—it is therefore thought best to defer these until a complete relation can be obtained: our readers we hope will excuse our not being more particular, especially as a committee of respectable gentlemen are collecting evidences and depositions to complete a representation of the melancholy affair: —when they are prepared, the public will then have a full account.

One of the Monday’s papers says
The evidences already collected show that many threatenings had been thrown out by the soldiery, but we do not pretend to say that there was any preconcerted plan, when the evidences are published, the world will judge:——We may however, venture to declare, that it appears too probable from their conduct that some of the soldiery aimed to draw and provoke the townsmen into squables, and that they then intended to make use of other weapons than canes, clubs or bludgeons.

Monday Evening the 5th of March, several soldiers of the 29th regiment were abusive in the street with the cutlasses, striking a number of persons; about 9 o’clock some young lads going through a narrow alley that leads from Cornhill to Brattle Street, met three soldiers, two of them with drawn cutlasses and one with a pair of tongs, who stopped the lads and made a stroke at them, which there (?) having sticks in their hands one of the lads was wounded in the arm — presently 10–12 soldiers came from the barracks with their cutlasses drawn, but not being able to get through the alley, they went down towards the square and came up to Cornhill, when a scuffle ensued—some seeing the (?) swords flourishing ran and set the bells a ringing. This collected some people, who at length made the soldiers retire to their barracks. The people then dispersed and returned home, some of them went up Royal Exchange Lane, at the corner was a sentry box nigh the Custom House m- the sentinel upon the (?) was
coming into King Street went from the box and stood on steps of the Custom House
door, whether a signal was made or a messenger sent, we are not able at present to say,
but a party of men with an officer came from the main guard over to the sentinel and
formed in a half circle, facing the south side of King Street, loaded and pointed their
guns breast high to the people who had made a stop in the middle of the street, not
imagining the dangers; soon after the word “fire” was heard, upon which one gun went
off, in a second or two of time one or two others and so to the last which killed and
wounded the following persons, viz.

Mr. Samuel Gray, ropemaker, killed on the spot, the ball entered his head and broke
the skull.

A mulatto man named Johnson, who was born in Framingham, but lately (?) belonged
to New Providence, who was here in order to go to North Carolina, killed on the spot,
two balls entering his breast.

Mr. James Caldwell, mate of Captain Morton’s vessel, killed on the spot, the balls
entering his breast.

Mr. Samuel Maverick, a promising youth of 17 years of age, son of the widow Maverick
and apprentice to Mr. Greywood, joiner. Mortally wounded. A ball went through his
belly and came out his back. He died next morning.

A lad named Christopher Monk, about 17 years of age, an apprentice to Mr. Walker,
shipwright; mortally wounded, a ball through his side and went out his back;
apprehended he will die.

A lad named John Clark about 17 years of age whose parents live in Milford and
an apprentice to Captain Samuel Howard of this town; mortally wounded, a ball
entered just above his groin and came out at his hip on the opposite side,
apprehended he will die.

Mr. Edward Payne of this town, merchant standing at his entry door (?) a ball in his
arm and that broken some of his bones.

Mr. John Green, taylor, coming up Leverett’s Lane, received a ball just above his hip
and lodged in the undercut of his thigh, which was extracted.
Mr. Robert Patterson, a seafaring man who had his trousers shot through in the Richardson affair, wounded; ball went through his right arm.

Mr. Patrick Cole (Carr??) about 30 years of age who worked with Mr. Field, leather breeches maker in Queen Street, wounded, a ball entered near his hip and went out at his side.

A lad named David Parker, an apprentice to Mr. Eddy the Wheelwright, wounded, a ball entered in his thigh.

This most shocking transaction alarmed the people;— the bells were set a ringing and all the inhabitants that were able assembled at the place where the murder was committed; ...
Source #6 Paul Revere Trial Sketch

Paul Revere, Map of the Boston Massacre.

BOSTON PUBLIC LIBRARY
Source #7  Teapot with “No Stamp Act” Inscription

“No Stamp Act” Teapot, possibly made at the Cockpitt Hill factory, probably Derby, England, 1765 to circa 1770s.

THE COLONIAL WILLIAMSBURG FOUNDATION
A List of the Names of Those who audaciously...


NEW YORK PUBLIC LIBRARY
Source #9 Judgement Day of the Tories

LIBRARY OF CONGRESS
Source #10a  Doolittle Print, Plate I

CONCORD MUSEUM
Source #10c  Doolittle Print, Plate III

CONCORD MUSEUM
Excerpts from the Declaration of Independence

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 to these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.
Lesson Two
LESSON TWO: WORDS AND ACTION

LESSON OBJECTIVE
To explore how the influence of single individuals affected the larger populace during the American Revolution.

SUMMARY OF ACTIVITIES AND THEIR OBJECTIVES

ACTIVITY ONE: The Leadership of George Washington
- Summary: Students look at two letters written by George Washington and a portrait of him.
- Objective: To draw conclusions about Washington’s leadership abilities by reading his words and examining how he was depicted in portraiture.

ACTIVITY TWO: The Writings of John and Abigail Adams
- Summary: Students look at samples of the famous writings of John and Abigail Adams.
- Objective: To learn about John and Abigail Adams through their writings, think critically about their writings, and consider how they affected the larger populace.

ACTIVITY THREE: Phillis Wheatley, Patriot Poet
- Summary: Students examine two poems by Phillis Wheatley and an exchange of letters between Wheatley and George Washington.
- Objective: To interpret Phillis Wheatley’s work as a patriot in light of the times in which she was writing.

NATIONAL STANDARDS
Social Studies: II d; IV h; X e.
History: Era 3, Standard 1
History is full of examples of how the work and philosophies of individual people have profoundly affected the societies in which they lived. Whether it is through heroic actions or famous words, the world remembers certain personalities as having been instrumental in influencing the thoughts of the day. The Revolutionary period produced many strong figures who resonate in the history of the fight for independence as well as others whose influence was more subtle yet nonetheless pronounced.

George Washington is arguably the most renowned figure of the American Revolution, beloved for his integrity and respected for his leadership abilities. On June 15, 1775, Congress chose Washington to be commander-in-chief of the Continental Army. He arrived in Cambridge, Massachusetts, to assume his duties in July 1775. His first major military triumph was a clever maneuver that drove the British from Boston in a bloodless victory at Dorchester Heights. This event took place months after the Battle of Lexington and Concord, as the British remained encircled by patriot soldiers.

In November 1775, from his Cambridge headquarters, now Longfellow National Historic Site, Washington sent Henry Knox, formerly a Boston book dealer, to Fort Ticonderoga, New York, to retrieve cannon for use in Boston. Knox supervised the transport of 50 cannon dragged overland for 300 miles across Massachusetts to Boston. The patriots then faced the challenge of moving the cannon into place without alerting the British. Colonial militia and local volunteers fortified Dorchester Heights, south of the city, and mounted the Ticonderoga cannon. When he saw the patriots strongly entrenched atop Dorchester Heights, British General William Howe withdrew his troops from Boston, and Washington and the Americans regained control of the city.

Washington’s leadership skills also kept the Continental Army together during times of hardship. During the winter encampments at Morristown, New Jersey, Washington’s influence on the American army was severely tested. In 1777, during the first encampment there, he faced dwindling troops as enlistments expired and soldiers deserted. Replacements from local militia resisted military discipline. To compound his problems, an epidemic of smallpox struck the area. To prevent a health
disaster, Washington instituted an inoculation program for both soldiers and civilians. At the time this procedure was almost as dangerous as contracting the disease. Conditions were further worsened by shortages of food and clothing. Nonetheless, the Continental Army continued to function, and by summer was greatly reinforced.

The army returned to Morristown to encamp in the winter of 1779. Washington set up headquarters at the home of Theodosia Ford and her four children, while other senior officers found quarters in private homes. The remainder of the army camped in Jockey Hollow. December of that year proved to be the worst winter of the century, with more than 20 recorded snowstorms. Six-foot snowdrifts blocked supply roads. Delays in receiving food caused starvation among the troops, and clothing was in short supply. Washington petitioned Congress for help, but Congress was unable to provide for the army. Desperate to alleviate the troops’ miserable condition, Washington turned to the governors of neighboring states and the magistrates of the New Jersey counties. New Jersey generously offered help and the army was saved from starvation, although the soldiers continued to suffer with limited supplies.

In May 1780, quick response by officers ended a mutiny among some suffering soldiers. Problems continued through the spring of 1780 as British troops approached New Jersey. Having sent three brigades to protect other areas, Washington ordered his last six brigades towards Springfield where they forced the British to turn back. The soldiers at Morristown left the encampment within days. Yet the role of Morristown in the Revolutionary War was not over. In the winter of 1780–81 the Pennsylvania brigades camped and mutinied in Jockey Hollow, in the winter of 1781–82 the New Jersey regiment camped there, and Morristown continued to be an important supply depot for the army through the end of the war.

Adams National Historical Park (John Adams and John Quincy Adams Birthplaces, and Old House), Massachusetts  
www.nps.gov/adam

While Washington’s prowess as a military leader greatly affected the Revolution, so too did the political and intellectual contributions of the Adams family. The hundreds of letters exchanged between John and Abigail Adams during the war attest to their dedication to the revolutionary cause.
After Abigail Smith married John Adams in 1764, the couple moved into the home next to the house in which John Adams was born. There, in 1767, Abigail gave birth to John Quincy. From this simple farmhouse in Braintree (now Quincy), Massachusetts, Abigail raised and educated her five children, oversaw the workings of the family farm, and wrote most of the now-famous correspondence that supported her husband’s efforts while he served as a delegate to the Continental Congress in Philadelphia. From her farmhouse in Braintree, Abigail saw the smoke rising from the battlefield at Bunker Hill in June 1775 (see Lesson 4). During a respite from national service, John Adams sat at his Braintree desk and wrote the Massachusetts Constitution, a plan for government that influenced the U.S. Constitution and that remains in use today.

After the war, and before John’s term as president, John and Abigail traveled to England where John served as diplomat. Upon their return, the couple settled at Peace Field (later called Old House), purchased by John Adams in 1787. This house remained the home of four generations, continually occupied by members of the Adams family from 1788 to 1927.

Like Abigail Adams, other women during the Revolutionary War period gained recognition through their inspirational words. One such person was Phillis Wheatley, a slave and member of the congregation of Old South Meeting House. In 1761, at seven years old, Wheatley was kidnapped from her native West Africa, enslaved, and shipped to America. She was given the name Phillis because that was the name of the slave ship that carried her to the colonies. Purchased by Susannah Wheatley, Phillis joined many others enslaved not on agricultural plantations, but in northern towns and cities. She learned English and the Wheatley children, Mary and Nathaniel, taught her to read and write. She learned quickly, and soon showed a remarkable ability for writing poetry.

Phillis Wheatley’s poems often spoke of the issues of the day. She wrote as a patriot, and addressed the problem of slavery in the newly emerging American identity of a free nation. She admired George Washington and, in 1776, wrote a poem praising the “fame of [his] virtues” and sent it to him. When Washington wrote back to her to thank her for the poem, he invited her to visit him at his headquarters in Cambridge (see Lesson 2). Susannah Wheatley
felt that Phillis’s poems should be published, but there were many in Boston who insisted that it was not possible for a slave to possess such literary ability. Subsequently, a committee of 18 prominent Bostonian men tested Phillis to see if she was, indeed, the author. They agreed that she was and her book of poetry was eventually printed, making her the first published African American woman.

A year before her death, Susannah Wheatley freed Phillis from slavery. Yet Phillis continued to live with the Wheatley family even after she was free. In 1778, Phillis married John Peters, another free African, and they had two children. It was difficult for the couple to make a living. Phillis wrote a second book but no Boston printers would publish it, and her husband could find little work. Phillis’s first two children died young, and her third child died in infancy. On December 5, 1784, at about the age of 30, Phillis herself died, uncelebrated, her poems forgotten. Abolitionists rediscovered her poetry in the 1800s and, in their eyes, she became a symbol of what African Americans could achieve if given the chance.
ACTIVITY
ONE

The Leadership of George Washington

RESOURCES NEEDED

Source #12, George Washington letter to General Parsons, February 10, 1777
Source #13, George Washington letter to State Governors, December 16, 1779
Source #14, Portrait of Washington by James Peale
Student Worksheet: Leadership of George Washington

ABOUT SOURCE #12

James Peale, brother of artist Charles Willson Peale, painted a portrait of Washington around 1790, just at the time the nation first elected Washington as president. Both Peale brothers appear directly behind Washington in the portrait. This painting was possibly purchased by John Dunlap (see Lesson 1), who sold it to John Binns around 1810. It is one of an extensive collection of portraits of Revolution-era images now in the Independence National Historical Park collection.

PROCEDURE

1. Discuss with students the conditions at the winter encampments at Morristown and what George Washington did to alleviate the problems that the soldiers faced.

2. Distribute photocopies of Source #12 (George Washington letter to General Parsons, February 10, 1777), Source #13 (George Washington letter to State Governors, December 16, 1779), and the student worksheet “George Washington as Military Leader.” Have students read the two letters and then complete Part A of the worksheet.

3. Distribute photocopies of Source #14 (Portrait of Washington by James Peale) and have students complete Part B of the worksheet. When they finish, go over the answers in class.

4. Based on the impressions they have from Washington’s letters and portrait, have students write a diary entry from the point of view of General Washington as he looks back on his experience in Morristown after the Revolutionary War is over.
PART A
You have been given two letters written by George Washington while he and his soldiers were wintering at Morristown. The Continental Army spent two winters at Morristown (1777–1778 and 1779–1780). The first letter, Source #12, was written during the first encampment. Read it to answer the questions below.

In this letter, Washington is writing about a serious problem that affected the army. What problem was he writing about?

As commander of the troops, what did Washington do about this problem?

Washington insisted that this problem be kept secret. Why?

Do you think Washington handled this serious situation wisely? Why or why not?

Washington's second letter, Source #13, was written during the second winter at Morristown. Read it to answer the questions below.

Washington is again writing about a problem for the Continental Army. What is it?

What two things does he say the soldiers are lacking?

What is Washington afraid will happen if the problem is not fixed?
Who is this letter written to?

Why do you think Washington was writing to them?

**PART B**

This portrait of Washington, Source #14, was painted by James Peale around 1790. It shows Washington as he looked at the end of the Revolutionary War.

Describe how Washington looks in this painting.

There are two men standing directly behind Washington. Describe the expressions on their faces.

Why do you think they are looking at him in this way?

What is going on in the background of this scene?

Judging by the look on Washington's face and the way he is standing, what words would you use to describe how the artist wished to portray him?
RESOURCES NEEDED
Source #15, John Adams Diary Entry, December 17, 1773
Source #16, Abigail Adams letter to John Adams, August 14, 1776

ABOUT THE SOURCES
The Massachusetts Historical Society writes:
During much of his life, John Adams kept a diary in which he described both daily
activities and events in which he participated. John Adams spent much of his adult life
in service to his country. He was a delegate to the Continental Congress, an officially
appointed diplomat (who served as a commissioner in France, Great Britain, and the
Netherlands, and as minister to the Court of St. James’s), vice president, and president
of the United States.

John and Abigail Adams exchanged over 1,100 letters, beginning during their courtship in
1762 and continuing throughout John’s political career. These warm and informative letters
include John’s descriptions of the Continental Congress and his impressions of Europe while
he served in various diplomatic roles, as well as Abigail’s updates about their family, farm,
and news of the Revolution’s impact on the Boston area.

The Adams Family Papers: An Electronic Archive presents selections from the
most important manuscript collection held by the Massachusetts Historical
Society. Digital images of the letters exchanged between John and Abigail Adams,
John Adams’s diary, and John Adams’s autobiography are presented alongside
transcriptions.

The Archives can be found at www.masshist.org

PROCEDURE
Part A
① Introduce students to the importance of John and Abigail Adams in the
Revolutionary War. Discuss how intellectual discussions of ideas were an essential
part of the Revolution’s history.

② Distribute photocopies of Source #15 (John Adams Diary Entry, December 17,
1773). Explain to students that this excerpt is from the Adams diary and refers
to the Boston Tea Party. Read the diary entry aloud and discuss:
- What is John Adams concerned about regarding the events of the Boston Tea
  Party? What questions does he raise about it?
- What question does he raise regarding the patriots’ decision to carry out the
  Tea Party?
- What is his opinion about this?
- Why does he feel the way he does?
After discussing the diary entry, hold a debate in class about whether or not the Boston Tea Party was justified. Have one side represent the patriots and the other, Parliament. To prepare for the debate, have students do independent research about the Boston Tea Party.

Part B

Distribute photocopies of Source #16 (Abigail Adams letter to John Adams, August 14, 1776). Explain that John and Abigail wrote to each other regularly while John was away as a delegate to the Continental Congress. Read the letter aloud in class and discuss:
- What is the letter about?
- Why do you think it was necessary for her to bring up this topic to her husband?
- What is her concern about her ability to educate her own children?
- How would you describe her feelings about the issue she is writing about?

Use Abigail’s letter to explain the concept of how ideas were shared and spread in the 18th century. Explain to students that letters were powerful means of communication, as were newspapers and broadsides. Did her letters to John affect the larger populace? If so, how? If not, why not? How do the letters help us better understand the past?
RESOURCES NEEDED

Student Worksheet: Phillis Wheatley, Patriot Poet
Poem to King George & Letter and Poem to George Washington

PROCEDURE

Part A
1. Tell students about the life of Phillis Wheatley and her remarkable aptitude for learning and writing. Ask students to consider why some people in Boston did not believe she had written her poems.

2. Distribute photocopies of the student worksheet “Phillis Wheatley’s Poem for King George.” Read aloud the poem “To the King’s Most Excellent Majesty, 1768” and go over any difficult words and phrases. Ask students to then complete the worksheet. When students have finished, go over the answers in class.

Part B
1. Distribute copies of the student worksheet “Phillis Wheatley Writes to George Washington.” Explain to students that when Washington had his headquarters in Cambridge (now Longfellow National Historic Site), he received a letter from Phillis Wheatley that included a poem she wrote for him. Washington, after receiving the letter and poem, invited Wheatley to pay him a visit at his headquarters.

2. Have students read aloud Phillis Wheatley’s letter to George Washington. Discuss what Wheatley wrote to Washington and her purpose for writing.

   - Ask students what feelings the poem evokes.
   - What images does the poem invoke?
   - What words in the poem let the reader know that Phillis is honoring Washington as a war commander?
   - How is this poem similar to Phillis’s poem to King George, written eight years earlier? How is it different?

4. Have students read aloud Washington’s reply to Phillis.
   - Why did Washington apologize to Phillis?
   - What did Washington think of the poem Phillis wrote for him?
   - Why didn’t Washington publish the poem?
   - What invitation did Washington extend to Phillis?
Have students consider that Washington was a slaveholder from the South.
- Would this fact have affected their exchange?
- Do you think Washington knew that Phillis was a formerly enslaved African, or was he responding to her as he would any female?
- If he did not know she was African, do you think this knowledge would have affected his reply?

Part C
1. Ask students to write a brief description of the poem Phillis Wheatley wrote to Washington. Ask them to describe why Wheatley wrote the poem and what she wanted to convey to her reader.

2. Ask students to choose a political figure, either historical or present-day, who they would like to write a poem about, as Phillis Wheatley did. It could be someone they would implore to act a certain way, as Phillis did in her poem to King George, addressing this person and offering their hopes and expectations about the situation. Or it could be a poem of praise honoring that person’s abilities, as Phillis did in her poem to Washington.

3. Have students share their poems in class, explaining to their classmates why they chose their particular person to write about.
Poem to King George
The following is a poem by Phillis Wheatley addressing King George III of England. Wheatley wrote this poem before the start of the Revolutionary War, in the early stages of unrest towards British rule.

To the King's Most Excellent Majesty, 1768

Your subjects hope, dread, Sire—
The crown upon your brows may flourish long,
And that your arm may in your God be strong!
O may your septre num'rous nations sway,
And all with love and readiness obey!
But how shall we the British king reward!
Rule thou in peace, our father, and our lord!
Midst the remembrance of thy favours past,
The meanest peasants most admire the last*
May George, beloved by all the nations round,
Live with heav'n's choicest constant blessings crown'd!
Great God, direct, and guard him from on high,
And from his head let ev'ry evil fly!
And may each clime with equal gladness see
A monarch's smile can set his subjects free!

* The repeal of the Stamp Act

Describe in your own words what Phillis Wheatley is saying in this poem.

How do you think Wheatley felt about King George when she wrote this poem?

What advice does she give the King in this poem?
Letter and Poem to General Washington

To His Excellency
George Washington

Sir,

I have taken the freedom to address your Excellency in the enclosed poem, and entreat your acceptance, though I am not insensible of its inaccuracies. Your being appointed by the Grand Continental Congress to be Generalissimo of the armies of North America, together with the fame of your virtues, excite sensations not easy to suppress. Your generosity, therefore, I presume, will pardon the attempt. Wishing your Excellency all possible success in the great cause you are so generously engaged in. I am,

Your Excellency’s most obedient humble servant,

Phillis Wheatley

1776

Celestial choir! enthron’d in realms of light,
Columbia’s scenes of glorious toils I write.
While freedom’s cause her anxious breast alarms,
She flashes dreadful in refulgent arms.
See mother earth her offspring’s fate bemoan,
And nations gaze at scenes before unknown!
See the bright beams of heaven’s revolving light
Involved in sorrows and veil of night!
The goddess comes, she moves divinely fair,
Olive and laurel bind her golden hair:
Wherever shines this native of the skies,
Unnumber’d charms and recent graces rise.
Muse! bow propitious while my pen relates
How pour her armies through a thousand gates,
As when Eolus heaven’s fair face deforms,
Enwrapp’d in tempest and a night of storms;
Astonish’d ocean feels the wild uproar,
The refluent surges beat the sounding shore;
Or thick as leaves in Autumn’s golden reign,
Such, and so many, moves the warrior’s train.
In bright array they seek the work of war,
Where high unfurl’d the ensign waves in air.
Shall I to Washington their praise recite?
Enough thou knw’st them in the fields of fight.
STUDENT WORKSHEET

Thee, first in peace and honours,—we demand
The grace and glory of thy martial band.
Fam’d for thy valour, for thy virtues more,
Hear every tongue thy guardian aid implore!
One century scarce perform’d its destined round,
When Gallic powers Columbia’s fury found;
And so may you, whoever dares disgrace
The land of freedom’s heaven-defended race!
Fix’d are the eyes of nations on the scales,
For in their hopes Columbia’s arm prevails.
Anon Britannia droops the pensive head,
While round increase the rising hills of dead.
Ah! cruel blindness to Columbia’s state!
Lament thy thirst of boundless power too late.
Proceed, great chief, with virtue on thy side,
Thy ev’ry action let the goddess guide.
A crown, a mansion, and a throne that shine,
With gold unfading. WASHINGTON! be thine.

George Washington’s Reply

Cambridge, February 28, 1776.
Miss Phillis,

Your favour of the 26th of October did not reach my hands ‘till the middle of December.
Time enough, you will say, to have given an answer ere this. Granted. But a variety of important
occurrences, continually interposing to distract the mind and withdraw the attention, I hope
will apologize for the delay, and plead my excuse for the seeming, but not real neglect.

I thank you most sincerely for your polite notice of me, in the elegant Lines you enclosed; and
however undeserving I may be of such encomium and panegyrick, the style and manner exhibit a
striking proof of your great poetical Talents. In honour of which, and as a tribute justly due to you,
I would have published the Poem, had I not been apprehensive, that, while I only meant to give the
World this new instance of your genius, I might have incurred the imputation of Vanity. This and
nothing else, determined me not to give it place in the public Prints.
If you should ever come to Cambridge, or near Head Quarters, I shall be happy to see a person so
favoured by the Muses, and to whom Nature has been so liberal and beneficent in her dispensations.
I am, with great Respect, etc
TYING IT TOGETHER
Have students choose a person they admire and who has had a strong influence in their lives. It could be a family member, friend, celebrity, or public figure. Have students write an essay on why this person is special to them and what influence the person’s words or actions have on them.

VOCABULARY

**correspondence:** exchanging information by writing letters.

**delegate:** a person who officially represents a larger group of people.

**encampment:** a place where people set up camp sites.

**mutiny:** to rise up against those in command in the military.
To Brigadier General
Samuel Holden Parsons
Morris Town, February 10, 1777.

Sir: Since I wrote to you on the 8th. Instt. I have been compelled, from
the spreading of the small pox in our Army, to submit to the necessity of
Inoculation, and have accordingly ordered all the Continental Troops now
here and coming from the Eastern States to be inoculated immediately
on their arrival. You will therefore give Orders, for the inoculating the
Connecticut Troops; and as Govr. Cooke is desired to forward on the
Rhode Island Troops to Connecticut for this purpose, you will also have
proper attention paid to them. I need not recommend to you the greatest
Secrecy and dispatch in this business; because a moment’s reflection will
inform you, that should the Enemy discover our Situation they can not
fail taking advantage of it.

You may perhaps not be able to reconcile this order with the enterprise,
proposed in my former Letter against Long Island. If that can be carried
on, at the same time with inoculation, I would by no means have you
decline it; but if one must give way to the other (of which you will be
the best judge); Inoculation being of the greatest importance, must have
the preference, and the enterprise laid aside. It will be best to draw the
Troops within as small a Circle as possible, and towards Peeks-kill to have
them inoculated, by this means, if proper care is used, the danger of the
Infection’s Spreading, will be small and the Country have but little cause
to dread it. I am etc.
Circular to Governors of the Middle States

[Note: Gov. George Clinton, of New York; Gov. William Livingston, of New Jersey; President Joseph Reed, of Pennsylvania; President Caesar Rodney, of Delaware; and Gov. Thomas Sim Lee, of Maryland.]

Head Quarters, Morristown, December 16, 1779.

Sir: The situation of the army with respect to supplies is beyond description alarming. It has been five or six weeks past on half allowance, and we have not more than three days bread at a third allowance on hand, nor any where within reach. When this is exhausted, we must depend on the precarious gleanings of the neighbouring country. Our magazines are absolutely empty everywhere, and our commissaries entirely destitute of money or credit to replenish them. We have never experienced a like extremity at any period of the war. We have often felt temporary want from accidental delays in forwarding supplies, but we always had something in our magazines and the means of procuring more. Neither one nor the other is at present the case. This representation is the result of a minute examination of our resources. Unless some extraordinary and immediate exertions are made by the States, from which we draw our supplies, there is every appearance that the army will infallibly disband in a fortnight. I think it my duty to lay this candid view of our situation before your Excellency, and to entreat the vigorous interposition of the State to rescue us from the danger of an event, which if it did not prove the total ruin of our affairs, would at least give them a shock from which they would not easily recover, and plunge us into a train of new and still more perplexing embarrassments than any we have hitherto felt. I have the honor, etc.

[Note: The text is from the letter sent to Gov. Thomas Sire Lee and is in the writing of James McHenry.]
Source #14 Portrait of Washington by James Peale


INDEPENDENCE NATIONAL HISTORICAL PARK
1773. Decr. 17th.

Last Night 3 Cargoes of Bohea Tea were emptied into the Sea. This Morning a Man of War sails.

This is the most magnificent Movement of all. There is a Dignity, a Majesty, a Sublimity, in this last Effort of the Patriots, that I greatly admire. The People should never rise, without doing something to be remembered — something notable and striking. This Destruction of the Tea is so bold, so daring, so firm, intrepid and inflexible, and it must have so important Consequences, and so lasting, that I can but consider it as an Epoch in History.

This however is but an Attack upon Property. Another similar Exertion of popular Power, may produce the destruction of Lives. Many Persons wish, that as many dead Carcasses were floating in the Harbour, as there are Chests of Tea: — a much less Number of Lives however would remove the Causes of all our Calamities.

The malicious Pleasure with which Hutchinson the Governor, the Consignees of the Tea, and the officers of the Customs, have stood and looked upon the distresses of the People, and their Struggles to get the Tea back to London, and at last the destruction of it, is amazing. Tis hard to believe Persons so hardened and abandoned.

What Measures will the Ministry take, in Consequence of this? Will they resent it? will they dare to resent it? will they punish Us? How? By quartering Troops upon Us? — by annulling our Charter? — by laying on more duties? By restraining our Trade? By Sacrifice of Individuals, or how.

The Question is whether the Destruction of this Tea was necessary? I apprehend it was absolutely and indispensably so. — They could not send it back, the Governor, Admiral and Collector and Comptroller would not suffer it. It was in their Power to have saved it-but in no other. It could not get by the Castle, the Men of War &c. Then there was no other Alternative but to destroy it or let it be landed. To let it be landed, would be giving up the Principle of Taxation by Parliamentary Authority, against
which the Continent have struggled for 10 years, it was loosing all our
labour for 10 years and subjecting ourselves and our Posterity forever to
Egyptian Taskmasters — to Burthens, Indignities, to Ignominy, Reproach
and Contempt, to Desolation and Oppression, to Poverty and Servitude.

But it will be said it might have been left in the Care of a Committee of
the Town, or in Castle William. To this many Objections may be made.

Deacon Palmer and Mr. Is. Smith dined with me, and Mr. Trumble came
in. They say, the Tories blame the Consignees, as much as the Whiggs do
— and say that the Governor will loose his Place, by for not taking the Tea
into his Protection before, by Means of the Ships of War, I suppose, and
the Troops at the Castle.

I saw him this Morning pass my Window in a Chariot with the Secretary.
And by the Marching and Countermarching of Councillors, I suppose
they have been framing a Proclamation, offering a Reward to discover the
Persons, their Aiders, Abettors, Counsellors and Consorters, who were
concerned in the Riot last Night.

Spent the Evening with Cushing, Pemberton and Swift at Wheelwrights.
Cushing gave us an Account of Bollans Letters — of the Quantity of Tea
the East India Company had on Hand — 40,00000 weight, that is Seven
Years Consumption — two Millions Weight in America.
...neglect of Education in sons, What shall I say with regard to daughters, who every day experience the want of it. With regard to the Education of my own children, I find myself soon out of my debth, and destitute and deficient in every part of Education. I most sincerely wish that some more liberal plan might be laid and executed for the Benefit of the rising Generation, and that our new constitution may be distinguished for Learning and Virtue. If we mean to have Heroes, Statesmen and Philosophers, we should have learned women. The world perhaps would laugh at me, and accuse me of vanity, But you I know have a mind too enlarged and liberal to disregard the Sentiment. If much depends as is allowed upon the early Education of youth and the first principals which are instilld take the deepest root, great benifit must arise from literary accomplishments in women.

Excuse me my pen has run away with me. I have no thoughts of coming to [Philadelphia]. The length of time I have [and] shall be detaind here would have prevented me, even if you had no thoughts of returning till December, but I live...
Lesson THREE
LESSON THREE: MAKING CHOICES

LESSON OBJECTIVE
To explore the different views individuals took regarding the war for independence and the complications of deciding which side to take.

SUMMARY OF ACTIVITIES AND THEIR OBJECTIVES

ACTIVITY ONE: Offers and Opportunities
- Summary: Students compare two documents, an American proclamation offering pardons to soldiers and a British proclamation offering amnesty.
- Objective: To think critically about the choices faced by patriots and loyalists in light of the offers presented to them.

ACTIVITY TWO: Bunker Hill and Salem Poor
- Summary: Students examine a petition declaring African American Salem Poor an outstanding soldier.
- Objective: To think critically about the role of and the choices faced by African Americans during the American Revolution.

ACTIVITY THREE: Fort Stanwix and the Patriots’ American Indian Allies
- Summary: Students look at a song praising General Herkimer’s valor at the Battle of Oriskany and examine a speech made by chiefs of the Oneida, allies of the patriot forces at Fort Stanwix.
- Objective: To form a conclusion about Herkimer based on the content of the song and to think critically about how the Revolutionary War affected American Indian groups.

ACTIVITY FOUR: Saratoga: A Turning Point in the American Revolution
- Summary: Students examine a print depicting the Americans as a rattlesnake at the Battle of Saratoga.
- Objective: To gain an understanding of how a battle’s outcome is determined by the choices made by military leaders.

NATIONAL STANDARDS
Social Studies: II a, d; IV e; V d.
History: Era 3, Standard 1.
For many Americans, deciding which side to take in the Revolution was an easy choice. Some were zealous about fighting for independence while others never questioned loyalty to Britain. Yet there were still others for whom choosing sides was a painfully difficult decision. This variety of viewpoints, often influenced by economic status, race, religion, and gender, resulted in discord not only on the battlefield but also in the personal lives of those torn between conflicting loyalties within their families and communities.

Kings Mountain National Military Park, South Carolina  
www.nps.gov/kimo

The Battle of Kings Mountain in 1780 in South Carolina, waged not between the American and British armies but among American patriots and loyalists, illustrates the divisions in colonial society.

By 1780, the British focused on the southern states; the British believed that the southern colonies were largely loyalist and, based on this assumption, built a military campaign to control the South. Having fought to a stalemate in the North, the British sought to establish loyalist strongholds and then march to join loyalist troops around the Chesapeake Bay and take control of the eastern seaboard.

At first the British troops succeeded, using military force to gain control. When British General Lord Cornwallis sent Major Patrick Ferguson to coordinate the loyalist militia, Ferguson sent a message threatening Carolina patriots with death if they did not submit. The patriot militia, made up of rugged individuals of mostly Scots-Irish ancestry, lived in remote valleys and worked as hunters, farmers, and artisans. They were used to being independent, and had little to do with events taking place in the northern states and along the coast. Ferguson’s threat, however, was another matter. Infuriated, they actively pursued the Major and his loyalist forces.

In September 1780, southern patriot forces gathered at Sycamore Shoals under the command of colonels William Campbell, Isaac Shelby, Charles McDowell, and John Sevier. They then traveled through snowy mountains to join with other patriot militia at Quaker Meadows and Cowpens. Ferguson stopped at Kings Mountain to await the patriot advance. In the fierce battle that occurred there, the loyalists suffered staggering losses including the death of Ferguson. In spite of the white flag hoisted by the loyalists and their cries of surrender, the enraged patriot militia continued to fire for several more minutes until Colonel Campbell regained control.
The struggle between loyalists and patriots becomes even more complex when the individuals in question are blacks or American Indians. Aware of patriot rhetoric against British tyranny, some enslaved African Americans in Massachusetts petitioned for their freedom. A significant number of African Americans fought with the patriots but many more joined the British. Whatever choice they made—patriot, loyalist, or neutral—the common aim of African Americans was to win their freedom. During the war, almost all American Indians fought with the British, viewing them as their protectors against American expansion. No matter which side American Indians supported, after the war they faced tremendous pressure for their land.

The promise of freedom after the end of the war led many African Americans to fight with the British. Others, hopeful that a new American government based on independence would abolish slavery, chose to fight as patriots. One such patriot was Salem Poor, an African American who distinguished himself at the Battle of Bunker Hill. Salem Poor earned the recognition of 14 American officers who signed a petition after the battle stating that Poor “behaved like an experienced officer” and that he was “a brave and gallant soldier.” He was one of approximately 100 African Americans who fought at Bunker Hill.

The Battle of Bunker Hill took place on June 17, 1775. Following the Battle of Lexington and Concord, British troops occupied Boston. Outside the city, colonial militia surrounded them, cutting off the land approaches for any British reinforcements. In order to better their position, the British knew they would have to take control of the hills overlooking nearby Charlestown. The colonials decided to act first, and on June 16 the patriot militia, under the leadership of Colonel William Prescott and others, set out to fortify Bunker Hill. Instead, they fortified Breed’s Hill, which surprised the British on the morning of June 17.

As the battle unfolded, the patriots repulsed two British attacks, inflicting heavy losses. In their third assault, the British drove the patriots from Charlestown, but only after suffering over 1,000 casualties, including many officers.

Although the American militia lost the Battle of Bunker Hill, they gained confidence in their fighting ability and proved that they were capable of confronting the better-trained and
better-equipped British forces. Of the 2,500 to 4,000 Americans who fought, 400 to 600 were killed. In the end, a lack of organization contributed to the British victory. That soon changed when George Washington arrived in Cambridge on July 2, 1775, to assume command of the Continental Army (see Lesson 2).

Unlike the personal choices of African Americans, for American Indians choosing sides was a decision that individual Indian nations made collectively. Prior to the American Revolution, British power had attempted to protect Indian lands from white settlement. Many American Indians, therefore, sided with the British hoping that British rule would prevent further encroachment by American settlements onto Indian lands. Yet some sided with the Americans, turning the Revolutionary War into a civil war not only between patriots and loyalists but also between Indians as well.

The story of the Six Nations is one example of the discord that occurred among native groups as a result of the war. Early in their history, the Seneca, Cayuga, Mohawk, Oneida, and Onondaga nations united in peace. Later the Tuscarora, forced to leave their lands in North Carolina, joined the others. With the outbreak of the Revolutionary War, the Six Nations divided when the Oneida and Tuscarora joined the patriots while the other nations allied with the British.

The Oneida lands included an area where, with the Oneida’s permission, the British had built Fort Stanwix during the French and Indian War. After the war, the fort was abandoned. The Oneida, who sided with the patriots largely because of the influence of a missionary named Samuel Kirkland, recommended that the Americans rebuild the fort for use during the Revolution.

In the summer of 1777, an Oneida sachem named Thomas warned Colonel Gansevoort, the rebuilt fort’s commander, that the British planned to attack. In fact, British Colonel Barry St. Leger and 800 British, German, Canadian, and loyalist troops, along with 1,000 Indians, mostly Mohawk and Seneca, attacked the fort on August 3 mounting a siege that continued for 21 days. Hearing in advance of the planned attack, General Nicholas Herkimer and his Tryon County militia, who were then about 50 miles from
the fort, had assembled four days prior to
march to the fort’s aid. To help the militia,
Gansevoort sent Colonel Marinus Willett to
create a diversion. Willett’s men found the
British encampment, raided it, and brought
back an assortment of objects and papers
belonging to the British and their allies.
Meanwhile, a detachment of St. Leger’s troops
intercepted Herkimer, his militia, and about
60 Oneida. A battle at Oriskany forced the
Americans to retreat. Herkimer, wounded
in the battle, died several days later.

To assist the besieged fort, Major General
Benedict Arnold marched reinforcements
toward Fort Stanwix. Rumors spread among
St. Leger’s troops that they would soon be
outnumbered. This news, the loss of their
possessions to Willett’s raid, and the death of
several Indian leaders at Oriskany, caused the
Indian allies to abandon the siege. With his
army greatly reduced, St. Leger withdrew to
Canada instead of joining British General John
Burgoyne in Albany as originally planned.
Two months later, Burgoyne surrendered his
army to American General Horatio Gates at
Saratoga. At the Battle of Saratoga, Oneida
and Tuscarora allies once again joined the
Americans to help achieve victory.

In 1777, in hopes of crushing the American
rebellion before France or Spain intervened, the
British devised a plan to invade New York from
Canada. The plan was to send two armies along
the waterways into patriot territory, where they
would unite, and capture Albany, New York.

After occupying Albany, these British forces
would open communications to New York City
and continue the campaign as ordered. Since
the British already held New York City, they
hoped to capture the Hudson River’s head of
navigation (Albany) and establish control of the
entire river, severing New England—the hotbed
of the rebellion—from the rest of the colonies.

The architect of the plan, General John
Burgoyne, commanded the main troops
advancing through the Lake Champlain Valley.
Although the invasion had some initial success,
the realities of the terrain soon slowed the
British advance to a crawl. Worse for the British,
a major column seeking supplies in what is now
Vermont was overrun, costing Burgoyne almost
1,000 men. Hard on the heels of this disaster,
Burgoyne’s contingent of American Indians
left. Further, word came from the west that
the second British column was stalled at the
American-controlled Fort Stanwix, and from
the south that the main British army would no longer be operating near New York City. Burgoyne refused to change his plans and collected enough supplies for a dash to Albany. For the Americans, the British delays and defeats bought them enough time to reorganize and reinforce their army. Under a new commander, Major General Horatio Gates, the American army established itself on a defensive position along the Hudson River called Bemis Heights. With fortifications on the flood plain and cannon on the heights, the position dominated all movement through the river valley. Burgoyne’s army was entirely dependent upon the river to haul supplies.

Learning of the patriot position, Burgoyne attempted to move part of his army inland to avoid the danger posed by the American fortifications. On September 19, 1777, his columns collided with part of the patriot army near the abandoned farm of loyalist John Freeman. During the long afternoon, the British were unable to sustain any initiative or momentum. Pinned in place, they suffered galling American gunfire. Late in the day, reinforcements of German auxiliary troops turned the tide for Burgoyne’s beleaguered forces. Although driven from the battlefield, the patriot forces inflicted heavy casualties on the British and still blocked Burgoyne’s move south to his objective.

General Burgoyne elected to hold what ground he had, and hoped to fortify his encampment with assistance from New York City. On October 7th, with supplies running low and options running out, Burgoyne attempted another flanking move. The patriots noticed the move and attacked Burgoyne’s column. Despite heavy fighting, the British and their allies were driven back to their fortifications. At dusk, attacking patriots overwhelmed one position held by German troops. Burgoyne withdrew to his inner works near the river and then tried to retreat northward. The British retreat made only eight miles in two days finally coming to a small hamlet called Saratoga. Gates followed and surrounded Burgoyne and his army. With no other option, on October 17, 1777, Burgoyne surrendered.

The American victory at Saratoga, a major turning point in the war, heartened the supporters of independence and convinced France, followed by Spain and the Netherlands, to enter the war as an ally of the fledgling United States. French military assistance kept the patriot cause from collapse and tipped the balance at the siege at Yorktown, Virginia, in 1781.
Kings Mountain: Offers and Opportunities

ABOUT THE SOURCES

Both the British and Continental armies had problems with deserters. Continental soldiers who deserted the army were punished with 100 lashes or death if caught, but pardons also were issued, like the proclamation given by General Putnam on November 17, 1777. The British provided opportunities for amnesty to Americans who promised to renounce rebellion and present themselves as faithful subjects of the Crown. One such opportunity came through General Howe’s proclamation of August 23, 1776, on the eve of the Battle of Long Island (August 27–29).

PROCEDURE

1. Using the Battle of Kings Mountain as an example, discuss with students the issues of individual choice in deciding which side to take during the Revolutionary War. Explain that making this decision was often very difficult, and that sometimes people changed their views as the war progressed. For example, because of harsh and sometimes demoralizing conditions in the army, Continental soldiers commonly deserted as their initial patriotic enthusiasm waned.

2. Distribute to the class photocopies of Source #17 (Proclamation by General Putnam) and have students read the document aloud. On the board, outline the following information:
   - Who is issuing this proclamation?
   - Which army does he represent?
   - Who he is addressing?
   - What is the proclamation offering?

3. Distribute photocopies of Source #18 (Proclamation by General Howe). Create a column next to the information outlined for Putnam’s petition and go through the same procedure for Howe’s petition as you did in Step 2. Then compare the two documents. How are they different? How they are alike?

4. Ask students to imagine they are either a patriot soldier who has deserted the army, or a patriot who is having doubts about his allegiance and is now feeling more sympathetic towards the loyalists. Have students write a diary entry expressing their reactions to Howe’s offer. How do they feel—relieved, apprehensive, and/or indecisive? What action will they take, if any, regarding the offer and why?
ABOUT THE SOURCE
On December 5, 1775, less than six months after the Battle of Bunker Hill, 14 officers including Colonel William Prescott signed a petition recognizing Salem Poor’s exceptional skill and bravery during the battle. No one else who fought in this battle is known to have been recognized in this way.

PROCEDURE
1. Using the Battle of Bunker Hill as an example, explain to students how issues of freedom were a major concern for African Americans who fought in the Revolutionary War. Discuss how this concern influenced the allegiances they chose to make.

2. Distribute photocopies of Source #19 (Salem Poor petition). Introduce Salem Poor as an example of an African American patriot who distinguished himself in battle. Read the petition out loud and discuss what it means. We know little more about Poor—why do students think there is so little known about him?

3. Have students write a petition about someone they know who they think deserves special attention, whether for an act of bravery, generosity, kindness, or some other admirable action. Who do they imagine will sign the petition? To whom would they present the petition and why?
Oneida Chiefs Ask for Help

Long before the start of the Revolutionary War, the Oneida, along with the Mohawk, Seneca, Cayuga, Onondaga, and Tuscarora united in peace to form the Six Nations. During the war, the Oneida and Tuscarora sided with the patriots, while the others fought on the side of the British. On June 18, 1780, four Oneida leaders gave a speech to the American Colonel Van Dyck. Read the speech (Source #21a–b) to answer the questions below.

The speech begins by telling about an Onondaga chief from Niagara. This chief convinced several Indian families, including two Oneida families, to move. Why were the Oneida chiefs concerned about this?

What did the Onondaga chief say would happen to the rest of the Oneida if they, too, did not move?

What did the Oneida chiefs fear would happen to their towns?

How were the Oneida women feeling about this situation?

What did the women say they were going to do to protect themselves?

Did the men agree with the women’s decision?

Where would the Oneida men then go?

What advice did the Oneida chiefs want from the American army commanders?

What did the Oneida men need for their weapons?
RESOURCES NEEDED
Source #20a–f, Song, “General Herkimer’s Battle” (excerpt)
Source #21a–b, Speech by Oneida chiefs

PROCEDURE
Part A
1 Discuss with students the events that took place at Fort Stanwix in the summer of 1777, explaining the role that General Nicholas Herkimer played.

2 Distribute to the class copies of Source #20a–f (excerpt from the song “General Herkimer’s Battle”). Have students read the lyrics to the first part of the song. On the board, outline the action that took place as told in the song and then discuss:
   - What general feeling is expressed by the lyrics?
   - Why is the songwriter asking the people of North America to “Attend with indignation”?
   - What type of soldiers were these who were “called from their rural toils”?
   - According to these lyrics, was General Herkimer a well-liked commander?

Part B
1 Explain to students the American Indian involvement at Fort Stanwix. Discuss how the choices regarding which side to take in the war sometimes caused great conflict among Indian groups.

2 Distribute photocopies of Source #21a–b (Speech by Oneida chiefs) and the student worksheet “Oneida Chiefs Ask for Help.” Have students complete the worksheet, and then discuss their answers.
**ACTIVITY FOUR**

**SOURCE NEEDED**

Source #22, “The American Rattlesnake”

**ABOUT THE SOURCE**

At the Battle of Saratoga, British General John Burgoyne’s decisions and his unwillingness to retreat until it was too late ultimately resulted in a victory for the Continental Army. “The American Rattlesnake” shows the consequences of the poor choices made by Burgoyne relative to the American triumph.

**PROCEDURE**

1. As a homework assignment, have students research the Battle of Saratoga. Ask them to write down at least three choices made by Burgoyne that affected the outcome of the battle.

2. After the students have completed this assignment, distribute photocopies of Source #22 (“The American Rattlesnake”). Discuss the significance of the image in light of what the students have discovered in their research.
   - Why are the Continental soldiers depicted as a rattlesnake? Is this image justified? Why or why not?
   - What is the significance of the words in the snake’s mouth and on the tip of its tail?
   - Describe the meaning of the warning written at the bottom of the image.

3. After students have analyzed the image, ask them to draw one of their own depicting the consequences of another event in the American Revolution. Have them share and discuss their work in class.
TYING IT TOGETHER
Ask students to tell about a difficult decision they or someone they know had to make. Explain why it was difficult. Did others disagree with the choice? Why did they make the decision they did in the end? Did they think it was the right choice? Why or why not?

VOCABULARY
allies: those who unite in friendship against a common enemy.

amnesty: an act that excuses a crime and cancels any punishment for that crime.

deserter: someone who runs away from his post in the military.

pardon: to excuse or forgive.

petition: a formal request, usually written down and signed by several people.

proclamation: an official announcement.
BY THE HONORABLE
Major-General PUTNAM,
Commander of the Forces of the
United American States,
At and near the WHITE-PLAINS.

A PROCLAMATION.

WHEREAS some Soldiers of the Continental Army,
induced by artful and insidious Persons, have been
led to desert their Country’s Service, and have aided the
Enemy in their wicked Purposes to subdue the Country;
some of whom are deterred from returning to their Duty
through Fear of Punishment: And whereas many of the
peaceable Inhabitants of these States have, by artful and
designing Persons, been induced to leave their Habitations
and take Arms against their Countrymen; who, con-
scious of their Errors, are desirous of returning to their
Habitations, but are deterred through Fear of Punishment.

I DO THEREFORE DECLARE, That all Deserters from the
Army of the United States, who will return to their Duty
by the First Day of January next, shall have a free Par-
don: And those Inhabitants who have been induced to
enter the Enemy’s Service, shall, on returning to their
Habitations, receive Protection, and Exemption from per-
sonal Punishment for the aforesaid Offences.

Given under my Hand at Head-Quarters, this 17th
of November, Anno Domini, 1777.

ISRAEL PUTNAM.
A PROCLAMATION.

By His Excellency the Honorable WILLIAM HOWE, General and Commander in Chief of all His Majesty’s Forces, within the Colonies lying on the Atlantic Ocean, from Nova-Scotia, to West-Florida, inclusive, &c. &c. &c.

WHEREAS it is represented, that many of the loyal Inhabitants of this Island have been compelled by the Leaders in Rebellion, to take up Arms against His Majesty’s Government: Notice is hereby given to all Persons so forced into Rebellion, that on delivering themselves up at the HEAD QUARTERS of the Army, they will be received as faithful Subjects; have Permits to return peaceably to their respective Dwellings, and meet with full Protection for their Persons and Property.

All those who chuse to take up Arms for the Restoration of Order and good Government within this Island, shall be disposed of in the best Manner, and have every Encouragement that can be expected.

GIVEN under my HAND, at Head Quarters on LONG ISLAND, this 23d Day of August, 1776. WILLIAM HOWE.

By His Excellency’s Command.

ROBERT MACKENZIE, Secretary.
Salem Poor Petition

The subscribers begg leave, to Report to your Honorable House (which wee do in justice to the Caracter of so Brave a Man), that, under Our Own observation, Wee declare that A Negro Man, called Salem Poor, of Col. Fryes Regiment, Capt. Ames Company—in the late Battle at Charlestown, behaved like an Experienced officer, as Well as an Excellent Soldier, to Set forth Particulars of his Conduct Would be Tedious, Wee Would Only begg leave to Say in the Person of this said Negro Centers a Brave and gallant Soldier. The Reward due to So great and Distinguised a Caracter, Wee Submit to the Congress—

Cambridge, Dec. 5th, 1775

Jona Brewer Col.
Thomas Nixon Lt. Col.
Wm. Prescott Col.
Ephm Corey Lieut.
Joseph Baker Lieut.
Joshua Read Lieut.

To The Honorable General Court of Massachusetts Bay
To the Field officers of the 3d New York Batalion the following Song is humbly inscribed by their very humble Servant Juvenus

Genl Harkimer’s Battle
A New Song to the Tune of the British Boys

Attend with indignation
All North America
The tragical relation
Of that important Day
When Harkimer marched boldly on
With the Militia of Tryon
Seven Hundred & Sixty Men
Call’d from their rural toils
We having pass’d Fort Dayton
The space of half a Mile
At a Convenient Station
He drew us Rank and File
And as in Arms we silent stood
With Sword in hand in front he rode
While from his Lips true courage flow’d
With a Majestic Smile
He said my Gallant Heroes
Nature has made us free
Nor can a Royal Brittain
Repeal her great decree
Then let each like a Soldier brave
Defend what God and Nature gave
Nor forge huge Chains for to enslave
His dear Posterity
At Harvest’s pressing season
We’re summoned from our lands
By the unprovok’d invasions
Of cruel Salvage Bands
Who led by Tories wild as they
The Mother and the suckling slay
And make our choicest Goods the pray
Of their unhallow'd Hands

Now in the midst of Danger
Myself will lead the Van
Hoping that you my Countrymen
Will truely play the Man
Nor to the foe a conquest yield
By basely fleeing from the Field
Let victory first with Blood be sealed
To save our suffering Land
To orisko we marched
Without the least surprise
and on the 6th of August
When Chabus wak'd the Skies
Refreshments took a soldier's fare
Our Arms Examined with great care
and all for marching did prepare
To face our Enemies
It was the Generals orders
That shou'd the foe appear
Each man should stand firm on the spot
Till his command he'd hear
We then proceeded in three Files
About the space of 4 full Miles
Our march secured all the While
With Flank Guards front and Rear
Eleven in the Morning
The Heav'ns serene and bright
The Shady groves their Leaves display'd
As form'd for calm delight
Our foes from ambuscade did rise
A Speech of the Oneida Chiefs to Lieut. Colonel Van Dyck
delivered Sunday evening 18th June 1780

Brothers
We will now acquaint you with our situation, and request a
judicious answer. An Onondago Chief Warrior called Wayondenaye
has lately come from Niagara and as he passed through
Kanaghseraga prevailed on several families to move off for Niagara-
since which the whole Town have left their habitations and gone to
the Enemy. Also two families of the Oneidas with all the Onondagos.
This strange and sudden movement has alarmed us very much. We
are informed by those who had an interview with Wayondenaye that
he said the whole Oneida nation should be taken prisoner in a short
time except such as immediately repaired to Niagara or Oswego.
Brothers We are in a great Consternation. Reports from various
Quarters confirm the above account. We scarcely know who to
trust among us in this Critical situation. Yesterday the last of the
Kanaghseragas and Onondagos left us, and say that our town must
be destroyed to open the road to the Mohawk River, and after the
Oneidas are secured the Enemy intend to lay waste the Mohawk
River so far as Schenectady or Albany.

Brothers
Our Women are much terrified with the views of their approaching
ruin, they have concluded to move down into the Country and
seek a place of safety among the inhabitants of the united States.
Many of the Warriors approve of their determination. So soon as the
Women and Children are secured the Warriors will return to your
Garrison and be at your Command. Brothers We now request your
best advice if you approve of our going down the Country. You will
point some place and make provisions accordingly. We are not able to
defend ourselves at Oneida against the force we are sure will come
against us-What can be done for us-Pray advise Gen. Schuyler and
the officer Commanding at Albany of our situation The Warriors
stand in great need of a little powder.

Grasshopper
Adamho
Rehengo
Williamho
Snake’s Mouth Caption Reads:

“The British Armies I have thus Burgoynd
And room for more I’ve got behind”
Lesson Four
LESSON FOUR: THE POWER OF REMEMBRANCE

LESSON OBJECTIVE
To explore the powerful influence that commemoration has on the way we view history by looking at how the people, places, and events of the American Revolution have been remembered and honored.

SUMMARY OF ACTIVITIES AND THEIR OBJECTIVES

ACTIVITY ONE: Architecture and Artifacts
- Summary: Students examine the restoration of the exterior and interior of Independence Hall.
- Objective: To help students understand why the restoration of historical places is important as a means of preserving history.

ACTIVITY TWO: Lafayette Remembers Yorktown
- Summary: Students look at a cannon from the Siege of Yorktown
- Objective: To understand how an artifact can generate memory and engender nostalgic sentiments.

ACTIVITY THREE: Remembering Valley Forge
- Summary: Students look at three commemorative objects—a souvenir medal, a memorial arch, and a statue.
- Objective: To understand the significance of commemoration while exploring how historical myths and legends can be perpetuated through this means.

ACTIVITY FOUR: The Power of Remembrance for Longfellow
- Summary: Students compare a Longfellow poem with a letter written by his daughter, each expressing feelings about George Washington’s occupation of the Longfellow House.
- Objective: To explore how the American Revolution affected an influential poet of the 19th century and his family.

NATIONAL STANDARDS
Social Studies: II d, e; IV b, g, h.
For more than 200 years, generations of Americans have looked back with nostalgia to the American Revolution. The people, places, and events associated with the Revolution have been honored in literature, art, music, and in the preservation and restoration of artifacts and sites. Our national identity as a free and democratic country has been nurtured through this powerful influence of remembering the Revolution through commemoration. Our society has chosen to preserve certain memories while collective amnesia clouds other chapters, perhaps more painful or less heroic, of our past. Besides allowing us to create and maintain a distinct American culture, the power of remembrance (and forgetfulness) has also played an essential part in influencing the work of individuals like Abraham Lincoln, Martin Luther King Jr. (see Lesson 5), and the poet Henry Wadsworth Longfellow (see below).

The desire to preserve our country’s early history began with the restoration of the building in Philadelphia that we now call Independence Hall, where both the Declaration of Independence and the United States Constitution were signed. In the years following the American Revolution, the Pennsylvania State House (as Independence Hall was then called) served many uses. The yard around it provided an important place for civic celebrations, such as Independence Day and George Washington’s birthday. The building itself contained government offices and a courtroom on the first floor and Charles Willson Peale’s Philadelphia Museum on the second floor. Early in the 19th century, the Pennsylvania state legislature decided to sell the whole block and all its buildings in order to redevelop the area. Philadelphia city officials voted to purchase the block in order to keep the square there as a “healthful” open space and a convenient area for election day polls. In 1818, the square, the Pennsylvania State House (including its bell, later renamed the Liberty Bell), and its immediate neighbors became the property of the City of Philadelphia.

The history of the Pennsylvania State House was generally ignored until nearly 50 years after the American Revolution. The generation of Americans who had fought the Revolution was dying out, and most of what everyone else remembered of that era was leadership by people like George Washington. In 1824, however, the aged Marquis de Lafayette conducted his first visit to the United States.
since fighting as a very young man alongside George Washington in the Revolutionary army. Lafayette was greeted in Philadelphia with a grand celebration at the Pennsylvania State House. His status as a beloved war hero motivated Philadelphians to commemorate the room where the Declaration had been signed. Lafayette himself referred to the room as the “Birthplace of Independence” and “this hallowed Hall.” Soon, people adopted the name “Independence Hall” for the entire building.

In the decades that followed, interest in Independence Hall as an historic place increased. In 1876, the City of Philadelphia worked with local society women to furnish the first floor rooms as the “National Museum.” This museum commemorated the Revolution and the early years of the new nation, while the building’s second floor remained government offices. In 1899, the city and the Daughters of the American Revolution restored the entire building to the structure’s supposed appearance at the time of the American Revolution. And, in 1942, local citizens formed the Independence Hall Association to promote a national park around Independence Hall. Congress created Independence National Historical Park in 1948, and the National Park Service has managed Independence Hall and other nearby buildings ever since.

Colonial National Historical Park (Yorktown Battlefield), Virginia
www.nps.gov/colo

As part of his 1824 visit to America, Lafayette also went to the U. S. arsenal in Watervliet, New York. In honor of his visit, a number of cannon posted at the arsenal fired a salute. One of the guns fired was a British 12-pounder that was surrendered by General Charles Lord Cornwallis at Yorktown 43 years earlier (1781). According to tradition, Lafayette remembered the gun as one of more than 200 surrendered at Yorktown by the British.

Yorktown, Virginia, was the site of the last major battle of the Revolutionary War. In August 1781, a British army, led by General Charles Lord Cornwallis, began fortifying Yorktown and Gloucester Point, located across the York River from Yorktown, to establish a naval base in Virginia. In nearby Williamsburg, Lafayette and a small army of Continental troops and Virginia militia kept a watchful eye on Cornwallis. At the end of August, a French fleet commanded
by Admiral Francois De Grasse surprised Cornwallis, blockaded the Chesapeake Bay and the York River, and prevented Cornwallis from escaping or being reinforced by sea. At the same time, Washington began moving his allied American and French forces from New York to Virginia. By the end of September, Washington’s army of 17,600 had surrounded Cornwallis’s 8,300 troops and laid siege to Yorktown, leading to the surrender of Cornwallis on October 19, 1781. The American victory at Yorktown effectively ended the war.

Upon seeing the surrendered cannon in Watervliet 43 years later, Lafayette was able to identify it by a distinctive dent caused by an allied cannon ball during the siege. When he saw this gun again, it is said that he became sentimental and embraced the barrel. While the story of Lafayette and the British cannon at Watervliet is based on tradition, we do know that during the Siege of Yorktown Lafayette commented on the fire of the American guns during the battle. Lafayette stated to Major Samuel Shaw of the Continental Artillery “…Sir you fire better than the French… the progress of your artillery is regarded by everyone as one of the wonders of the Revolution.” Perhaps, when seeing the gun so many years later, Lafayette was thinking back to the role that American artillery played in winning American independence at Yorktown.

Valley Forge National Historical Park, Pennsylvania
www.nps.gov/vafo

Valley Forge has become recognized as a place of honor for the harsher realities of warfare. The name Valley Forge comes from the iron forge built along the Valley Creek in the 1740s. By the time of the Revolution, the area also included a sawmill and gristmill. The British had destroyed both mills and the forge by the time George Washington moved into his Valley Forge headquarters (December 1777 to May 1778).

It is a common misconception that the American army at Valley Forge was an amateur assembly of ill-equipped men lacking self-assurance and bordering on despair. Far from being a ragged group of farmer-soldiers, Washington’s troops were actually skilled and well trained, and their experiences in battle prior to camping for the winter served to strengthen their faith in themselves. One anonymous visitor to the camp in December 1777 wrote in the New Jersey Gazette that
he “could discover nothing like a sigh of discontent at their situation ... On the contrary, my ears were agreeably struck every evening, in riding through the camp, with a variety of military and patriotic songs and every countenance I saw, wore the appearance of cheerfulness or satisfaction.” When the Prussian officer Friedrich Wilhelm Baron von Steuben arrived at the camp in February 1778, the soldiers underwent additional professional training that sharpened their skills and bolstered their confidence in their fighting abilities.

During the winter encampment at Valley Forge, with few provisions available, the soldiers took action to help themselves. They secured timber and built log cabins for shelter, they foraged for food and cooked subsistence meals, and they made makeshift clothing and gear. While food was scarce and the winter cold, disease—influenza, typhus, typhoid, and dysentery—caused over 1,000 deaths at Valley Forge, nearly two-thirds of all the fatalities that occurred during the spring of 1778. Camp sanitation regulations and smallpox inoculation administered by doctors and nurses at the camp helped limit the number of deaths.

To most modern Americans, Valley Forge is a symbol of endurance and sacrifice as characterized by Washington and his Continental Army. While the soldiers did endure hardship at Valley Forge, their experiences there were not so different from the usual privations suffered by the army throughout the war. The accomplishments of the soldiers at this site are often overshadowed by our perceptions of the harsh conditions under which they were living. This focus on the misery of the encampment is a result of an early, romanticized version of the events used as a parable to teach Americans about the strength and perseverance of our national character.

Longfellow National Historic Site, Massachusetts
www.nps.gov/long

George Washington’s first headquarters, after he assumed his role as commander-in-chief of the American army, was a home in Cambridge, Massachusetts. Longfellow National Historic Site, named after the 19th-century poet Henry Wadsworth Longfellow, also is the site of Washington’s headquarters; Longfellow chose to live in this particular home because Washington once resided there.
The Longfellow House was built in 1759 by Major John Vassall, who lived there with his family until 1774. Out of fear for their lives, John Vassall Jr. and other Cambridge loyalists abandoned their homes and fled to Boston. The house was used as a temporary hospital for wounded American soldiers after the Battle of Lexington and Concord and the Battle of Bunker Hill. For a few weeks afterwards, John Glover and his Marblehead sailors used the house as a barracks until the middle of July 1775 when George Washington, newly commissioned commander of the Continental Army, moved into the house. For the next 10 months it remained his headquarters while the British forces occupied nearby Boston. Martha Washington joined him there, as she did at all his winter headquarters, and on January 6, 1776, they celebrated their wedding anniversary in the house. At headquarters in Cambridge, Washington received Phillis Wheatley’s poem (see Lesson 2) of encouragement to “proceed great chieftain with virtue at your side, let your every action the goddess guide.” Washington, in turn, invited Wheatley to pay him a visit at headquarters where he “would be happy to meet someone so gifted by the muses,” and to whom “nature has been so liberal and beneficent in its dispensations.”

On March 17, the British evacuated Boston as a result of the American fortification of Dorchester Heights (see Lesson 3), and in April Washington left Cambridge. His success in forcing King George’s army to abandon Boston helped motivate the colonies to declare their independence less than four months later.

After Washington’s departure, the house had two other owners before being sold in 1790 to Andrew Craigie, Washington’s apothecary general during the Revolutionary War. After Craigie’s death his widow rented rooms to lodgers including Longfellow, in 1837 a newly appointed professor of Modern Languages at Harvard University. Longfellow spent the remaining 45 years of his life there. He married Fanny Appleton in 1843, and Fanny’s father Nathan Appleton bought the house as a gift for the couple.

Longfellow was enamored with the history of the house and its role as Washington’s headquarters. His own grandfather, Captain (later General) Peleg Wadsworth, had played an important role in the Revolution, so young Henry had grown up hearing stories of the war. Longfellow’s appreciation of the history associated with the house and his interest in the American Revolution had a great influence on his work, as evidenced by the well know
poem *Paul Revere’s Ride*. Although Longfellow wrote other pieces that expressed his fascination with the Revolution, it was *Paul Revere’s Ride*, published on the eve of the Civil War, that captured the country’s imagination and shaped the national interest of its past. In Longfellow’s time, as today, the house was a compelling reminder of the past. In our century, however, it stands not only as a place of remembrance for George Washington and the American Revolution, but also for the life of a poet who, along with his contemporaries, helped shape the nation’s identity.
ABOUT THE SOURCES

These images show Independence Hall as it looked in 1856 (Source #24) and today (Sources #23 and #25). Inside Independence Hall, the Assembly Room was where the Declaration of Independence and the U. S. Constitution were signed. In 1824, Philadelphians first began to treat the Assembly Room as a historic place. In later years, the refurnished Assembly Room included historic objects from the Revolutionary War period. The 1856 print shows that the room included portraits (like the full length ones of William Penn on the left and the Marquis de Lafayette on the right plus smaller ones of various signers of the Declaration of Independence) as well as a life-sized sculpture of George Washington. The room also included the Liberty Bell on a pedestal and several pieces of historic furniture. These were added to the room to create a patriotic display for the public.

In 1856, Americans faced serious national issues—slavery, industrialization, and increasing immigration. During the early 1850s, the City of Philadelphia’s mayor and the majority of its City Council members belonged to the Native American Party (or nativists), a political group that feared immigrants (especially Catholics) would take over the United States. The nativists looked for role models in America’s historic past and focused on the leaders of the Revolution as American-born heroes (like George Washington) devoted to their country.

In the historic Assembly Room, famous Americans from the Revolutionary War era were and are represented by objects from their time period. In 1849, the room included a portrait of a uniformed George Washington at the battle of Yorktown (Source #26A). James Peale had painted the portrait many years earlier. In his painting, Peale included himself and his brother, Charles Willson Peale, standing behind General Washington. In addition to the many copies that the Peale brothers made of this Washington portrait, the image also was available as an inexpensive engraving.

By 1876, the Assembly Room also included a chair called the Rising Sun Chair (Source #26). Made during the Revolution, this chair belonged to the Pennsylvania Assembly and was used by the assembly speaker. The chair’s maker, John Folwell, was a member of the Freemasons, a social organization for men who believed in liberty. Folwell may have based his carvings for the Rising Sun Chair on symbols (like the sun and the cornucopia or “horn of plenty”) that
were popular with the Freemasons. In 1787, the Constitutional Convention used the Assembly Room for their debates, and convention president George Washington sat in the Rising Sun Chair. The chair captured convention member Benjamin Franklin’s attention. At the end of the convention, Franklin referred to Washington’s chair and its half sun decoration when he said that “I have often …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.”

**PROCEDURE**

1. With students discuss the importance of Independence Hall and why Philadelphians felt it was important to preserve.

2. Distribute photocopies of Source #23 (Photo of Independence Hall), Source #24 (Drawing of interior of Independence Hall, 1856), Source #25 (Photo of Assembly Room at Independence Hall), Source #26 (Rising Sun Chair), Source 26a, (Portrait of George Washington) and the student worksheet “Independence Hall.”

3. Have students use the sources to answer the questions on the sheet. After the students have completed the worksheet, discuss their findings.
Source #23 is a 2006 photo of Independence Hall. Describe the building.

Does it remind you of any kind of building in your neighborhood? If so, which kind?

Why was the building preserved? What is important about what happened in the building?

Source #24 shows what the inside of one of the rooms of Independence Hall looked like in 1856. Look carefully at the details of the room. What do you think is the most important object in the room and why?

There are portraits of many leaders from the American Revolution as well as a statue. Who does the statue represent?

The room contains many symbols of American liberty and freedom. What are they?

Source #25 is a 2006 photograph of the room in Independence Hall where the Declaration of Independence was signed. The room is restored to look as it might have in 1776 and 1787. Compare how this room looks with the way the interior of Independence Hall looked in 1856. How is it different and/or the same?
How would you describe the 1856 room?

How would you describe the current room?

Why do you think the room’s appearance has changed?

Look at Source #26. This chair was used by George Washington when he led the Constitutional Convention that met at the Pennsylvania State House, Independence Hall’s original name.

Locate the chair in the 2006 photo of Independence Hall. What about this chair’s appearance suggests that it was special?

What is carved at the top of the chair?

Benjamin Franklin said of this image that it was a rising sun rather than a setting sun. He was saying something about the newly formed United States. In your own words, explain what he meant.

Do you agree with Franklin’s observation? Why or why not?

If you were to create a chair with symbols of power and bounty, what would your symbols be and why?
The Rising Sun Chair was placed on exhibit in Independence Hall around 1876. What about this date is significant? Why do you think this significant date might have influenced people's view of the Rising Sun Chair as important?

What recent events have objects associated with them that many people might find significant?

Look at Source #26a. This portrait of George Washington at the Battle of Yorktown was painted around 1790.

In the painting, what things represent George Washington's importance as a military commander?

Why was it important to hang a portrait of Washington in the Assembly Room of Independence Hall when the room became known as a historic place?

Why do you think that the artist included himself and his brother in this portrait of George Washington? How does the artist represent his relationship to Washington in this painting?

What are some ways that people today show their admiration for a famous person?
ACTIVITY TWO

RESOURCES NEEDED
Source #27, Lafayette Cannon

ABOUT THE SOURCE
This 12-pounder brass gun, cast in 1759, is 6 feet 11 inches and weighs 2,404 pounds. The gun is mounted on a field carriage so it can be moved easily. The gun fired a 12-pound solid shot ball (hence the name 12-pounder) and had a maximum range of about 4,000 yards (just over 2 miles) and an effective range of about 1,500 yards (just under 1 mile). The number of men needed to operate the gun in the field was 19, however the number needed to directly serve (loading and firing) the gun was six.

The British army had four guns of this type at Yorktown in 1781. The National Park Service acquired the Lafayette Cannon in 1938.

PROCEDURE

1. Have a class discussion about the significance of objects that trigger a particular memory or have a special meaning for an individual. Do the students have an object in their family that represents an event in their family history? Why would such an object be important to them or members of their family? Make the connection between this type of personal object having meaning to them and the importance of historic objects having meaning to a nation or other group of people over time.

2. Distribute photocopies of Source #27 (Lafayette Cannon). Explain the story of Lafayette and his reaction to seeing it so many years after the Siege at Yorktown. Then, have students write a poem or short story from Lafayette’s point of view describing why he was feeling so moved when he saw the gun again. The students should justify their proposed sentiments by including factual information about the Siege at Yorktown.
Remembering Valley Forge

ACTIVITY THREE

Remembering Valley Forge

RESOURCES NEEDED

Source #28, Souvenir medal showing Washington praying in the snow
Source #29, Memorial Arch at Valley Forge
Source #30, Statue of Washington as Cincinnatus from Valley Forge

ABOUT THE SOURCES

The collections at Valley Forge National Historical Park contain many examples of commemorative pieces created in the 19th century and onward. These pieces show a romanticized version of the Revolution in general, and Valley Forge in particular. They look back from a later point in time with nostalgia and patriotic pride.

Parson Weems, in his 1807 book *The Life of Washington*, first told a story about Washington praying in the snow over the desperate situation of his soldiers at Valley Forge. This view of Washington as a pious man, relying on religious devotion to help him overcome obstacles, fit well with 19th-century concepts of individual virtue. Although there is no factual evidence to support the story, it became popular in the 1830s and 1840s, and the image of Washington praying in the snow was reproduced en masse in paintings and on commemorative pieces like the medal struck in 1907.

The National Memorial Arch is another type of commemorative piece, dedicated to the soldiers at Valley Forge and now standing as a dominant feature of the park. The arch was designed by Paul Philippe Cret, a University of Pennsylvania professor, and is built in a style similar to the Arch of Titus in Rome. It faces the road over which the army marched into and out of Valley Forge in the winter of 1777–78. The arch was authorized by the secretary of war and erected by an act of Congress. A dedication ceremony took place on June 19, 1917, the 139th anniversary of the day the Continental Army evacuated the Valley Forge encampment, and only three months after the United States entered World War I as an ally of France.

Just as later generations looked back favorably on the 18th century as a time of ideals and valor, the people of the 18th century looked back to even earlier times—to the Roman Republic—for inspiration. Sculptors depicting the heroes of the American Revolution often portrayed their subjects wearing the robes and sandals of the ancient Romans. Washington often was compared to the ancient Roman General Cincinnatus, a farmer and retired member of the Roman Senate. When the City of Rome was threatened by an enemy force in 458 BCE, the Senate gave Cincinnatus the baton of a Roman dictator. He defeated the enemy, handed the baton back to the Senate, and returned to his fields and plow. This action by Cincinnatus signifies a selfless act for the good and benefit of the whole community. In the 18th century, this was referred to as “disinterestedness.”
In 1788, the sculptor Jean-Antoine Houdon depicted George Washington as an American Cincinnatus. Like Cincinnatus, Washington was a farmer who had left his Virginia plantation to take command of the American forces. And like Cincinnatus, he afterwards refused the great political power offered to him after victory, choosing instead to return to his plantation.

Houdon’s statue has Washington’s hand resting on a fasces, a Roman symbol of unity. The fasces is a bundle of reeds bound together, and in this statue it represents the unity of the colonies as a newly formed nation. A plow, like the one Cincinnatus left behind when a messenger summoned him to come to the aid of Rome, is at Washington’s feet. He is shown taking off his combat sword and placing it on the Roman fasces, symbolizing the fact that he has returned his military power to Congress. He holds a civilian walking stick in its place.

**PROCEDURE**

**Part A**

1. Talk to students about Valley Forge in 1777, and the significance of the site as a place of commemoration. Explain how the events at Valley Forge are sometimes remembered in a romanticized way, and how this kind of commemoration can sometimes distort what really happened in history and encourage stereotypes. As an example, read the following excerpt from Parson Weems to the class and then discuss.

   *In the winter of ’77, while Washington, with the American army, lay encamped at Valley Forge, a certain good old friend, of the respectable family and name of Potts, if I mistake not, had occasion to pass through the woods near headquarters. Treading in his way along the venerable grove, suddenly he heard the sound of a human voice, which, as he advanced, increased on his ear; and at length became like the voice of one speaking much in earnest. As he approached the spot with a cautious step, whom should he behold, in a dark natural bower of ancient oaks, but the commander in chief of the American armies on his knees at prayer. Motionless with surprise, friend Potts continued on the place till the general, having ended his devotions, arose; and, with a countenance of angelic serenity, retired to headquarters. Friend Potts then went home, and on entering his parlour called out to his wife, “Sarah! my dear Sarah! all’s well! all’s well! George Washington will yet prevail!”*

- What is going on in this story?
- Who did Potts come across in the woods?
- What was this person doing?
- What motivated Weems to write this story?
- What is Weem’s overall message?
ACTIVITY THREE

Distribute photocopies of Source #28 (Souvenir medal showing Washington praying in the snow). Explain that this is an object from Valley Forge National Historical Park and discuss:
- Describe the image on the medal.
- What famous symbol is on it? Why do they think this symbol was included?
- How does this relate to Valley Forge?

After examining the medal, talk about why and how stories become embellished and turn into myths or legends. Why do the students think the story of Washington praying in the snow developed? Invite students to tell about other stories they have heard that have later been proven false or only partially true. Why do they think this happened?

Have students identify a favorite family story told during their lifetime. Has the story changed over time as different people tell it? Is there some lesson that can be learned from the story? Why is the story popular within their family? Is there a document or other object that relates to this story? If so, what is the connection?

Part B

Distribute photocopies of Source #29 (Memorial Arch at Valley Forge). Discuss the importance of the arch as a commemorative feature of the park.
- Why build an arch at Valley Forge?
- Why was the arch built in its specific location within Valley Forge?
- Why does it have a design reminiscent of the Arch of Titus?
- What kind of carving is on the arch?
- What does the inscription say? Who is the inscription quoting and when was this said?

Using the chart below, explain to students that the arch has other inscriptions on it as well. Have them choose one column and do research about it, then describe the significance of the quote or information on their column.

<table>
<thead>
<tr>
<th>North Elevation</th>
<th>South Elevation</th>
</tr>
</thead>
<tbody>
<tr>
<td>To the officers and private soldiers of the Continental Army</td>
<td>“Naked and starving as they are we cannot enough admire incomparable patience and fidelity of the soldiery”</td>
</tr>
<tr>
<td>December 19, 1777</td>
<td>Washington at Valley Forge</td>
</tr>
<tr>
<td>June 19, 1778</td>
<td>February 16, 1778</td>
</tr>
<tr>
<td>Erected by the authority of the 61st Act of Congress June 25, 1910</td>
<td>“They shall hunger no more neither thirst anymore”</td>
</tr>
<tr>
<td></td>
<td>Revelations</td>
</tr>
</tbody>
</table>
ACTIVITY THREE

Inside East

And here
in this place
of sacrifice
in this vale of humiliation
in this valley of the shadow
of that death out of which
the life of America rose
regenerate and free
let us believe
with an abiding Faith
that to them
Union will seem as dear
and liberty as sweet
and progress as glorious
as they were to our fathers
and are to you and me
and that the institutions
which have made us happy
preserved by the
virtue of our children
shall bless
the remotest generation
of the time to come.

Henry Armitt Brown

Inside West

Commander in Chief
George Washington

Major Generals
DeKalb  Mifflin
Greene  Steuben
Lafayette  Stirling
Lee  Sullivan

Brigadier Generals
Armstrong  Patterson
DuPortail  Poor
Glover  Scott
Huntington  Smallwood
Knox  Varnum
Learned  Wayne
McIntosh  Weedon
Maxwell  Woodford
Muhlenberg  Pulaski

Part C:

1. Distribute photocopies of Source #30 (Statue of Washington as Cincinnatus from Valley Forge). Ask students what words they would use to describe how Washington looks in this statue. Is he heroic? Powerful? In command? Explain the connection between the Roman leader Cincinnatus and the American leader George Washington. Ask students to locate the plow, sword, walking stick, and fasces.

2. Have students choose a person they greatly admire and would nominate as a hero for our time. What characteristics does their hero possess? Does their hero exhibit any of the values portrayed by Washington in the Houdon statue? Have the students describe how their hero would be portrayed in a sculpture. What type of icons would they use to characterize and honor their hero?
RESOURCES NEEDED
Source #31a–f, Letter from Edith Longfellow to her sister Alice Longfellow, August 14, 1875

ABOUT THE SOURCE
On August 14, 1875, 22-year-old Edith Longfellow, daughter of Henry Wadsworth Longfellow, wrote a letter to her 25-year-old sister Alice from the Longfellow House, the building that George Washington used as his home and headquarters during the Siege of Boston (1775–1776).

PROCEDURE
As a homework assignment prior to this activity, ask students to research Longfellow in order to learn something about his life and career.

1. Go over the historical importance of Longfellow’s home in class, explaining how the history of the house influenced his work.

2. Read aloud the following lines from Longfellow’s poem “To a Child,” and then discuss with the class.

   Once, ah, once, within these walls,
   One whom memory oft recalls,
   The Father of his Country, dwelt.
   And yonder meadows broad and damp
   The fires of the besieging camp
   Encircled with a burning belt.
   Up and down these echoing stairs,
   Heavy with the weight of cares,
   Sounded his majestic tread;
   Yes, within this very room
   Sat he in those hours of gloom,
   Weary both in heart and head.

   ✬ What is Longfellow describing in these lines?
   ✬ How does he imagine Washington felt while he was using the house as his headquarters?
   ✬ Based on this poem, how would the students describe how Longfellow felt about his house?
   ✬ How did the American Revolution affect Longfellow?

3. Distribute photocopies of Source #31a–f (Letter from Edith Longfellow to her sister Alice Longfellow, August 14, 1875). Ask students to read the letter and write down a few words describing what impression they think the house had on Longfellow’s daughter Edith.
ACTIVITY FOUR

3. Discuss how the tone and content of this letter compare to the poem “To a Child” written by Edith’s father. Is Edith as in awe of the house as her father was? How does she express her feelings as compared to how her father expressed them in his poem? What does she imagine was going on during Washington’s day in the very room where she was sitting when she wrote the letter?

5. Ask students to imagine that they received this letter from Edith. Have them write a response letter back to her expressing their reaction to her feelings and asking any questions they might have about the house.
TYING IT TOGETHER

1. Ask students to choose a place that has commemorative significance for them. It could be a place they have visited, or one that has special meaning in the history of their family. Have them write an essay describing this place and explaining why it is important to them. They can illustrate their essays with drawings or photos they might have.

2. Create a class exhibit of important events in the students’ lives. Ask each student to choose one event that has special significance for them and bring to class an object or set of objects that represents that event for them. Students can write labels for their objects telling what the objects are and why they chose them. Discuss how they chose what they hope others will remember or know as a result.

VOCABULARY

**commemorate**: to do something (perform a ceremony, create an object, etc.) that honors an important event or person.

**fasces**: an ancient Roman symbol of unity in the form of a bundle of reeds tied together.

**idealized**: when something is made to seem better than it really is.

**preservation**: keeping an object or building from decaying or being destroyed.

**restoration**: making an object or building look like it did at an earlier time.

**romanticized**: when the facts of a story are changed so that the story is more pleasing.
Source #23 Photo of Independence Hall Today

Independence Hall, exterior. South façade. Photo by Robin Miller, 2001

INDEPENDENCE NATIONAL HISTORICAL PARK
Source #24 Drawing of the Interior of Independence Hall, 1856

Max Rosenthal, Interior View of Independence Hall, 1856.

INDEPENDENCE NATIONAL HISTORICAL PARK
Source #25  Photo of the Assembly Room in Independence Hall Today

Independence Hall, interior. Assembly Room, today. Photo by Robin Miller, 2001

INDEPENDENCE NATIONAL HISTORICAL PARK
Source #26 Rising Sun Chair

Rising Sun Armchair made by John Folwell, 1779. George Washington used this chair for nearly three months of the Federal Convention’s continuous sessions.

INDEPENDENCE NATIONAL HISTORICAL PARK
Source #26a  Portrait of George Washington, James Peale


INDEPENDENCE NATIONAL HISTORICAL PARK
Lafayette Cannon
COLONIAL NATIONAL HISTORICAL PARK
Souvenir medal for the 60th Anniversary of the Patriotic Order Sons of America depicts Washington praying in the snow.

VALLEY FORGE NATIONAL HISTORICAL PARK
Source #29  Memorial Arch at Valley Forge

National Memorial Arch and detail.

VALLEY FORGE NATIONAL HISTORICAL PARK

N A T I O N A L  P A R K  S E R V I C E

L E S S O N  F O U R  ●  4.27
Source #30 Statue of Washington as Cincinnatus from Valley Forge

Jean-Antoine Houdon, Washington as Cincinnatus.

VALLEY FORGE NATIONAL HISTORICAL PARK
Edith Longfellow letter to her sister, Alice Longfellow
August 14, 1875

“...My interest and excitement in reading all about this summer 100 years ago in Sparks and Irving, and everyday I read the letters for that date written certainly in this room and probably by this very window where I write by dear George! Think what a privilege to spend a summer of all others in this house. I would not have missed it on any account and think it ought to have influenced us to stay under any circumstances. People go over land and sea to see just the place where some great man was born and died, and here all day long I can walk the floors this greatest of men to us Americans trod, go up and down the stairs... ‘Up and down these echoing stairs Heavy with the weight of cares Sounded his majestic tread” [her father’s poem “To A Child,” 1845]...It is grand to feel the presence of so great a man and lifts me up quite out of the present life...when you come back I will read you his letter to his wife when he received his command and you will say it is full of manly, tenderness most inspiring...”
LessonFive
LESSON FIVE: THE LEGACY

LESSON OBJECTIVE
To determine the importance of the Declaration of Independence in influencing issues of slavery and the Civil War, women’s suffrage, the concept of universal human rights, and the Civil Rights Movement, and to show how the concepts and promises of this document still are viewed as an enduring part of American culture.

SUMMARY OF ACTIVITIES AND THEIR OBJECTIVES

**ACTIVITY ONE:** Washington’s Vision for the United States
- Summary: Students read a part of Washington’s Inaugural Address.
- Objective: To examine an image of Washington during his inauguration as the first president of the United States.

**ACTIVITY TWO:** Frederick Douglass Speaks of Slavery and Liberty
- Summary: Students look at excerpts from the Frederick Douglass speech “What to the Slave is the Fourth of July?”. 
- Objective: To examine this document and how it relates to the Declaration of Independence.

**ACTIVITY THREE:** Abraham Lincoln Looks Back
- Summary: Students look at the Gettysburg Address.
- Objective: To examine this document in terms of how it relates to the Declaration of Independence.

**ACTIVITY FOUR:** Women Declare their Rights
- Summary: Students look at the Declaration of Sentiments.
- Objective: To compare this document with the Declaration of Independence in terms of language and content.

**ACTIVITY FIVE:** Eleanor Roosevelt and the United Nations
- Summary: Students look at the Universal Declaration of Human Rights.
- Objective: To compare how this document on global rights relates to concepts of freedom and equality found in the Declaration of Independence.

**ACTIVITY SIX:** Martin Luther King’s Dream of Liberty
- Summary: Students look at the Martin Luther King Jr. speech “I Have a Dream,” and write a speech of their own.
- Objective: To allow students to use their knowledge of history to express their ideas and vision of the future.

**ACTIVITY SEVEN:** Liberty Today
- Summary: Students examine the Statue of Liberty and its symbolism.
- Objective: To gain an understanding of how the ideals of the Declaration of Independence continue to serve us today.

NATIONAL STANDARDS
Social Studies: II d; IV h; V e, f, g; VI h; X a, b, c, f, h, j.
History: Era 5, Standard 2; Era 7, Standard 3; Era 9, Standard 4.
The concepts of self-government, freedom, and equality conceived by the founders of our country and embodied in the Declaration of Independence continued to influence the struggle for equality in succeeding generations and continues today. This influence has been the catalyst for initiating major turning points in history, especially when the virtues of equality, freedom, and human life itself are at the heart of political and social struggles. It is at these times that the words of the Declaration of Independence sound most strongly:

“… 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 …”

Federal Hall National Memorial, New York
www.nps.gov/feha

Throughout the 18th century, Federal Hall was the center of some of New York’s greatest events. It was the site of New York State’s first capital and New York City Hall. The original building, completed in 1703, had many purposes: governor’s office, council chamber, assembly chamber, supreme court, jail, and sheriff’s office.

John P. Zenger’s trial, in 1735, for printing materials that insulted the Royal Governor foreshadowed the revolutionary ideas yet to sweep across the colonies. Because what he said was true, Zenger was found not guilty of libel and the stage was set for publicly disagreeing with the government. The Stamp Act Congress met at Federal Hall (1765) to discuss British taxes, and the Sons of Liberty met there to organize protests. In 1776, citizens of New York City gathered at the site of Federal Hall to listen to the words of the Declaration of Independence. During the war, the British army that occupied the city used it as headquarters.

The Continental Congress met at Federal Hall from 1784 to 1788. After ratification of the U.S. Constitution, the Senate and House of Representatives held their sessions in Federal Hall. President George Washington, cheered by a large crowd, took his oath of office on the balcony of Federal Hall. In his inaugural speech, Washington said that Americans had been given a great responsibility—together they would discover if a government without kings could really last.
Frederick Douglass National Historic Site
www.nps.gov/frdo

Frederick Douglass, born into slavery, freed himself and became a world-famous author, orator, abolitionist, and reformer. In an era when most white Americans accepted (and some endorsed) slavery, he was among the most prominent and eloquent leaders of the abolitionist cause, working as a speaker, journalist, publisher, and editor to testify to the enormity and horrors of the “peculiar institution.” His autobiographies remain essential reading today.

For many of the years when he worked for abolition, Douglass lived in Rochester, New York. It was there, in 1852, that he delivered to the women of the Rochester Anti-Slavery Sewing Society one of his most famous speeches, a Fourth of July “oration.” In the text of the speech, Douglass skillfully drew on the memory of the American Revolution and the language of the Declaration of Independence to fashion a powerful critique of American slavery and American freedom, and to persuade his listeners and readers of the need for change.

After the Civil War, Douglass remained a voice for justice in national politics, advocating full citizenship rights for African Americans, including the vote. In 1872, he moved his family to Washington, DC. There he continued to work as a newspaper publisher for a time, and served in a variety of official positions including U.S. minister to Haiti. In 1877, he purchased the home that he named Cedar Hill, which is now the Frederick Douglass National Historic Site.

Gettysburg National Military Park, Pennsylvania
www.nps.gov/gett

Abraham Lincoln ran for president on a “Preserving the Union” platform. His election led the South to secede from the Union, triggering the Civil War. When the war broke out in 1861, Americans were forced again to look at issues of slavery in the context of a country founded on equality. At this time, the United States was still an experiment. There was no guarantee that the new model on which the country’s government was based would prove successful. President Abraham Lincoln himself echoed the concepts of the Declaration of Independence in his speech at Gettysburg, Pennsylvania.

In July 1863, the Battle of Gettysburg continued for three days. A victory for the Union army and a turning point in the Civil War, Gettysburg cost over 51,000 soldiers killed, wounded, captured, or missing; it was the largest battle fought in the Civil War.
A portion of the battlefield was later turned into the Soldiers’ National Cemetery. On the day of the cemetery dedication, November 19, 1863, Lincoln delivered his now famous Gettysburg Address. In this short and powerful speech, he hearkened back to the Declaration of Independence by recalling the accomplishments of the founders and challenging the American people to reestablish the ideals of liberty and democracy on which the country was founded.

Women’s Rights National Historical Park, New York
www.nps.gov/wori

In their fight against slavery, many abolitionists advocated women’s rights. At a time when women generally were denied political, educational, employment, and property ownership rights, many struggled to be heard in the arena of women’s suffrage. In 1848, reformers Elizabeth Cady Stanton, Jane Hunt, Mary Ann M’Clintock, Lucretia Mott, and Martha Wright organized the first Women’s Rights Convention in Seneca Falls, New York. Participants discussed the role of women in society, and demanded equal rights with men. Before concluding, the convention produced the Declaration of Sentiments, a document similar in style and content to the Declaration of Independence. In it, the suffragists claimed that “We hold these truths to be self-evident: that all men and women are created equal.” Although the suffrage movement finally reached a milestone in 1920 when the Nineteenth Amendment guaranteed women the right to vote, the struggle for gender equality continued.

Eleanor Roosevelt National Historic Site, New York
www.nps.gov/elro

The wife of President Franklin D. Roosevelt and First Lady for 12 years, Eleanor Roosevelt used her political influence to further humanitarian causes and civil rights. At one time a shy girl, Eleanor became outspoken in politics after 1921 when polio limited her husband’s mobility. Eleanor, encouraged by Franklin’s political mentor Louis Howe, became vocal in the Democratic Party, successfully delivering speeches and making political appearances. After being elected to the presidency in 1932, Franklin Roosevelt relied on his wife to tour the United States and report to him the nation’s plight during the Great Depression. Eleanor traveled and witnessed firsthand the conditions of poverty-stricken rural areas, city slums, prisons, and even coal mines. With the outbreak of World War II, she went overseas to visit wounded American servicemen in England, the Caribbean, and the South Pacific. After the
death of Franklin Roosevelt, President Harry S. Truman called Eleanor back into public service in 1946 by appointing her a delegate to the United Nations General Assembly. During her tenure at the U.N., Eleanor helped draft the Universal Declaration of Human Rights (1948).

Eleanor Roosevelt died in 1962, but her contributions had far-reaching effects. Because of her tireless efforts in support of human rights, President Truman called her “The World’s First Lady.” Today, the National Park Service preserves her home on the Hudson River as the Eleanor Roosevelt National Historic Site, the only national historic site dedicated to a first lady.

Martin Luther King, Jr. National Historic Site, Georgia
www.nps.gov/malu

Lincoln Memorial, Washington, DC
www.nps.gov/linc

The Thirteenth Amendment abolished slavery in the United States, the Fourteenth Amendment guaranteed equal protection under law to everyone born or naturalized in the United States, and the Fifteenth Amendment banned racial barriers to voting. Despite these changes to the fundamental law of the land, the promises contained in the Fourteenth and Fifteenth amendments remained unfulfilled, and the African American struggle to gain legal equality and economic opportunity incomplete. After World War II, a new era in that struggle began, an era that saw increased national activism and local protests, as well as integration of the military and public schools. Dr. Martin Luther King Jr. first gained a national reputation as one of the leaders of a boycott protesting segregation on buses in Montgomery, Alabama, a boycott that lasted more than a year. From the American Revolution, to the period of Reconstruction following the Civil War, through the Civil Rights Movement of the 1950s and 1960s, until today, African American leaders have fought continually for the rights of all people as described in the Declaration of Independence.

Many consider Martin Luther King’s “I Have a Dream” speech, delivered in the summer of 1963 on the steps of the Lincoln Memorial in Washington, DC to be among the most eloquent speeches in U.S. history. On August 28, more than 250,000 people belonging to various organizations (the Urban League, the NAACP, and the Negro Labor Council among many others) converged on the nation’s capital for the March on Washington for Jobs and Freedom. King’s speech was a focal point of
this mass demonstration, a passionate expression of hope that looked back to the promises of the founders of our country—that all people should enjoy freedom without being victimized by tyranny. Like Frederick Douglass and David Walker before him, Dr. King reminded Americans of the “truths” set forth in the Declaration of Independence. King’s speech, coupled with the mass demonstration, contributed to passage of the Civil Rights Act of 1964 committing the federal government to the prevention of discrimination in employment and public facilities.

For his tireless quest for civil rights, in 1964 King received the Nobel Prize for Peace. Assassinated on April 4, 1968, he is today internationally honored for his legacy of racial and social justice.

Martin Luther King, Jr. National Historic Site was created for the benefit, inspiration, and education of present and future generations. It is the place where Dr. King was born, lived, worked, worshiped, and is buried. The site contains a multi-media exhibit on the life of Dr. King and his involvement in the Civil Rights Movement, his birth home, his tomb, Ebenezer Baptist Church, and the Martin Luther King, Jr. Center for Nonviolent Social Change.

The Lincoln Memorial, in Washington, DC was the site of the “I Have a Dream” speech. By 1963, because of its connection with emancipation, the Memorial had a history as a place where African Americans might gather to remind the nation of unfinished business—the extension of equal justice to all citizens.

Statue of Liberty National Monument, New York www.nps.gov/stli

The ideals of the American Revolution remain relevant and powerful today. For Americans and for all who value those ideals, the impact of the Revolution still resonates more than 225 years after the events. Immigrants have been coming to America from all over the world for the purpose of fulfilling the promise of “life, liberty, and the pursuit of happiness.” The national symbol of this promise, the Statue of Liberty, has greeted newcomers since it was first brought to New York Harbor from Paris in 1886. Its creators, a group of French intellectuals and abolitionists, decided to honor the ideals of freedom and liberty by presenting the statue as a gift to the United States in honor of the country’s 100th birthday. Edouard Laboulay proposed the idea, and the sculptor Auguste Bartholdi designed the colossal statue. Bartholdi’s creation has remained an icon of American independence and freedom from oppression ever since.
George Washington took the oath of office as the first president of the United States on April 30, 1789. After being received by Congress, Washington stepped onto the balcony, followed by the Senators and Representatives. Before the assembled crowd of spectators, Robert Livingston, chancellor of the State of New York, administered the oath of office prescribed by the Constitution: “I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.” After repeating this oath, Washington kissed the Bible held for him by the chancellor, who called out, “Long live George Washington, President of the United States,” followed by a salvo of 13 cannons. Except for taking the oath, the law required no further inaugural ceremonies. But, upon reentering the Senate Chamber, the President addressed the members of Congress. After the address, he accompanied Congress to St. Paul’s Church for divine service. A brilliant fireworks display in the evening ended the official program.

(Information excerpted from Washington’s Inaugural Address of 1789. National Archives and Records Administration: Washington, DC, 1986.)

PROCEDURE
1. Explain to students the significance of Federal Hall as the place where George Washington was inaugurated as the first president of the United States, emphasizing the idea that the new government was an untried experiment. Then read and discuss the following excerpt from the inaugural speech that he gave to the Senate and House of Representatives.

Excerpts from Washington’s Inaugural Speech, April 30, 1789

Among the vicissitudes incident to life no event could have filled me with greater anxieties than that of which the notification was transmitted by your order and received on the 14th day of the present month … On the one hand, I was summoned by my country, whose voice I can never hear but with veneration and love, from a retreat … with an immutable decision, as the asylum of my declining years. … On the other hand, the magnitude and difficulty of the trust to which the voice of my country called me … could not but overwhelm with despondence one who ought to be peculiarly conscious of his own deficiencies …

… the preservation of the sacred fire of liberty and the destiny of the republican model of government are … staked on the experiment entrusted to the hands of the American people.
ACTIVITY ONE

- Why did Washington feel anxious when Congress summoned him to New York?
- How did Washington feel about his country?
- According to Washington, was it the president who was entrusted with carrying out the new model of government? If not, who was?
- What can you tell about Washington’s character based on the language he uses in this speech?

2. Distribute photocopies of Source #32 (Image of Washington taking his presidential oath). As a class, discuss the scene and the significance of the event.
   - How does George Washington look?
   - Does his countenance in the image correspond with the impression he gives in his inaugural speech? Why or why not?
   - Who might the other people on the balcony be?
   - Why are there no women?

3. After discussing the image, ask students to imagine that they were present in the crowd below the balcony of Federal Hall in 1789 when Washington was being sworn in. Have them write a poem or short story expressing how they feel about the event in light of their recent “experience” of having lived through the Revolutionary War.
ANTIVIETY TWO
Frederick Douglass
Speaks of Slavery and Liberty

RESOURCES NEEDED
Source #33, Excerpts from the Frederick Douglass 1852 speech “What to the Slave is the Fourth of July?”

ABOUT THE SOURCE
In 1852, a women’s anti-slavery organization in his hometown invited Douglass to speak to them on the Fourth of July. In his speech, which he actually delivered on July 5, Douglass dramatically called on Americans to “be true to” the principles of the Declaration of Independence as “the first great fact in your nation’s history—the very ring-bolt in the chain of your yet undeveloped destiny.” His words drew cheers from the audience that day and, when published, reached even larger audiences.

PROCEDURE
① Discuss what the Declaration of Independence says about equality and liberty, and ask the students to imagine how that language might have sounded to enslaved people in 1776, and then in 1852.

② Distribute photocopies of the excerpts on the following page and read out loud. Ask the students to read the excerpts again and find references to the fight for American independence.

③ In this part of the speech, what comparisons does Douglass make between 1776 and 1852?

④ Ask the students to evaluate what Douglass intends to do by talking about “you” and “us” and “fellow citizens” as he does. Who is he addressing? Who does he “represent”? 
ABOUT THE SOURCE

The main speaker at the 1863 dedication ceremony of the Soldiers’ National Cemetery at Gettysburg was not Abraham Lincoln but Edward Everett, a former governor of Massachusetts, U.S. senator, and secretary of state. Lincoln had been invited to say only a few words. After Everett’s speech, which continued for two hours, Lincoln delivered his Gettysburg Address in about two minutes. While Lincoln was given a respectful ovation, the speech itself had little impact on the newspapers of the day, many completely omitted it in reporting the news of the event.

PROCEDURE

1. Discuss the role of the Civil War in American history in the context of the abolition of slavery and how it relates to the concept of liberty and freedom for which the American Revolution was fought.

2. Distribute photocopies of Source #34 (Gettysburg Address). Read the document aloud in class and discuss.
   - What did Lincoln state from the outset in his address?
   - What is the test to which Lincoln referred?
   - According to this speech, what did the soldiers at Gettysburg die trying to defend?
   - What task did Lincoln state the living were charged with and why?
   - How does this document reflect what is written in the Declaration of Independence?
ACTIVITY
FOUR
Women Declare their Rights

RESOURCES NEEDED
Source #35, Excerpts from the Declaration of Sentiments

ABOUT THE SOURCE
Delivered at the first Women’s Rights Convention in Seneca Falls, New York, in 1848, the Declaration of Sentiments was modeled after the Declaration of Independence. The convention approved a statement in favor of women’s suffrage, which set in motion a movement that lasted 72 years until the passage of the Nineteenth Amendment in 1920.

PROCEDURE
1. With students discuss the legal restrictions faced by women in the past, particularly in the area of voting rights prior to the passage of the Nineteenth Amendment.

2. Distribute photocopies of Source #35 (Declaration of Sentiments) and place as an overhead Source #11 (Declaration of Independence).

3. Ask students to look carefully at both documents and discuss the similarities of the two documents in terms of content and language. Have students write down their findings.

4. Discuss why they think the Declaration of Sentiments was written the way it was. What point were the suffragists at the 1848 convention trying to make when they modeled their document on the Declaration of Independence?

5. Explain to students that women were fighting for their rights at the same time abolitionists were fighting to end slavery. The coming of the Civil War brought the issue of slavery to the forefront. It was not until the turn of the century that the women’s suffrage movement gained national attention.
ACTIVITY
FIVE
Universal Declaration of Human Rights

RESOURCES NEEDED
Source #36, Universal Declaration of Human Rights

ABOUT THE SOURCE
On December 10, 1948, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights. As head of the United Nations Commission on Human Rights, Eleanor Roosevelt was the driving force behind the creation of the document. Upon proclaiming this Declaration, the Assembly requested all member countries of the United Nations “to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories.”

PROCEDURE
1. Discuss with students the role that Eleanor Roosevelt played in advocating human rights and how these actions relate to the concepts of freedom and equality found in the Declaration of Independence.

2. Distribute photocopies of Source #36 (Universal Declaration of Human Rights). Explain to students that a committee consisting of people from various countries crafted this document, and that it applies to all citizens of the world rather than to one particular country. Discuss the importance of the role of the United Nations in general, and of Eleanor Roosevelt’s work on the Declaration in particular.

3. Working in groups, have students examine the articles of the Declaration. Each group should be assigned two to three articles to analyze for meaning. Each group should prepare to present what they find.

4. After regrouping, discuss as a class the contents of the Universal Declaration of Human Rights.
   - How is the Universal Declaration of Human Rights like the Declaration of Independence?
   - How does the Universal Declaration differ from the Declaration of Independence?
   - Do they think the concepts in the Universal Declaration of Human Rights are upheld in the world today? Why or why not?

5. As a homework assignment, have students research other examples of Eleanor Roosevelt’s humanitarian contributions to society. Ask them to write down two examples, each with an explanation of how that contribution expressed the conviction found in the Universal Declaration of Human Rights that “all human beings are born free and equal in dignity and rights.”
King’s Dream of Liberty

RESOURCES NEEDED
Source #37, “I Have a Dream” speech (excerpts)
Student Worksheet: King’s Dream

ABOUT THE SOURCE
Organizers staged the March on Washington for Jobs and Freedom, in part, to show massive support for the civil rights bill proposed by President John F. Kennedy on June 11, 1963, but blocked by southern members of Congress. Kennedy had been reluctant to act against legalized segregation, but after widely publicized confrontations in Birmingham, Alabama, exposed to the world the viciousness and violence that accompanied segregation, King and other movement leaders seized the moment to press the president to respond to their demands for justice.

The March on Washington included local and national leaders from all sections of the county and from many walks of life including celebrity actors and musicians. Of all the speeches given that day, that of Martin Luther King Jr. has become by far the most renowned. King had originally prepared a short speech, as each of the speakers of the day was allotted only 15 minutes to address the crowd. When King was about to sit down, singer Mahalia Jackson called out for him to continue by telling about his dream. Cheered on by shouts from the audience, King got up again and went on to deliver his landmark “I Have a Dream” speech.

PROCEDURE
1. With the students discuss the Civil Rights Movement in the context of how it relates to the concepts of liberty and freedom embodied in the Declaration of Independence. Explain that the speech they are going to read was delivered by Martin Luther King Jr. at the March on Washington at the Lincoln Memorial on Aug. 28, 1963.

2. Distribute photocopies of Source #35 (excerpt of “I Have a Dream” speech) as well as the student worksheet “King’s Dream.” Have students complete the worksheet and then go over the answers in class.

3. Have students write a speech about what their dreams are for the future of our country. They should include references to documents and events they learned about in their study of the Declaration of Independence. To whom would they deliver this speech and why?
In the beginning of his speech, Martin Luther King Jr. talked about the Emancipation Proclamation. This was Lincoln’s decree that, effective January 1, 1863, “all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free.” Though the proclamation did not end slavery in states that had not seceded, it reinforced African American efforts to make the Civil War into a war to end slavery.

What did King say about the situation of African Americans (the word Negro was used in 1963) 100 years after the Emancipation Proclamation?

What famous documents did King refer to in his speech?

King reminded everyone of a promise made in one of those documents.
What is that promise?

Did King feel that promise was being kept for African Americans? Explain.

Was King hopeful that the promise would someday be kept? Explain.

What was King’s dream?
RESOURCES NEEDED
Source #38, Photo of Statue of Liberty

ABOUT THE SOURCE

The Statue of Liberty, created to be a universal expression of American freedom, was originally given the name “Liberty Enlightening the World.” French sculptor Auguste Bartholdi’s colossal statue was cast in separate sheets of copper, joined together on a steel support, and mounted on a granite pedestal paid for with American donations. It measures 305 feet from the ground to the top of the torch, although the thickness of the “skin” is only 3/32 of an inch. Assembled and installed on Bedloe’s Island (now Liberty Island) in New York Harbor, it was inaugurated on October 28, 1886, in a grand celebration in New York City.

The Statue of Liberty, a symbol in itself, contains other types of symbolism incorporated into its form. The torch shines as a symbolic beacon of light to all the persecuted nations of the world. Sculpted in the image of a Roman goddess, the statue’s clothing and the Roman numerals on her book hearken back to the ancient ideals of the Republic so admired by the leaders of the American Revolution. The date on the book is July 4, 1776, the date the Declaration of Independence was adopted.

PROCEDURE

1. Distribute photocopies of Source #38 (Photo of Statue of Liberty). Discuss the Statue of Liberty as a universally recognized symbol of the American ideals of freedom and democracy. Ask students to look carefully at the statue and have them describe what it looks like.
   - What is the statue holding in her raised hand?
   - How is she dressed?
   - What is written on her book?
   - How does the statue’s appearance relate to the concepts of freedom and liberty?
   - Why do the students think a gift like this might come from another country?

2. Have students choose a symbol of what freedom or liberty means to them and create an expression of that symbol either in an essay, drawing, or poem. Their work should be prefaced by an explanation of why they chose that symbol and how it fits in with the concepts they have learned about in this curriculum.
TYING IT TOGETHER

1. Based on what they have learned from Lessons 1 through 5, have students summarize the concepts of the Revolution in the following way:
   - What were the goals of the American Revolution?
   - How do those goals affect our lives today?
   - Are we still working towards those goals or have they been realized? Why or why not?

2. Have students write a poem or essay defining what it means to be an American.

VOCABULARY

abolitionist: someone who is against slavery.

emancipation: being set free from slavery.

enduring: lasting for a long time.

legacy: something that is passed down from generation to generation.

suffrage: the right to vote.
Source #32 George Washington’s Inauguration

George Washington taking his presidential oath of office.

DOVER PUBLICATIONS
Excerpts from *What to the Slave is the Fourth of July?*
by Frederick Douglass

Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation’s sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation’s jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the “lame man leap as an hart.”

But, such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day?

*What to the Slave is the Fourth of July?*, originally published as a pamphlet in James M. Gregory’s Frederick Douglass, the Orator (New York, 1893), 103–06.
The Gettysburg Address

Gettysburg, Pennsylvania

November 19, 1863

Four score and seven years ago our fathers brought forth upon this continent, a new nation, conceived in liberty, and dedicated to the proposition that “all men are created equal.”

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle field of that war. We have come to dedicate a portion of it, as a final resting place for those who died here that the nation might live. This we may, in all propriety do. But, in a larger sense, we can not dedicate — we can not consecrate — we can not hallow — this ground. The brave men, living and dead, who struggled here, have hallowed it, far above our poor power to add or detract. The world will little note, nor long remember what we say here; while it can never forget what they did here.

It is for us, the living, we here be dedicated to the great task remaining before us – that, from these honored dead we take increased devotion to that cause for which they here, gave the last full measure of devotion — that we here highly resolve these dead shall not have died in vain — that this nation, shall have a new birth of freedom, and that government of the people by the people for the people, shall not perish from the earth.
Excerpts from the Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one 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 that impel them to such a course.

We hold these truths to be self-evident; that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.
UNIVERSAL DECLARATION OF HUMAN RIGHTS
Adopted by UN General Assembly Resolution 217A (III) of 10 December 1948

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS it is essential to promote the development of friendly relations between nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, The General Assembly Proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.
1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

2. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

3. Everyone has the right to life, liberty and security of person.

4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

6. Everyone has the right to recognition everywhere as a person before the law.

7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of the Declaration and against any incitement to such discrimination.

8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law. No one shall be subjected to arbitrary arrest, detention or exile.

9. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

10. Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

11. No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

13. Everyone has the right to freedom of movement and residence within the borders of each state.

14. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.
15 1 Everyone has the right to a nationality.
   2 No one shall be arbitrarily deprived of his nationality nor denied the right to change
      his nationality.
16 1 Men and women of full age, without any limitation due to race, nationality or
      religion, have the right to marry and to found a family. They are entitled to equal
      rights as to marriage, during marriage and at its dissolution.
   2 Marriage shall be entered into only with the free and full consent of the
      intending spouses.
   3 The family is the natural and fundamental group unit of society and is entitled to
      protection by society and the State.
17 1 Everyone has the right to own property alone as well as in association with others.
   2 No one shall be arbitrarily deprived of his property.
18 1 Everyone has the right to freedom of thought, conscience and religion; this right
      includes freedom to change his religion or belief, and freedom, either alone or in
      community with others and in public or private, to manifest his religion or belief
      in teaching, practice, worship and observance.
   19 Everyone has the right to freedom of opinion and expression: this right includes
      freedom to hold opinions without interference and to seek, receive and impart
      information and ideas through any media and regardless of frontiers.
20 1 Everyone has the right to freedom of peaceful assembly and association.
   2 No one may be compelled to belong to an association.
21 1 Everyone has the right to take part in the government of his country, directly
      or through freely chosen representatives.
   2 Everyone has the right of equal access to public service in his country.
   3 The will of the people shall be the basis of the authority of government; this will
      shall be expressed in periodic and genuine elections which shall be by universal and
      equal suffrage and shall be held by secret vote or by equivalent free voting procedures.
22 1 Everyone, as a member of society, has the right to social security and is entitled to
      realization, through national effort and international co-operation and in accordance
      with the organization and resources of each State, of the economic, social and cultural
      rights indispensable for his dignity and the free development of his personality.
23 1 Everyone has the right to work, to free choice of employment, to just and favorable
      conditions of work and to protection against unemployment.
   2 Everyone, without any discrimination, has the right to equal pay for equal work.
   3 Everyone who works has the right to just and favorable remuneration ensuring
      for himself and his family an existence worthy of human dignity, and supplemented,
      if necessary, by other means of social protection.
   4 Everyone has the right to form and to join trade unions for the protection of
      his interests.
24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

25. 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

26. 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

27. 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

29. 1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.
Excerpts from “I Have a Dream” Speech

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963. The following are excerpts from the spoken speech, transcribed from recordings.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation’s capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. …
Let us not wallow in the valley of despair. I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

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

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today. …

This will be the day when all of God’s children will be able to sing with a new meaning, “My country, ’tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim’s pride, from every mountainside, let freedom ring.” …
Source #38 Photo of Statue of Liberty

Statue of Liberty
STATUE OF LIBERTY NATIONAL MONUMENT
PRIMARY SOURCE DOCUMENTS AND ARTIFACTS

LESSON ONE


Source #5, Nova Scotia Chronicle (transcript), April 3–8, 1770 (transcript). From: Boston National Historical Park, www.nps.gov/bost

Source #6, Map of the Boston Massacre by Paul Revere. Courtesy of the Trustees of the Boston Public Library, www.bpl.org


LESSON TWO


Source #13, George Washington’s Circular to the Governors of the Middle States, December 16, 1779 (transcript). From: Maryland Historical Society, www.mdhs.org


Source #15, John Adams diary entry, December 17, 1773. From: Courtesy of the Massachusetts Historical Society, www.masshist.org

John Adams, Jane Stuart copies of her father Gilbert Stuart’s work from 1800. US Department of Interior, National Park Service, Adams National Historical Park

Source #16, Abigail Adams letter to John Adams, August 14, 1776. From: Courtesy of the Massachusetts Historical Society, www.masshist.org

Abigail Adams, Jane Stuart copies of her father Gilbert Stuart’s work from 1800. US Department of Interior, National Park Service, Adams National Historical Park

LESSON THREE


LESSON FOUR


Source #26, Rising Sun Chair. From: Independence National Historical Park, www.nps.gov/inde


Source #28, Souvenir Medal for the 60th Anniversary of the Patriotic Order Sons of America depicts Washington praying in the snow. From: The John F. Reed Collection, Valley Forge National Historical Park, www.nps.gov/vafo

Source #29, National Memorial Arch, detail. From: Valley Forge National Historical Park, www.nps.gov/vafo


Source #31a–f, Letter from Edith Longfellow to her sister Alice Longfellow, August 14, 1875. From: Longfellow National Historic Site, www.nps.gov/long
Lesson Five

Source #32, George Washington’s Inauguration. From: NPS, Manhattan Sites, www.nps.gov/masi

Source #33, What to the Slave is the Fourth of July? by Frederick Douglass, 1852. Later published in James M. Gregory’s Frederick Douglass, the Orator (New York, 1893), 103–06.


Source #37, I Have a Dream (excerpts from transcript) by Martin Luther King Jr., August 28, 1963. From: The Martin Luther King, Jr. Center for Nonviolent Social Change, www.thekingcenter.org

COVER


Independence Hall today, Independence National Historical Park, photo by Robin Miller.

Longfellow’s House, Longfellow National Historic Site.

Val-Kill Cottage, home of Eleanor Roosevelt, Eleanor Roosevelt National Historic Site.

Soldier huts today, Valley Forge National Historical Park.

The Adams farmhouse, Adams National Historical Park.

LESSON ONE
Statue of minute man, Minute Man National Historical Park.


North Bridge, Minute Man National Historical Park, Photo by Lou Sideris for National Park Service

Major John Pitcairn, Photo from the collection of the Lexington, Massachusetts Historical Society.

Independence Hall today, Independence National Historical Park, photo by Robin Miller.
LESSON TWO
Longfellow’s House, Longfellow National Historic Site.

Map of Stark’s Brigade encampment at Jockey Hollow, Morristown National Historical Park.

The Adams farmhouse, Adams National Historical Park.


LESSON THREE
Fort Stanwix today, Fort Stanwix National Monument.

Monument at Kings Mountain, Kings Mountain National Military Park.


Battle of Oriskany, Oriskany Battlefield State Historic Site.


LESSON FOUR


Yorktown, Colonial National Historical Park.

Lafayette cannon, Colonial National Historical Park.

Washington Headquarters today, Valley Forge National Historical Park.
Soldier huts today, Valley Forge National Historical Park.

National Memorial Arch at Valley Forge, Valley Forge National Historical Park.

Longfellow’s House, Longfellow National Historic Site.

Room rented by Longfellow, Longfellow National Historic Site.

Henry Wadsworth Longfellow photo, Longfellow National Historic Site.

**LESSON FIVE**
Federal Hall today, National Park Service, Manhattan Sites.

Inauguration of George Washington, National Park Service, Manhattan Sites.


Frederick Douglass, *Frederick Douglass*, Schreiber and Son, Philadelphia, PA. Carte-de-Visite, FRDO 3931, Frederick Douglass National Historic Site.


Site of the Gettysburg Address, Gettysburg National Military Park.


Eleanor Roosevelt, UN Photo # UN23783, courtesy of the United Nations. For more United Nations related teaching tools go to www.un.org/cyberschool.

Val-Kill Cottage, home of Eleanor Roosevelt, Eleanor Roosevelt National Historic Site.
Martin Luther King Jr. at the Lincoln Memorial, Civil Rights March on Washington, D.C. [Dr. Martin Luther King, Jr. speaking.] on 08/28/1963; Miscellaneous Subjects, Staff and Stringer Photographs, 1961–1974; Records of the U.S. Information Agency; Record Group 306; National Archives – Still Picture Branch, College Park, MD (Local Identifier: NWDNS-306-SSM-4D(107)8).


Lincoln Memorial, Lincoln Memorial National Memorial.

Statue of Liberty, Statue of Liberty National Monument.
NPS SITES ASSOCIATED WITH THE AMERICAN REVOLUTION, OR MENTIONED IN LESSONS

Adams National Historic Site, Quincy, MA
Homes of President John Adams and President John Quincy Adams and their families.

Arkansas Post National Memorial, near Gillett, Arkansas
During the Rev., the British attacked the post's Spanish garrison, allies of the French.

Benjamin Franklin National Memorial, Philadelphia, PA

Boston National Historical Park, Boston MA
Includes Rev. War sites like Bunker Hill, Faneuil Hall, and Old North Church.

Castillo de San Marcos National Monument, St. Augustine, FL
Built in 1672 by the Spanish. British occupied the Castillo during the Revolution.

Charles Pinckney National Historic Site, Mt. Pleasant, SC
Pinckney fought in the Revolution, helped write the Constitution, and ran his plantation with enslaved Africans.

Colonial National Historical Park, Yorktown, VA
Includes Jamestown, the first permanent English settlement in North America, and Yorktown, the last major battle of the Revolution.

Cowpens National Battlefield, Chesnee, SC
Site of Revolutionary War battle and American victory, January 1781.

Crossroads of the American Revolution National Heritage Area, New Jersey
Revolutionary War sites and landscapes in New Jersey.

Eleanor Roosevelt National Historic Site, Hyde Park, NY
The First Lady’s home. She championed the Universal Declaration of Human Rights.

Federal Hall National Memorial, New York, New York
Site of the first U.S. Capitol and George Washington’s first inauguration as president.

Fire Island National Seashore, Patchogue, NY
Home of William Floyd, signer of the Declaration of Independence.

Fort Moultrie National Monument, Sullivan’s Island, SC
Where patriots repulsed a British invasion of the South in June 1776.
Fort Necessity National Battlefield, Farmington, PA
Here, Washington commanded troops in the first battle of the French & Indian War.

Fort Stanwix National Monument, Rome, NY
In August 1777, patriots and Indian allies repulsed a British, loyalist, and Indian invasion.

Frederick Douglas National Historic Site, Washington DC
Home of Frederick Douglass. He struggled for human, equal, and civil rights.

Gettysburg National Military Park, Gettysburg, PA
Site of Civil War battle, July 1863, and Lincoln’s Gettysburg Address.

George Rogers Clark National Historical Park, Vincennes, IN
George Rogers Clark captured Ft. Sackville from British in February 1779.

George Washington Birthplace National Monument, Washington’s Birthplace, VA
Birthplace of Washington, commander of the Continental Army and first president.

Governors Island National Monument, New York, New York
Military installations on Governors Island provided protection for over two centuries.

Guilford Courthouse National Military Park, Greensboro, NC
The 1781 battle that began the campaign that ended with American victory at Yorktown.

Hamilton Grange National Memorial, New York, NY

Hopewell Furnace National Historic Site, Elverson, PA
1771 iron furnace is an example of industry and commerce during the Revolution.

Independence National Historical Park, Philadelphia PA
Includes Independence Hall (where the Declaration of Independence and Constitution were signed), U.S. capital from 1790–1800, and home of Benjamin Franklin.

Kings Mountain National Military Park, Blacksburg, SC
Where American patriot frontiersmen’s defeated loyalists in 1780.

Lincoln National Memorial, Washington, DC
Commemorates Lincoln’s legacy, his dedication to the Union, and abolition of slavery.

Longfellow National Historic Site, Cambridge, MA
Washington’s headquarters (1775–76) and home of poet Henry Wadsworth Longfellow.

Martin Luther King, Jr. National Historic Site, Atlanta, GA
King applied principles articulated during the Revolution to his fight for civil rights.
Minute Man National Historical Park, Concord, MA
Scene of first military engagement of the American Revolution, April 1775.

Moores Creek National Battlefield, Currie, NC
Commemorates the February 1776 battle between North Carolina patriots and loyalists.

Morristown National Historical Park, Morristown, NJ
Site of Continental Army winter encampments in 1777 and 1779–1780.

Ninety Six National Historic Site, Ninety Six, SC
Scene of Nathanael Greene’s siege in 1781.

Overmountain Victory National Historic Trail, VA, TN, NC, SC
Commemorates the route used by patriot militia before the Battle of Kings Mountain.

Red Hill Patrick Henry National Memorial, Brookneal, VA
Home and burial place Patrick Henry. Henry’s speeches kindled the fires of revolution.

Saint Paul’s Church National Historic Site, Mount Vernon, NY
Site of early victory for religious freedom.

Salem Maritime National Historic Site, Salem, MA
Traces the influence of maritime commerce on the U.S. and stories of war privateers.

Saratoga National Historical Park, Stillwater, NY
This 1777 patriot victory convinced France to ally with the United States.

Statue of Liberty National Monument, New York, NY
Symbolizes the ideals and principles of freedom that are the foundation of U.S.

Thaddeus Kosciuszko National Memorial, Philadelphia, PA
Interprets contributions of the Polish military engineer and Continental Army volunteer.

Thomas Stone National Historic Site, Port Tobacco, MD
Home of a signer of the Declaration of Independence.

Valley Forge National Historical Park, Valley Forge, PA
Site of the Continental Army winter encampment in 1777–1778.

Women’s Rights National Historical Park, Seneca Falls, NY
1848 Women’s Rights Convention produced the Declaration of Sentiments based on the Declaration of Independence.

For a full list of all national parks, please go to www.nps.gov
PARK EDUCATION PROGRAMS RELATED TO THE AMERICAN REVOLUTION

Many individual parks have lesson plans available for use. Please go to the National Park Service website www.nps.gov for more information on these or other education programs.

ADAMS NATIONAL HISTORICAL PARK
QUINCY, MA

Program Title: The Boston Massacre: John Adams to the Defense (also offered by Boston National Historical Park)
Audience: Grades 5–8
Program Description: Using technology, journalistic methods, and role-playing, students investigate the massacre’s causes, examine the character of John Adams, and discover that events are interpreted differently according to point of view.

Program Title: Pen & Parchment: From Penn’s Hill to Pennsylvania
Audience: Grades 5–12
Program Description: By focusing on the Declaration of Independence, students discover the meaning of independence, the role of John Adams, and the vision of the future expressed by Abigail Adams.

Program Title: Families in the Revolution: Patriots in the Countryside
Audience: Grades 1–8
Program Description: Through participation in everyday activities of the period, students experience the hard work, uncertainty, and dangers facing families during the Revolution.

Website: www.nps.gov/adam

BOSTON NATIONAL HISTORICAL PARK
BOSTON, MA

Program Title: The Battle of Bunker Hill: Now We Are at War
“Teaching with Historic Places” lesson plan
Audience: Grades 5–8
Program Description: Students explore how events in 1775, particularly Bunker Hill, united the colonies. They compare the growth of Boston and Charlestown and search their own community histories for events that united/divided citizens.

Program Title: An Incident in King Street
Audience: Grades 7–12
Program Description: Students role-play the trial of the British soldiers involved in the Boston Massacre, and use original trial records to discover the complexities and contradictions associated with the event.

Program Title: The Boston Massacre: John Adams to the Defense (also offered by Adams National Historical Park)
Audience: Grades 5–8
Program Description: Using technology, journalistic methods, and role-playing, students investigate the massacre’s causes, examine the character of John Adams, and discover that events are interpreted differently according to point of view.

Program Title: If Buildings Could Speak
Audience: Grades 3–6
Program Description: Through the use of maps, hands-on activities, and role-playing, students explore the many uses of Faneuil Hall and the Old State House and discover the similarities and differences between them.
Program Title: Merchants and Farmers  
**Audience:** Grades 3–6 and 9–12  
**Program Description:** Students explore the lives and motivations of the 18th-century soldiers who united to face superior British forces at the Battle of Bunker Hill.

Program Title: Phillis Wheatley  
**Audience:** Grades 5–8  
**Program Description:** In this interactive program, students work in small groups to trace the path of Phillis Wheatley’s life. They follow the route of a slave ship, write with a quill pen, and examine a Wheatley poem.

Program Title: Tea is Brewing  
**Audience:** Grades 4–8  
**Program Description:** Meeting at Faneuil Hall, Old South Meeting House, and the Tea Party Ship, students engage in experiential activities, including a town meeting and tea dumping, linked to the Boston Tea Party.

Program Title: What’s Behind a Monument?  
**Audience:** Grades 5–12  
**Program Description:** By exploring the March 17, 1776, event known as Evacuation Day, students learn about George Washington as commander of the Continental Army and the strategic location of Dorchester Heights.

Website: www.nps.gov/bost

CHARLES PINCKNEY NATIONAL HISTORIC SITE  
MT. PLEASANT, SC  
Program Title: Charles Pinckney: Framer, Statesman, Founding Father  
**Audience:** Grades 3–11  
**Program Description:** Students explore the role that Pinckney played in establishing the nation, including helping to draft the U.S. Constitution, and learn about the contributions that Africans made to the plantation economy.

Website: www.nps.gov/chpi

COLONIAL NATIONAL HISTORICAL PARK  
YORKTOWN, VA  
Program Title: The Fortunes of War  
**Audience:** Grades 4–5  
**Program Description:** To understand the effect that war had on both civilians and soldiers, students actively participate in battlefield and town tours and engage in hands-on activities, role-playing, and demonstrations.

Website: www.nps.gov/colo

COWPENS NATIONAL BATTLEFIELD  
NEAR CHESNEE, SC  
Program Title: Curriculum Guide  
**Audience:** Grades 3–8  
**Program Description:** Students can study eight topics (National Park Service; pre-agricultural landscape; backcountry life; American Revolution; Southern Campaign; Battle of Cowpens; human element; cultural/natural resources) or participate in a Junior Ranger Program.

Website www.nps.gov/cowp

FORT MOULTRIE, PART OF FORT SUMTER NATIONAL MONUMENT  
SULLIVAN’S ISLAND, SC  
Program Title: First Major Naval Battle of the American Revolution, June 28, 1776  
**Audience:** Grades 3–11  
**Program Description:** Students discover the importance of Fort Moultrie and the role that the fort played in the Revolutionary War.

Website: www.nps.gov/fosu
FORT STANWIX NATIONAL MONUMENT
ROME, NY
Program Title: The Battle of Oriskany:
“Blood Shed a Stream Running Down”
“Teaching with Historic Places” lesson plan
Audience: Grades 5–8
Program Description: Students evaluate the
decisions New Yorkers made about who to support
during the war, analyze the Battle of Oriskany to
determine who won, assess the impact of Oriskany,
and apply Oriskany’s lessons to contemporary issues.

Program Title: Defending the Oneida Carry–
A Soldier’s Life in New York
Audience: Grade 4
Program Description: Students prepare for
on-site programs by exploring the reasons for the
Revolution, formation of the army, soldier life
and duties, the role of Oneida at Ft. Stanwix and
Oneida Carry, and Ft. Stanwix history.

Website: www.nps.gov/fost

GEORGE ROGERS CLARK NATIONAL
HISTORICAL PARK
VINCENNES, IN
Program Title: The George Rogers Clark
Teaching Units
Audience: Grades 4–12
Program Description: Via lessons created by the
Indiana Department of Public Instruction and
Indiana State Museum, students explore the life and
times of Clark including his interest in the West and
his contributions to the Revolution.

Website: www.nps.gov/gero

GUILFORD COURTHOUSE NATIONAL
MILITARY PARK
GUILFORD COURTHOUSE, NC
Program Title: Guilford Courthouse:
A Pivotal Battle in the War for Independence
“Teaching with Historic Places” lesson plan
Audience: Grades 5–8
Program Description: Students analyze written
evidence and statistical data to draw conclusions
about the outcome and impact of the battle,
and examine their own community’s
commemorative monuments.

Website www.nps.gov/guco

INDEPENDENCE NATIONAL
HISTORICAL PARK
PHILADELPHIA, PA
Program Title: The Liberty Bell:
From Obscurity to Icon
“Teaching with Historic Places” lesson plan
Audience: Grades 6–8
Program Description: Students analyze the
symbolic meaning of the Liberty Bell, explore how
current events shape ideas about the past, research
how symbols are used locally/nationally, and
evaluate how sources help determine accuracy.

Website: www.nps.gov/inde

KINGS MOUNTAIN NATIONAL
MILITARY PARK
NEAR BLACKSBURG, SC
Program Title: Turn of the Tide
Audience: Grades 3–8
Program Description: A resource/activity
guide prepares students to visit Kings Mountain
via classroom learning opportunities. The guide
includes activities on the Revolution, Kings
Mountain, women, African Americans, colonial life,
weapons, uniforms, and daily affairs.

Website: www.nps.gov/kimo
**MINUTE MAN NATIONAL HISTORICAL PARK**  
**CONCORD, LINCOLN, LEXINGTON, MA**  
**Program Title:** Brother Jonathon and Thomas Lobster  
**Audience:** Grades 1–8  
**Program Description:** Students uncover clues that allow them to compare and contrast the experiences and perceptions of British and American soldiers, and understand the complexities of the battle at Concord’s North Bridge.

**Program Title:** A View from the Participants  
**Audience:** Grades 5–12  
**Program Description:** Using the participants’ own words, students gain a better understanding of what happened at Concord’s North Bridge. Conflicting interpretations and perceptions of the battle prompt students to consider the sources and origins of history.

Website: www.nps.gov/mima

**MOORES CREEK NATIONAL BATTLEFIELD CURRIE, NC**  
**Program Title:** A Revolutionary Experience—Learning Stations  
**Audience:** Grades 4–8  
**Program Description:** Students carry out hands-on activities at thematic stations, and record their findings in park-provided workbooks for classroom discussion. Activities in science, math, social studies, language, and fine arts all focus on topics related to the Revolution.

Website: www.nps.gov/mocr

**MORRISTOWN NATIONAL HISTORICAL PARK**  
**MORRISTOWN, NJ**  
**Program Title:** From Farming Village to Log Hut City  
**Audience:** Grades 4–5  
**Program Description:** By visiting Morristown as a soldier, officer, or civilian, students discover that the war brought hardship and sacrifice. They learn about war events, explore why Washington chose Morristown, and study historic figures living in the area.

Website: www.nps.gov/morr

**NINETY SIX NATIONAL HISTORIC SITE NEAR NINETY SIX, SC**  
**Program Title:** On-Site Visit to Ninety Six National Historic Site  
**Audience:** Grades K–12  
**Program Description:** Students receive a historical overview, watch a short video, visit the park museum, and follow a one-mile self-guided trail. They learn about the NPS, backcountry life, Ninety Six as a judicial center, and Ninety Six in the Revolution.

Website: www.nps.gov/nisi

**SARATOGA NATIONAL HISTORICAL PARK**  
**STILLWATER, NY**  
**Program Title:** Gone for a Soldier  
**Audience:** Grade 4  
**Program Description:** Students examine reasons for enlisting in the military in the 18th century and today, learn about uniforms and soldier equipment, and work in groups to explore items in a haversack.

**Program Title:** Traveling Haversack  
**Teacher’s Guide**  
**Audience:** Grades 3–5  
**Program Description:** Students explore soldier life using a haversack kit containing reproduction items. Support materials include quotes, glossary, and activities on food, cleanliness, pay/money, gambling, and women’s roles.

Website: www.nps.gov/sara
THOMAS STONE NATIONAL HISTORIC SITE
PORT TOBACCO, MD

Program Title: History on Trial
Audience: Grades 5–8
Program Description: Students participate in a mock trial to determine if Thomas Stone was a traitor to Great Britain or an American patriot for signing the Declaration of Independence.

Website: www.nps.gov/thst

VALLEY FORGE NATIONAL HISTORICAL PARK
VALLEY FORGE, PA

Program Title: Ride through History
Audience: Grades 4–5
Program Description: Students learn about the soldiers’ experience at Valley Forge through role-play and journey in the park that leads them to Washington’s Headquarters.

Program Title: Small Things Forgotten: Exploring Valley Forge Through Material Culture
Audience: Grades 3–8
Program Description: Students use artifacts, documents, paintings, and clothing to explore the history of Valley Forge and the encampment. These objects, Valley Forge’s material culture, become tools to understand 18th-century life.

Program Title: Soldier Life: The Revolutionary Soldier
Audience: Grades 3–8
Program Description: Students discover how the Continental Army used the time at Valley Forge to reorganize and develop confidence and esprit de corps despite food shortages, lack of warm clothing, and boredom.

Program Title: George Washington: The Soldier, The Man
Audience: Grades 3–8
Program Description: Students learn about Washington’s official duties as commander-in-chief, the problems he encountered at Valley Forge, and how his personal qualities of leadership helped overcome them.

Website: www.nps.gov/vafo
BIBLIOGRAPHY


The Declaration of Independence: A Transcription

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

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

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. —That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.
He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.
He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.
He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.
He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.
He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.
He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.
He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.
He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.
He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.
He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.
He has affected to render the Military independent of and superior to the Civil power.
He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:
For Quartering large bodies of armed troops among us:
For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:
For cutting off our Trade with all parts of the world:
For imposing Taxes on us without our Consent:
For depriving us in many cases, of the benefits of Trial by Jury:
For transporting us beyond Seas to be tried for pretended offences
For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:
For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:
For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.
He has abdicated Government here, by declaring us out of his Protection and waging War against us.
He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.
He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.
He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.
He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

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

Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.
We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The 56 signatures on the Declaration appear in the positions indicated:

Georgia: Button Gwinnett
          Lyman Hall
          George Walton

North Carolina: William Hooper
                Joseph Hewes
                John Penn

South Carolina: Edward Rutledge
                Thomas Heyward, Jr.
                Thomas Lynch, Jr.
                Arthur Middleton

Massachusetts: John Hancock
               Robert Morris
               Benjamin Rush
               Benjamin Franklin

Maryland: Samuel Chase
         William Paca
         Thomas Stone

Virginia: George Wythe
         Richard Henry Lee
         Thomas Jefferson
         Benjamin Harrison
         Thomas Nelson, Jr.
         Francis Lightfoot Lee
         Carter Braxton

Pennsylvania: John Morton
             George Clymer
             James Smith
             George Taylor
             James Wilson
             George Ross

New York: William Floyd
         Philip Livingston
         Francis Lewis
         Lewis Morris

New Hampshire: Josiah Bartlett
               William Whipple

Rhode Island: Stephen Hopkins
              William Ellery

Connecticut: Roger Sherman
            Samuel Huntington
            William Williams
            Oliver Wolcott

New Hampshire: Matthew Thornton
Declaration of Sentiments

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one 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 that impel them to such a course.

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

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right as a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes of divorce, in case of separation, to whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of the women—the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.
After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a
government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a
scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher
of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education—all colleges being closed against her.

He allows her in church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from
the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral
delinquencies which exclude women from society, are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that
belongs to her conscience and her God.

He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to
make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation,
in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently
deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong
to them as citizens of these United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule;
but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition
the State and national Legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention
will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.
Presented at a meeting sponsored by the Rochester Ladies’ Anti-Slavery Society, Rochester Hall, Rochester, N.Y. The Fourth of July, a day celebrating freedom, was used by Douglass to remind his audience of liberty’s unfinished business.

Mr. President, Friends and Fellow Citizens: He who could address this audience without a quailing sensation, has stronger nerves than I have. I do not remember ever to have appeared as a speaker before any assembly more shrinkingly, nor with greater distrust of my ability, than I do this day. A feeling has crept over me, quite unfavorable to the exercise of my limited powers of speech. The task before me is one which requires much previous thought and study for its proper performance. I know that apologies of this sort are generally considered flat and unmeaning. I trust, however, that mine will not be so considered. Should I seem at ease, my appearance would much misrepresent me. The little experience I have had in addressing public meetings, in country school houses, avails me nothing on the present occasion.

The papers and placards say, that I am to deliver a 4th [of] July oration. This certainly sounds large, and out of the common way, for it is true that I have often had the privilege to speak in this beautiful Hall, and to address many who now honor me with their presence. But neither their familiar faces, nor the perfect gage I think I have of Corinthian Hall, seems to free me from embarrassment.

The fact is, ladies and gentlemen, the distance between this platform and the slave plantation, from which I escaped, is considerable—and the difficulties to be overcome in getting from the latter to the former, are by no means slight. That I am here to-day is, to me, a matter of astonishment as well as of gratitude. You will not, therefore, be surprised, if in what I have to say. I evince no elaborate preparation, nor grace my speech with any high sounding exordium. With little experience and with less learning, I have been able to throw my thoughts hastily and imperfectly together; and trusting to your patient and generous indulgence, I will proceed to lay them before you.

“May [the reformer] not hope that high lessons of wisdom, of justice and of truth, will yet give direction to her destiny? Were the nation older, the patriot’s heart might be sadder, and the reformer’s brow heavier… There is consolation in the thought that America is young.”

This, for the purpose of this celebration, is the 4th of July. It is the birthday of your National Independence, and of your political freedom. This, to you, is what the Passover was to the emancipated people of God. It carries your minds back to the day, and to the act of your great deliverance; and to the signs, and to the wonders, associated with that act, and that day. This celebration also marks the beginning of another year of your national life; and reminds you that the Republic of America is now 76 years old.

I am glad, fellow-citizens, that your nation is so young. Seventy-six years, though a good old age for a man, is but a mere speck in the life of a nation. Three score years and ten is the allotted time for individual men; but nations number their years by thousands. According to this fact, you are, even now, only in the beginning of your national career, still lingering in the period of childhood. I repeat, I am glad this is so. There is hope in the thought, and hope is much needed, under the dark clouds which lower above the horizon.
The eye of the reformer is met with angry flashes, portending disastrous times; but his heart may well beat lighter at the
thought that America is young, and that she is still in the impresible stage of her existence. May he not hope that high
lessons of wisdom, of justice and of truth, will yet give direction to her destiny? Were the nation older, the patriot’s heart
might be sadder, and the reformer’s brow heavier. Its future might be shrouded in gloom, and the hope of its prophets go
out in sorrow. There is consolation in the thought that America is young. Great streams are not easily turned from channels,
worn deep in the course of ages. They may sometimes rise in quiet and stately majesty, and inundate the land, refreshing and
fertilizing the earth with their mysterious properties. They may also rise in wrath and fury, and bear away, on their angry
waves, the accumulated wealth of years of toil and hardship. They, however, gradually flow back to the same old channel,
and flow on as serenely as ever. But, while the river may not be turned aside, it may dry up, and leave nothing behind but
the withered branch, and the unsightly rock, to howl in the abyss-sweeping wind, the sad tale of departed glory. As with
rivers so with nations.

Fellow-citizens, I shall not presume to dwell at length on the associations that cluster about this day. The simple story of it is
that, 76 years ago, the people of this country were British subjects. The style and title of your “sovereign people” (in which
you now glory) was not then born. You were under the British Crown. Your fathers esteemed the English Government as the
home government; and England as the fatherland.

This home government, you know, although a considerable distance from your home, did, in the exercise of its parental
prerogatives, impose upon its colonial children, such restraints, burdens and limitations, as, in its mature judgement, it
deemed wise, right and proper.

But, your fathers, who had not adopted the fashionable idea of this day, of the infallibility of government, and the absolute
character of its acts, presumed to differ from the home government in respect to the wisdom and the justice of some of
those burdens and restraints. They went so far in their excitement as to pronounce the measures of government unjust,
unreasonable, and oppressive, and altogether such as ought not to be quietly submitted to. I scarcely need say, fellow-citizens,
that my opinion of those measures fully accords with that of your fathers.

Such a declaration of agreement on my part would not be worth much to anybody. It would, certainly, prove nothing, as
to what part I might have taken, had I lived during the great controversy of 1776. To say now that America was right, and
England wrong, is exceedingly easy. Everybody can say it; the dastard, not less than the noble brave, can flippantly descant on
the tyranny of England towards the American Colonies. It is fashionable to do so; but there was a time when to pronounce
against England, and in favor of the cause of the colonies, tried men’s souls.

They who did so were accounted in their day, plotters of mischief, agitators and rebels, dangerous men. To side with the right,
against the wrong, with the weak against the strong, and with the oppressed against the oppressor! Here lies the merit, and
the one which, of all others, seems unfashionable in our day. The cause of liberty may be stabbed by the men who glory in the
deeds of your fathers. But, to proceed.

Feeling themselves harshly and unjustly treated by the home government, your fathers, like men of honesty, and men of spirit,
earnestly sought redress. They petitioned and remonstrated; they did so in a decorous, respectful, and loyal manner. Their
conduct was wholly unexceptionable. This, however, did not answer the purpose. They saw themselves treated with sovereign
indifference, coldness and scorn. Yet they persevered. They were not the men to look back.
As the sheet anchor takes a firmer hold, when the ship is tossed by the storm, so did the cause of your fathers grow stronger, as it breasted the chilling blasts of kingly displeasure. The greatest and best of British statesmen admitted its justice, and the loftiest eloquence of the British Senate came to its support. But, with that blindness which seems to be the unvarying characteristic of tyrants, since Pharaoh and his hosts were drowned in the Red Sea, the British Government persisted in the exactions complained of.

The madness of this course, we believe, is admitted now, even by England; but we fear the lesson is wholly lost on our present rulers.

Oppression makes a wise man mad. Your fathers were wise men, and if they did not go mad, they became restive under this treatment. They felt themselves the victims of grievous wrongs, wholly incurable in their colonial capacity. With brave men there is always a remedy for oppression. Just here, the idea of a total separation of the colonies from the crown was born! It was a startling idea, much more so, than we, at this distance of time, regard it. The timid and the prudent (as has been intimated) of that day, were, of course, shocked and alarmed by it.

Such people lived then, had lived before, and will, probably, ever have a place on this planet; and their course, in respect to any great change, (no matter how great the good to be attained, or the wrong to be redressed by it), may be calculated with as much precision as can be the course of the stars. They hate all changes, but silver, gold and copper change! Of this sort of change they are always strongly in favor.

These people were called Tories in the days of your fathers; and the appellation, probably, conveyed the same idea that is meant by a more modern, though a somewhat less euphonious term, which we often find in our papers, applied to some of our old politicians.

Their opposition to the then dangerous thought was earnest and powerful; but, amid all their terror and affrighted vociferations against it, the alarming and revolutionary idea moved on, and the country with it.

On the 2d of July, 1776, the old Continental Congress, to the dismay of the lovers of ease, and the worshipers of property, clothed that dreadful idea with all the authority of national sanction. They did so in the form of a resolution; and as we seldom hit upon resolutions, drawn up in our day, whose transparency is at all equal to this; it may refresh your minds and help my story if I read it.

“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, dissolved.”

Citizens, your fathers made good that resolution. They succeeded; and to-day you reap the fruits of their success. The freedom gained is yours; and you, therefore, may properly celebrate this anniversary. The 4th of July is the first great fact in your nation’s history—the very ring-bolt in the chain of your yet undeveloped destiny.

Pride and patriotism, not less than gratitude, prompt you to celebrate and to hold it in perpetual remembrance. I have said that the Declaration of Independence is the ring-bolt to the chain of your nation’s destiny; so, indeed, I regard it. The principles contained in that instrument are saving principles. Stand by those principles, be true to them on all occasions, in all places, against all foes, and at whatever cost.
From the round top of your ship of state, dark and threatening clouds may be seen. Heavy billows, like mountains in the distance, disclose to the leeward huge forms of flinty rocks! That bolt drawn, that chain broken, and all is lost. Cling to this day—cling to it, and to its principles, with the grasp of a storm-tossed mariner to a spar at midnight.

The coming into being of a nation, in any circumstances, is an interesting event. But, besides general considerations, there were peculiar circumstances which make the advent of this republic an event of special attractiveness.

The whole scene, as I look back to it, was simple, dignified and sublime.

The population of the country, at the time, stood at the insignificant number of three millions. The country was poor in the munitions of war. The population was weak and scattered, and the country a wilderness unsubdued. There were then no means of concert and combination, such as exist now. Neither steam nor lightning had then been reduced to order and discipline. From the Potomac to the Delaware was a journey of many days. Under these, and innumerable other disadvantages, your fathers declared for liberty and independence and triumphed.

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men too—great enough to give fame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory.

They loved their country better than their own private interests; and, though this is not the highest form of human excellence, all will concede that it is a rare virtue, and that when it is exhibited, it ought to command respect. He who will, intelligently, lay down his life for his country, is a man whom it is not in human nature to despise. Your fathers staked their lives, their fortunes, and their sacred honor, on the cause of their country. In their admiration of liberty, they lost sight of all other interests.

They were peace men; but they preferred revolution to peaceful submission to bondage. They were quiet men; but they did not shrink from agitating against oppression. They showed forbearance; but that they knew its limits. They believed in order, but not in the order of tyranny. With them, nothing was “settled” that was not right. With them, justice, liberty and humanity were “final;” not slavery and oppression. You may well cherish the memory of such men. They were great in their day and generation. Their solid manhood stands out the more as we contrast it with these degenerate times.

How circumspect, exact and proportionate were all their movements! How unlike the politicians of an hour! Their statesmanship looked beyond the passing moment, and stretched away in strength into the distant future. They seized upon eternal principles, and set a glorious example in their defense. Mark them!

Fully appreciating the hardship to be encountered, firmly believing in the right of their cause, honorably inviting the scrutiny of an on-looking world, reverently appealing to heaven to attest their sincerity, soundly comprehending the solemn responsibility they were about to assume, wisely measuring the terrible odds against them, your fathers, the fathers of this republic, did, most deliberately, under the inspiration of a glorious patriotism, and with a sublime faith in the great principles of justice and freedom, lay deep the corner-stone of the national superstructure, which has risen and still rises in grandeur around you.

What to the Slave is the Fourth of July? 1852
The speech was later published in James M. Gregory’s Frederick Douglass, the Orator (New York, 1893), 103–06.
Of this fundamental work, this day is the anniversary. Our eyes are met with demonstrations of joyous enthusiasm. Banners and pennants wave exultingly on the breeze. The din of business, too, is hushed. Even Mammon seems to have quitted his grasp on this day. The ear-piercing fife and the stirring drum unite their accents with the ascending peal of a thousand church bells. Prayers are made, hymns are sung, and sermons are preached in honor of this day; while the quick martial tramp of a great and multitudinous nation, echoed back by all the hills, valleys and mountains of a vast continent, bespeak the occasion one of thrilling and universal interests’ nation’s jubilee.

Friends and citizens, I need not enter further into the causes which led to this anniversary. Many of you understand them better than I do. You could instruct me in regard to them. That is a branch of knowledge in which you feel, perhaps, a much deeper interest than your speaker. The causes which led to the separation of the colonies from the British crown have never lacked for a tongue. They have all been taught in your common schools, narrated at your firesides, unfolded from your pulpits, and thundered from your legislative halls, and are as familiar to you as household words. They form the staple of your national poetry and eloquence.

I remember, also, that, as a people, Americans are remarkably familiar with all facts which make in their own favor. This is esteemed by some as a national trait—perhaps a national weakness. It is a fact, that whatever makes for the wealth or for the reputation of Americans, and can be had cheap! Will be found by Americans. I shall not be charged with slandering Americans, if I say I think the American side of any question may be safely left in American hands.

I leave, therefore, the great deeds of your fathers to other gentlemen whose claim to have been regularly descended will be less likely to be disputed than mine!

My business, if I have any here to-day, is with the present. The accepted time with God and his cause is the ever–living now.

“Trust no future, however pleasant,
Let the dead past bury its dead;
Act, act in the living present,
Heart within, and God overhead.”

We have to do with the past only as we can make it useful to the present and to the future. To all inspiring motives, to noble deeds which can be gained from the past, we are welcome. But now is the time, the important time. Your fathers have lived, died, and have done their work, and have done much of it well. You live and must die, and you must do your work. You have no right to enjoy a child’s share in the labor of your fathers, unless your children are to be blest by your labors. You have no right to wear out and waste the hard-earned fame of your fathers to cover your indolence. Sydney Smith tells us that men seldom eulogize the wisdom and virtues of their fathers, but to excuse some folly or wickedness of their own. This truth is not a doubtful one.

There are illustrations of it near and remote, ancient and modern. It was fashionable, hundreds of years ago, for the children of Jacob to boast, we have “Abraham to our father,” when they had long lost Abraham’s faith and spirit. That people contented themselves under the shadow of Abraham’s great name, while they repudiated the deeds which made his name great. Need I remind you that a similar thing is being done all over this country to-day? Need I tell you that the Jews are not the only people who built the tombs of the prophets, and garnished the sepulchers of the righteous? Washington could not die fill he had broken the chains of his slaves. Yet his monument is built up by the price of human blood, and the traders in the bodies and souls of men, shout—“We have Washington to our father.” Alas! That it should be so; yet so it is.

What to the Slave is the Fourth of July? 1852

The speech was later published in James M. Gregory’s Frederick Douglass, the Orator (New York, 1893), 103–06.
"The evil that men do, lives after them,
The good is oft' interred with their bones."

"What have I, or those I represent, to do with your national independence?"

Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been tom from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as a hart."

But, such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, lowering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrecoverable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

"By the rivers of Babylon, there we sat down. Yea! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wastened us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." 

Fellow-citizens; above your national, tumultuous joy, I hear the mournful wail of millions! Whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world.

My subject, then fellow-citizens, is AMERICAN SLAVERY. I shall see, this day, and its popular characteristics, from the slave’s point of view. Standing, there, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally
hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery - the great sin and shame of America!

“I will not equivocate; I will not excuse;” I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be fight and just.

But I fancy I hear some one of my audience say, it is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, and denounce less, would you persuade more, and rebuke less, your cause would be much more likely to succeed.

But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it.

The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia, which, if committed by a black man, (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment.

What is this but the acknowledgement that the slave is a moral, intellectual and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write.

When you can point to any such laws, in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, their will I argue with you that the slave is a man!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian’s God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that
men have a natural right to freedom? Speaking of it relatively, and positively, negatively, and affirmatively. To do so, would be to make myself ridiculous, and lo offer an insult to your understanding. There is not a man beneath the canopy of heaven, that does not know that slavery is wrong for him.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to bum their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employments for my time and strength, than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can may; I cannot. The time for such argument is past.

At a time like this, scorching irony, not convincing argument, is needed. O! Had I the ability, and could I reach the nation’s ear, I would, to-day, pour out a fiery stream of biting ridicule, blazing reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages.

There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the old world, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival. Take the American slave-trade, which, we are told by the papers, is especially prosperous just now. Ex-Senator Benton tells us that the price of men was never higher than now. He mentions the fact to show that slavery is in no danger. This trade is one of the peculiarities of American institutions. It is carried on in all the large towns and cities in one-half of this confederacy; and millions are pocketed every year, by dealers in this horrid traffic.

In several states, this trade is a chief source of wealth. It is called (in contradistinction to the foreign slave-trade) “the internal slave trade.” It is, probably, called so, too, in order to divert from it the horror with which the foreign slave-trade is contemplated. That trade has long since been denounced by this government, as piracy. It has been denounced with burning words, from the high places of the nation, as an execrable traffic. To arrest it, to put an end to it, this nation keeps a squadron,
at immense cost, on the coast of Africa. Everywhere, in this country, it is safe to speak of this foreign slave-trade, as a most
inhuman traffic, opposed alike to the laws of God and of man.

The duty to extirpate and destroy it is admitted even by our DOCTORS OF DIVINITY. In order to put an end to it, some
of these last have consented that their colored brethren (nominally free) should leave this country, and establish themselves
on the western coast of Africa! It is, however, a notable fact that, while so much execration is poured out by Americans upon
those engaged in the foreign slave-trade, the men engaged in the slave-trade between the states pass without condemnation,
and their business is deemed honorable.

Behold the practical operation of this internal slave-trade, the American slave-trade, sustained by American politics and
American religion. Here you will see men and women reared like swine for the market. You know what is a swine-drover?
I will show you a man-drover. They inhabit all our Southern States.

They perambulate the country, and crowd the highways of the nation, with droves of human stock. You will see one of
these human flesh-jobbers, armed with pistol, whip and bowie-knife, driving a company of a hundred men, women, and
children, from the Potomac to the slave market at New Orleans. These wretched people are to be sold singly, or in lots, to suit
purchasers. They are food for the cotton-field, and the deadly sugar-mill. Mark the sad procession, as it moves wearily along
and the inhuman wretch who drives them.

Hear his savage yells and his blood-chilling oaths, as he hurries on his affrighted captives! There, see the old man, with locks
thinned and gray. Cast one glance, if you please, upon that young mother, whose shoulders are bare to the scorching sun,
her briny tears falling on the brow of the babe in her arms. See, too, that girl of thirteen, weeping, yes! Weeping, as she thinks
of the mother from whom she has been torn!

The drove moves tardily. Heat and sorrow have nearly consumed their strength; suddenly you hear a quick snap, like the
discharge of a rifle; the fetters clank, and the chain rattles simultaneously; your ears are saluted with a scream, that seems to
have torn its way to the centre of your soul! The crack you heard, was the sound of the slave-whip; the scream you heard,
was from the woman you saw with the babe. Her speed had faltered under the weight of her child and her chains! That gash
on her shoulder tells her to move on. Follow this drove to New Orleans. Attend the auction; see men examined like horses;
see the forms of women rudely and brutally exposed to the shocking gaze of American slave-buyers. See this drove sold and
separated forever; and never forget the deep, sad sobs that arose from that scattered multitude. Tell me citizens, WHERE,
under the sun, you can witness a spectacle more fiendish and shocking. Yet this is but a glance at the American slave-trade,
as it exists, at this moment, in the ruling part of the United States.

I was born amid such sights and scenes. To me the American slave-trade is a terrible reality. When a child, my soul was often
pierced with a sense of its horrors. I lived on Philpot Street, Fell’s Point, Baltimore, and have watched from the wharves, the
slave ships in the Basin, anchored from the shore, with their cargoes of human flesh, waiting for favorable winds to waft them
down the Chesapeake.

There was, at that time, a grand slave mart kept at the head of Pratt Street, by Austin Woldfolk. His agents were sent into
every town and county in Maryland, announcing their arrival, through the papers, and on flaming “hand-bills,” headed CASH
FOR NEGROES. These men were generally well dressed men, and very captivating in their manners. Ever ready to drink,
to treat, and to gamble. The fate of many a slave has depended upon the turn of a single card; and many a child has been
snatched from the arms of its mother by bargains arranged in a state of brutal drunkenness.
The flesh-mongers gather up their victims by dozens, and drive them, chained, to the general depot at Baltimore. When a sufficient number have been collected here, a ship is chartered, for the purpose of conveying the forlorn crew to Mobile, or to New Orleans. From the slave prison to the ship, they are usually driven in the darkness of night; for since the antislavery agitation, a certain caution is observed.

In the deep still darkness of midnight, I have been often aroused by the dead heavy footsteps, and the piteous cries of the chained gangs that passed our door. The anguish of my boyish heart was intense; and I was often consoled, when speaking to my mistress in the morning, to hear her say that the custom was very wicked; that she hated to hear the rattle of the chains, and the heart-rending cries. I was glad to find one who sympathized with me in my horror.

Fellow-citizens, this murderous traffic is, to-day, in active operation in this boasted republic. In the solitude of my spirit, I see clouds of dust raised on the highways of the South; I see the bleeding footsteps; I hear the doleful wail of fettered humanity, on the way to the slave-markets, where the victims are to be sold like horses, sheep, and swine, knocked off to the highest bidder. There I see the tenderest ties ruthlessly broken, to gratify the lust, caprice and rapacity of the buyers and sellers of men. My soul sickens at the sight.

"Is this the land your Fathers loved,  
The freedom which they toiled to win?  
Is this the earth whereon they moved?  
Are these the graves they slumber in?"

But a still more inhuman, disgraceful, and scandalous state of things remains to be presented.

By an act of the American Congress, not yet two years old, slavery has been nationalized in its most horrible and revolting form. By that act, Mason & Dixon's line has been obliterated; New York has become as Virginia; and the power to hold, hunt, and sell men, women, and children as slaves remains no longer a mere state institution, but is now an institution of the whole United States.

The power is co-extensive with the Star-Spangled Banner and American Christianity. Where these go, may also go the merciless slave-hunter. Where these are, man is not sacred. He is a bird for the sportsman’s gun. By that most foul and fiendish of all human decrees, the liberty and person of every man are put in peril. Your broad republican domain is hunting ground for men. Not for thieves and robbers, enemies of society, merely, but for men guilty of no crime. Your lawmakers have commanded all good citizens to engage in this hellish sport.

Your President, your Secretary of State, your lords, nobles, and ecclesiastics, enforce, as a duty you owe to your free and glorious country, and to your God, that you do this accursed thing. Not fewer than forty Americans have, within the past two years, been hunted down and, without a moment’s warning, hurried away in chains, and consigned to slavery and excruciating torture. Some of these have had wives and children, dependent on them for bread; but of this, no account was made.

The right of the hunter to his prey stands superior to the right of marriage, and to all rights in this republic, the rights of God included! For black men there are neither law, justice, humanity, nor religion. The Fugitive Slave Law makes MERCY TO THEM, A CRIME; and bribes the judge who tries them. An American JUDGE GETS TEN DOLLARS FOR EVERY VICTIM HE CONSIGNS to slavery, and five, when he fails to do so.
The oath of any two villains is sufficient, under this hell-black enactment, to send the most pious and exemplary black man into the remorseless jaws of slavery! His own testimony is nothing. He can bring no witnesses for himself. The minister of American justice is bound by the law to hear but one side; and that side, is the side of the oppressor. Let this damning fact be perpetually told.

Let it be thundered around the world, that, in tyrant-killing, king-hating, people-loving, democratic, Christian America, the seats of justice are filled with judges, who hold their offices under an open and palpable bribe, and are bound, in deciding in the case of a man’s liberty, hear only his accusers!

In glaring violation of justice, in shameless disregard of the forms of administering law, in cunning arrangement to entrap the defenseless, and in diabolical intent, this Fugitive Slave Law stands alone in the annals of tyrannical legislation. I doubt if there be another nation on the globe, having the brass and the baseness to put such a law on the statute-book. If any man in this assembly thinks differently from me in this matter, and feels able to disprove my statements, I will gladly confront him at any suitable time and place he may select.

I take this law to be one of the grossest infringements of Christian Liberty, and, if the churches and ministers of our country were not stupidly blind, or most wickedly indifferent, they, too, would so regard it.

At the very moment that they are thanking God for the enjoyment of civil and religious liberty, and for the right to worship God according to the dictates of their own consciences, they are utterly silent in respect to a law which robs religion of its chief significance, and makes it utterly worthless to a world lying in wickedness.

Did this law concern the “mint, anise and cumin”—abridge the fight to sing psalms, to partake of the sacrament, or to engage in any of the ceremonies of religion, it would be smitten by the thunder of a thousand pulpits. A general shout would go up from the church, demanding repeal, repeal, instant repeal! And it would go hard with that politician who presumed to solicit the votes of the people without inscribing this motto on his banner.

Further, if this demand were not complied with, another Scotland would be added to the history of religious liberty, and the stern old Covenanters would be thrown into the shade. A John Knox would be seen at every church door, and heard from every pulpit, and Fillmore would have no more quarter than was shown by Knox, to the beautiful, but treacherous queen Mary of Scotland. The fact that the church of our country, (with fractional exceptions), does not esteem “the Fugitive Slave Law” as a declaration of war against religious liberty, implies that that church regards religion simply as a form of worship, an empty ceremony, and not a vital principle, requiring active benevolence, justice, love and good will towards man. It esteems sacrifice above mercy; psalm-singing above right doing; solemn meetings above practical righteousness.

A worship that can be conducted by persons who refuse to give shelter to the houseless, to give bread to the hungry, clothing to the naked, and who enjoin obedience to a law forbidding these acts of mercy, is a curse, not a blessing to mankind. The Bible addresses all such persons as “scribes, Pharisees, hypocrites, who pay tithe of mint, anise, and cumin, and have omitted the weightier matters of the law, judgment, mercy and faith.”

But the church of this country is not only indifferent to the wrongs of the slave, it actually takes sides with the oppressors. It has made itself the bulwark of American slavery, and the shield of American slave-hunters. Many of its most eloquent Divines. Who stand as the very lights of the church, have shamelessly given the sanction of religion and the Bible to the whole slave system.
They have taught that man may, properly, be a slave; that the relation of master and slave is ordained of God; that to send back an escaped bondman to his master is clearly the duty of all the followers of the Lord Jesus Christ; and this horrible blasphemy is palmed off upon the world for Christianity.

For my part, I would say, welcome infidelity! Welcome atheism! Welcome anything! In preference to the gospel, as preached by those Divines! They convert the very name of religion into an engine of tyranny, and barbarous cruelty, and serve to confirm more infidels, in this age, than all the infidel writings of Thomas Paine, Voltaire, and Bolingbroke, put together, have done! These ministers make religion a cold and flinty-hearted thing, having neither principles of right action, nor bowels of compassion.

They strip the love of God of its beauty, and leave the throne of religion a huge, horrible, repulsive form. It is a religion for oppressors, tyrants, man-stealers, and thugs. It is not that “pure and undefiled religion” which is from above, and which is “first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” But a religion which favors the rich against the poor; which exalts the proud above the humble; which divides mankind into two classes, tyrants and slaves; which says to the man in chains, stay there; and to the oppressor, oppress on; it is a religion which may be professed and enjoyed by all the robbers and enslavers of mankind; it makes God a respecter of persons, denies his fatherhood of the race, and tramples in the dust the great truth of the brotherhood of man.

All this we affirm to be true of the popular church, and the popular worship of our land and nation—a religion, a church, and a worship which, on the authority of inspired wisdom, we pronounce to be an abomination in the sight of God. In the language of Isaiah, the American church might be well addressed, “Bring no more vain ablations; incense is an abomination unto me: the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth. They are a trouble to me; I am weary to bear them; and when ye spread forth your hands I will hide mine eyes from you. Yea! When ye make many prayers, I will not hear. YOUR HANDS ARE FULL OF BLOOD; cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge for the fatherless; plead for the widow.”

The American church is guilty, when viewed in connection with what it is doing to uphold slavery; but it is superlatively guilty when viewed in connection with its ability to abolish slavery. The sin of which it is guilty is one of omission as well as of commission. Albert Barnes but uttered what the common sense of every man at all observant of the actual state of the case will receive as truth, when he declared that “There is no power out of the church that could sustain slavery an hour, if it were not sustained in it.”

Let the religious press, the pulpit, the Sunday school, the conference meeting, the great ecclesiastical, missionary, Bible and tract associations of the land array their immense powers against slavery and slave-holding; and the whole system of crime and blood would be scattered to the winds; and that they do not do this involves them in the most awful responsibility of which the mind can conceive.

In prosecuting the anti-slavery enterprise, we have been asked to spare the church, to spare the ministry; but how, we ask, could such a thing be done? We are met on the threshold of our efforts for the redemption of the slave, by the church and ministry of the country, in battle arrayed against us; and we are compelled to fight or flee.
From what quarter, I beg to know, has proceeded a fire so deadly upon our ranks, during the last two years, as from the Northern pulpit? As the champions of oppressors, the chosen men of American theology have appeared—men, honored for their so-called piety, and their real learning.

The LORDS of Buffalo, the SPRINGS of New York, the LATHROPS of Auburn, the COXES and SPENCERS of Brooklyn, the GANNETS and SHARPS of Boston, the DEWEYS of Washington, and other great religious lights of the land, have, in utter denial of the authority of Him, by whom they professed to be called to the ministry, deliberately taught us, against the example or the Hebrews and against the remonstrance of the Apostles, they teach “that we ought to obey man’s law before the law of God.”

My spirit wearies of such blasphemy; and how such men can be supported, as the “standing types and representatives of Jesus Christ,” is a mystery which I leave others to penetrate. In speaking of the American church, however, let it be distinctly understood that I mean the great mass of the religious organizations of our land.

There are exceptions, and I thank God that there are. Noble men may be found, scattered all over these Northern States, of whom Henry Ward Beecher of Brooklyn, Samuel J. May of Syracuse, and my esteemed friend* on the platform, are shining examples; and let me say further, that upon these men lies the duty to inspire our ranks with high religious faith and zeal, and to cheer us on in the great mission of the slave’s redemption from his chains. [*Rev. R. R. Raymond]

One is struck with the difference between the attitude of the American church towards the anti-slavery movement, and that occupied by the churches in England towards a similar movement in that country. There, the church, true to its mission of ameliorating, elevating, and improving the condition of mankind, came forward promptly, bound up the wounds of the West Indian slave, and restored him to his liberty.

There, the question of emancipation was a high[ly] religious question. It was demanded, in the name of humanity, and according to the law of the living God. The Sharps, the Clarksons, the Wilberforces, the Buxtons, and Burchells and the Knibbs, were alike famous for their piety, and for their philanthropy.

The anti-slavery movement there was not an anti-church movement, for the reason that the church took its full share in prosecuting that movement: and the anti-slavery movement in this country will cease to be an anti-church movement, when the church of this country shall assume a favorable, instead or a hostile position towards that movement. Americans! Your republican politics, not less than your republican religion, are flagrantly inconsistent.

You boast of your love of liberty, your superior civilization, and your pure Christianity, while the whole political power of the nation (as embodied in the two great political parties), is solemnly pledged to support and perpetuate the enslavement of three millions of your countrymen. You hurl your anathemas at the crowned headed tyrants of Russia and Austria, and pride yourselves on your Democratic institutions, while you yourselves consent to be the mere tools and bodyguards of the tyrants of Virginia and Carolina.

You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water; but the fugitives from your own land you advertise, hunt, arrest, shoot and kill. You glory in your refinement and your universal education; yet you maintain a system as barbarous and dreadful as ever stained the character of a nation—a system begun in avarice, supported in pride, and perpetuated in cruelty.
You shed tears over fallen Hungary, and make the sad story of her wrongs the theme of your poets, statesmen and orators,
till your gallant sons are ready to fly to arms to vindicate her cause against her oppressors; but, in regard to the ten thousand
wrongs of the American slave, you would enforce the strictest silence, and would hail him as an enemy of the nation who dares
to make those wrongs the subject of public discourse!

You are all on fire at the mention of liberty for France or for Ireland; but are as cold as an iceberg at the thought of liberty for
the enslaved of America. You discourse eloquently on the dignity of labor; yet, you sustain a system which, in its very essence,
casts a stigma upon labor. You can bare your bosom to the storm of British artillery to throw off a three penny tax on tea;
and yet wring the last hard-earned farthing from the grasp of the black laborers of your country.

You profess to believe “that, of one blood, God made all nations of men to dwell on the face of all the earth,” and hath
commanded all men, everywhere to love one another; yet you notoriously hate, (and glory in your hatred), all men whose
skins are not colored like your own.

You declare, before the world, and are understood by the world to declare, that you “hotel these truths to be self evident,
that all men are created equal; and are endowed by their Creator with certain inalienable rights; and that, among these are,
life, liberty, and the pursuit of happiness;” and yet, you hold securely, in a bondage which, according to your own Thomas
Jefferson, “is worse than ages of that which your fathers rose in rebellion to oppose,” a seventh part of the inhabitants of
your country.

Fellow-citizens! I will not enlarge further on your national inconsistencies. The existence of slavery in this country brands
your republicanism as a sham, your humanity as a base pretence, and your Christianity as a lie. It destroys your moral power
abroad; it corrupts your politicians at home. It saps the foundation of religion; it makes your name a hissing, and a by word
to a mocking earth. It is the antagonistic force in your government, the only thing that seriously disturbs and endangers
your Union.

It fetters your progress; it is the enemy of improvement, the deadly foe of education; it fosters pride; it breeds insolence; it
promotes vice; it shelters crime; it is a curse to the earth that supports it; and yet, you cling to it, as if it were the sheet anchor
of all your hopes. Oh! Be warned! Be warned! a horrible reptile is coiled up in your nation’s bosom; the venomous creature is
nursing at the tender breast of your youthful republic; for the love of God, tear away, and fling from you the hideous monster,
and let the weight of twenty millions crush and destroy it forever!

But it is answered in reply to all this, that precisely what I have now denounced is, in fact, guaranteed and sanctioned by
the Constitution of the United States; that the right to hold and to hunt slaves is a part of that Constitution framed by the
illustrious Fathers of this Republic.

Then, I dare to affirm, notwithstanding all I have said before, your fathers stooped, basely stooped

“To palter with us in a double sense:
And keep the word of promise to the ear,
but break it to the heart.”

And instead of being the honest men I have before declared them to be, they were the veriest imposters that ever practiced
on mankind. This is the inevitable conclusion, and from it there is no escape. But I differ from those who charge this baseness
on the framers of the Constitution of the United States. It is a slander upon their memory, at least, so I believe.

There is not time now to argue the constitutional question at length - nor have I the ability to discuss it as it ought to be discussed. The subject has been handled with masterly power by Lysander Spooner, Esq., by William Goodell, by Samuel E. Sewall, Esq., and last, though not least, by Gerritt Smith, Esq. These gentlemen have, as I think, fully and clearly vindicated the Constitution from any design to support slavery for an hour.

“[L]et me ask, if it be not somewhat singular that, if the Constitution were intended to be, by its framers and adopters, a slave-holding instrument, why neither slavery, slaveholding, nor slave can anywhere be found in it.”

Fellow-citizens! There is no matter in respect to which, the people of the North have allowed themselves to be so ruinously imposed upon, as that of the pro-slavery character of the Constitution. In that instrument I hold there is neither warrant, license, nor sanction of the hateful thing; but, interpreted as it ought to be interpreted, the Constitution is a GLORIOUS LIBERTY DOCUMENT.

Read its preamble, consider its purposes. Is slavery among them? Is it at the gateway? Or is it in the temple? It is neither. While I do not intend to argue this question on the present occasion, let me ask, if it be not somewhat singular that, if the Constitution were intended to be, by its framers and adopters, a slave-holding instrument, why neither slavery, slaveholding, nor slave can anywhere be found in it.

What would be thought of an instrument, drawn up, legally drawn up, for the purpose of entitling the city of Rochester to a track of land, in which no mention of land was made? Now, there are certain rules of interpretation, for the proper understanding of all legal instruments. These rules are well established. They are plain, common-sense rules, such as you and I, and all of us, can understand and apply, without having passed years in the study of law.

I scout the idea that the question of the constitutionality or unconstitutionality of slavery is not a question for the people. I hold that every American citizen has a fight to form an opinion of the constitution, and to propagate that opinion, and to use all honorable means to make his opinion the prevailing one. Without this fight, the liberty of an American citizen would be as insecure as that of a Frenchman.

Ex-Vice-President Dallas tells us that the constitution is an object to which no American mind can be too attentive, and no American heart too devoted. He further says, the constitution, in its words, is plain and intelligible, and is meant for the home-bred, unsophisticated understandings of our fellow-citizens. Senator Berrien tells us that the Constitution is the fundamental law, that which controls all others.

The charter of our liberties, which every citizen has a personal interest in understanding thoroughly. The testimony of Senator Breese, Lewis Cass, and many others that might be named, who are everywhere esteemed as sound lawyers, so regard the constitution. I take it, therefore, that it is not presumption in a private citizen to form an opinion of that instrument. Now, take the constitution according to its plain reading, and I defy the presentation of a single pro-slavery clause in it. On the other hand it will be found to contain principles and purposes, entirely hostile to the existence of slavery.

I have detained my audience entirely too long already. At some future period I will gladly avail myself of an opportunity to give this subject a full and fair discussion.
“Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented of the state of the nation, I do not despair of this country.”

Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented of the state of the nation, I do not despair of this country. There are forces in operation, which must inevitably work the downfall of slavery. “The arm of the Lord is not shortened,” and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from the Declaration of Independence, the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age.

Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world, and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable.

The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest comers of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. Thoughts expressed on one side of the Atlantic are, distinctly heard on the other. The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, “Let there be Light,” has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light.

The iron shoe, and crippled foot of China must be seen, in contrast with nature. Africa must rise and put on her yet unwoven garment. “Ethiopia shall stretch out her hand unto God.” In the fervent aspirations of William Lloyd Garrison, I say, and let every heart join in saying it:

God speed the year of jubilee
The wide world o’er!
When from their galling chains set free,
Th’ oppress’d shall vilely bend the knee,
And wear the yoke of tyranny
Like brutes no more.

That year will come, and freedom’s reign,
To man his plundered fights again
Restore.
God speed the day when human blood
Shall cease to flow!
In every clime be understood,
The claims of human brotherhood,
And each return for evil, good,
Not blow for blow;

What to the Slave is the Fourth of July? 1852
The speech was later published in James M. Gregory’s
Frederick Douglass, the Orator (New York, 1893), 103–06.
That day will come all feuds to end
And change into a faithful friend
Each foe.

God speed the hour, the glorious hour,
When none on earth
Shall exercise a lordly power,
Nor in a tyrant’s presence cower;
But all to manhood’s stature tower,
By equal birth!
THAT HOUR WILL, COME, to each, to all,
And from his prison-house, the thrall
Go forth.

Until that year, day, hour, arrive,
With head, and heart, and hand I’ll strive,
To break the rod, and rend the gyve,
The spoiler of his prey deprive —
So witness Heaven!
And never from my chosen post,
Whate’er the peril or the cost,
Be driven.
I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation’s capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God’s children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro’s legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.
We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, “When will you be satisfied?” We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

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

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

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.
I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, 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 shall see it together.

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

This will be the day when all of God’s children will be able to sing with a new meaning, “My country, ‘tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim’s pride, from every mountainside, let freedom ring.” And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molchill of Mississippi. From every mountainside, let freedom ring.

And when this happens, When we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, “Free at last! free at last! thank God Almighty, we are free at last!”
The Battle of Fort Necessity ended when Colonel George Washington of the Virginia Militia and Captain John Mackay of the British Regulars surrendered to the French forces. The terms of the surrender, or Capitulation, were written in French.

The document refers to the assassination of the French officer in the second paragraph and in article seven. Washington denied the killing was an assassination, claiming his translator rendered the word as "loss" or "death of."
Capitulation accordée par M. de Villiers Capitaine D’infanterie Commandant des troupes de Sa Majesté très Chrétienne à cehy des troupes Anglais actuellement dans le fort de Nécessité qui avoit été Construit sur les terres du Domaine Du Roy
Ce 3e Juillet 1754 a huit heures du soir.

Savoir
Comme notre intention n’a jamais été de troubler la Paix et la Bonne armonie qui régnoit entre les deux Princes amis, mais seulement de venger L’assassin qui a été fait sur un de nos officier porteur d’une sommation et sur son escorte, comme assurez d’empecher aucun Etablissement sur les terres du Roy mon maitre
À Ces Considerations nous voulons bien accorder grace a tous les Anglois qui sont dans le dit fort aux conditions ci-après.

Article pr.
Nous accordons au Commandant Anglois de se retirer avec toute sa Garnison pour s’en Retourner paisiblement dans son pays et luy promettons d’Empecher qu’il luy soit fait aucune insulte par nos françois, et de maintenier autant qu’il sera en notre pouvoir tous les sauvages qui sont avec nous.

2° Il luy sera permis de sortir d’emporter tout ce qui leur appartiendra à l’Exception de L’Artillerie que nous nous reservons.

3° Que nous leur accordons les honneurs de la guerre qu’ils sortiront tambour battant avec une piece de petit Canon, voulant bien par la leur prouver que nous les traitrons en amis.

4° Que sirot les articles signés de part et d’autre, ils ameneront le Pavillon Anglois.

5° Que demain à la pointe du jour un détachement français ira pour faire déférer la Garnison et prendre possession du dit fort.

6° Que comme les Anglois n’ont presque plus de chevaux ni Boueufs, ils seront libres de mettre leurs effets en cache pour venir les chercher lorsqu’ils auront Rejoint des Chevaux; ils pourront a cette fin y laisser des gardiens en tel nombre qu’ils voudront aux conditions qu’ils donneront parole d’honneur de ne plus travailler a aucun Etablissement dans ce lieu icy ni en deça la hauteur des terres pendant une année a compter de ce jour.

7° Que comme les Anglois ont en leur pouvoir un officier, deux Cadets et Généralement les prisonniers qu’ils nous ont faits dans l’assassinat du Sr de Jumonville, et qu’ils promettent de les renvoyer avec Sauve garde jusqu’au fort Duquesne situé sur la Belle Rivière, et que pour sûreté de cet article ainsi que de ce traité. Mrs Jacob Vannebramme et Robert Stobo tous deux Capitaines, nous seront Remis en otage jusqu’a l’arrivée de nos Canadien et français ci dessus mentionnés.

Nous nous obligeons de notre coté a donner escorte à Remener en sûreté les deux officiers que nous promettons nos français dans deux mois et demi pour le plus tard fait double sur des postes de notre Blocus de jour et an que desus
Pr. Copie ont Signé Mrs. James Mackay, Go Washington Coulun Villier pour copie Coulon Villier

8° Nous accordons au Commandant Anglois de prendre possession de deux forts de Sa Majesté et d’un Marchandisage de venison.

9° Nous accordons au Commandant Anglois de prendre possession du fort Duquesne situé sur la Belle Rivière.

10° Nous accordons au Commandant Anglois de prendre possession de l’Artillerie qui lui a été rendue.

11° Nous accordons au Commandant Anglois de prendre possession de la piece de petit Canon qui a été donnée par un des Capitaines Anglais pour cacher les alarmes de la Nuit.

12° Nous accordons au Commandant Anglois de prendre possession de tous les creusets, et de prendre possession de deux forts de Sa Majesté.

13° Nous accordons au Commandant Anglois de prendre possession de tous les creusets, et de prendre possession de deux forts de Sa Majesté.

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Excerpt from George Washington’s “Remarks”

George Washington’s “Remarks,” are his reflections on his time as a young officer in the French and Indian War.
The Bloody Massacre perpetrated in King's Street, Boston, March 5th 1770.

Source #3 Massacre Print by Paul Revere
Paul Revere, Boston Massacre, 1770.
BOSTON ANTHÉNEUM
Source #4a Excerpt of Article from The London Chronicle

The London Chronicle, April 28, 1770, provides a report on the Boston Massacre from the British perspective.

TIMOTHY HUGHES RARE AND EARLY NEWSPAPERS
Source #6 Paul Revere Trial Sketch
Paul Revere, Map of the Boston Massacre.

BOSTON PUBLIC LIBRARY
"No Stamp Act" teapot, possibly made at the Cockspitt Hill factory, probably Derby, England, 1765 to circa 1770s.

The Colonial Williamsburg Foundation
A LIST of the Names of those who audaciously continue to contravene the united sentiments of the body of merchants throughout the United States.

NORTH-AMERICA; by importing British Goods contrary to the Agreement.

John Bernard,
(In King-Street, almost opposite Vernon's Head.)

James McMasters,
(On Treat's Wharf.)

Patrick McMasters,
(Off the Sign of the Lamb.)

John Mein,
(Opposite the White Horse, and in King-Street.)

Nathaniel Rogers,
(Opposite Mr. Hendricson's Store lower end King-Street.)

William Jackson,
(At the Beaver Head, Cornhill, near the Town-House.)

Theophilus Lillie,
(Near Mr. Pemberton's Meeting-House, North End.)

John Taylor,
(Nearly opposite the Heart and Crown in Cornhill.)

Ame & Elizabeth Cummings,
(Opposite the Old Brick Meeting-House, all of Boston.)

Israel Williams, Esq. & Son,
(Traders in the Town of Haverhill.)

And, Henry Barnes,
(Trader in the Town of Northboro.)

County of Middlesex:
Samuel Hodley
John Borland
Henry Barnes
Richard Cary
County of Bristol:
George Brightman
County of Worcester:
Daniel Bliss

County of Lincoln:
John Kingbury
County of Berkshire:
Mark Hopkins
Elijah Dwight
Israel Stoddard
The Battle of Lexington, April 19, 1775, Plate 1.

1. Major Pitcairn, at the head of the Regular Companies
2. The Redcoats first fired on the Farmers at Lexington
3. Part of the Provincial Company of Lexington
4. Regular Companies on the road to Concord
5. The Meetinghouse at Lexington
6. The Public Inn
Plate II. A View of the Town of Concord:

1. Companies of the Regulars marching into Concord.
2. Company of Minutemen drawn up in center.
3. A detachment destroying the Deerfield Road.
5. The North Church & The Meetinghouse.
Plate III. The Engagement at the North Bridge in Concord.
IN CONGRESS, July 4, 1776.
A DECLARATION
BY THE REPRESENTATIVES OF THE UNITED STATES OF AMERICA,
IN GENERAL CONGRESS ASSEMBLED.

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness— That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes and accordingly will not alter this Province, unless such Alteration be essential to their Safety. But when a long Train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide New Guards for their future Security. Such has been the patient Suffering of these Colonies; and such is now the necessity of ridding themselves of this Burden.

Ourinventory is a Declaration of Independence printed by John Dunlap, 1776.
George Washington Letter to General Parsons, February 10, 1777

To Brigadier General
Samuel Holden Parsons
Morris Town, February 10, 1777.

Sir: Since I wrote to you on the 8th. Inst. I have been compelled, from the spreading of the small pox in our Army, to submit to the necessity of Inoculation, and have accordingly ordered all the Continental Troops now here and coming from the Eastern States to be inoculated immediately on their arrival. You will therefore give Orders, for the inoculating the Connecticut Troops; and as Govr. Cooke is desired to forward on the Rhode Island Troops to Connecticut for this purpose, you will also have proper attention paid to them. I need not recommend to you the greatest Secrecy and dispatch in this business; because a moment’s reflection will inform you, that should the Enemy discover our Situation they can not fail taking advantage of it.

You may perhaps not be able to reconcile this order with the enterprise, proposed in my former Letter against Long Island. If that can be carried on, at the same time with inoculation, I would by no means have you decline it; but if one must give way to the other (of which you will be the best judge); Inoculation being of the greatest importance, must have the preference, and the enterprise laid aside. It will be best to draw the Troops within as small a Circle as possible, and towards Peeks-kill to have them inoculated, by this means, if proper care is used, the danger of the Infection’s Spreading, will be small and the Country have but little cause to dread it. I am etc.
Circular to Governors of the Middle States

[Note: Gov. George Clinton, of New York; Gov. William Livingston, of New Jersey; President Joseph Reed, of Pennsylvania; President Caesar Rodney, of Delaware; and Gov. Thomas Sim Lee, of Maryland.]

Head Quarters, Morristown, December 16, 1779.

Sir: The situation of the army with respect to supplies is beyond description alarming. It has been five or six weeks past on half allowance, and we have not more than three days bread at a third allowance on hand, nor any where within reach. When this is exhausted, we must depend on the precarious gleanings of the neighbouring country. Our magazines are absolutely empty everywhere, and our commissaries entirely destitute of money or credit to replenish them. We have never experienced a like extremity at any period of the war. We have often felt temporary want from accidental delays in forwarding supplies, but we always had something in our magazines and the means of procuring more. Neither one nor the other is at present the case. This representation is the result of a minute examination of our resources. Unless some extraordinary and immediate exertions are made by the States, from which we draw our supplies, there is every appearance that the army will infallibly disband in a fortnight. I think it my duty to lay this candid view of our situation before your Excellency, and to entreat the vigorous interposition of the State to rescue us from the danger of an event, which if it did not prove the total ruin of our affairs, would at least give them a shock from which they would not easily recover, and plunge us into a train of new and still more perplexing embarrassments than any we have hitherto felt. I have the honor, etc.

[Note: The text is from the letter sent to Gov. Thomas Sire Lee and is in the writing of James McHenry.]
Source #14 Portrait of Washington by James Peale
INDEPENDENCE NATIONAL HISTORICAL PARK
December 17, 1773 entry from the Diary of John Adams.

The Question is whether it is in the Power of this Nation to raise Taxes? I apprehend it was absolutely and in its necessities. — The Constitution is such, the King, Admiral and Galleon and Commerce do not suffer it. It was in these Powers to have raised it, — but in no other. — It is not got by a Family, whose interest is there. There was no other Alternative but to destroy it or let it be landed. — To let it be landed would be giving up the Principles of Freedom. By rendering it void of Power, the Constitution was strengthened. To force them, to Brute Force, Indignities, To Tyranny and Contempt, to Rigour, and application to Vice, and Lawless — but it will be said it might have been left in the hands of a Committee of Forty, or in Parish Wills. To this many Objections may be made.
Letter from Abigail Adams to John Adams, August 14, 1776

Abigail Adams Letter to John Adams, August 14, 1776

National Park Service

Massachusetts Historical Society, Adams National Historical Park

My heart is very heavy. I must say to you, in regard to the education of my own children, I have, for my self, taken a very strict and strict concern. I may truly say that I have been, and am most sincerely convinced that some more liberal and ample sense of this duty, is expected for the benefit of succeeding generations, and that our views must be enlarged and enlarged for the benefit of succeeding generations. If we mean to have strong, noble minds, we should have learned women, the world perhaps would laugh at us and accuse us of vanity, but you know I have a mind too enlarged to be disgusted at that sentiment, if much depends as it allowed upon the early education of youth, the first principles, which are instilled there the deepest root, great benefit must arise from literary accomplishments in women.

Excuse me my dear, this news away with me, I have no thoughts of coming to you the length of time I have shall be determined, you would have prevented me even if you had no thoughts of returning till November, but I have
BY THE HONORABLE
Major-General PUTNAM,
Commander of the Forces of the
United American States,

At and near the WHITE-PLAINS.

A PROCLAMATION.

WHEREAS some Soldiers of the Continental Army, induced by artful and insidious Persons, have been led to defert their Country’s Service, and have aided the Enemy in their wicked Purposes to subdue the Country; some of whom are deterred from returning to their Duty through Fear of Punishment: And whereas many of the peaceable Inhabitants of these States have, by artful and designing Persons, been induced to leave their Habitations and take Arms against their Countrymen; who, conscious of their Errors, are desirous of returning to their Habitations, but are deterred through Fear of Punishment.

I DO THEREFORE DECLARE, That all Defectors from the Army of the United States, who will return to their Duty by the First Day of January next, shall have a free Pardon: And those Inhabitants who have been induced to enter the Enemy’s Service, shall, on returning to their Habitations, receive Protection, and Exemption from personal Punishment for the aforesaid Offences.

Given under my Hand at Head-Quarters, this 17th of November, Anno Domini, 1777.

ISRAEL PUTNAM.
A PROCLAMATION.

By His Excellency the Honorable WILLIAM HOWE, General and Commander in Chief of all His Majesty’s Forces, within the Colonies lying on the Atlantic Ocean, from Nova-Scotia, to West-Florida, inclusive, &c. &c. &c.

WHEREAS it is represented, that many of the loyal Inhabitants of this Island have been compelled by the Leaders in Rebellion, to take up Arms against His Majesty’s Government: Notice is hereby given to all Persons so forced into Rebellion, that on delivering themselves up at the HEAD QUARTERS of the Army, they will be received as faithful Subjects; have Permits to return peaceably to their respective Dwellings, and meet with full Protection for their Persons and Property.

All those who chuse to take up Arms for the Restoration of Order and good Government within this Island, shall be disposed of in the best Manner, and have every Encouragement that can be expected.

GIVEN under my HAND, at Head Quarters on LONG ISLAND, this 23d Day of August, 1776.

WILLIAM HOWE.

By His Excellency’s Command.

ROBERT MACKENZIE, Secretary.
Salem Poor Petition

The subscribers begg leave, to Report to your Honorable House (which wee do in justice to the Caracter of so Brave a Man), that, under Our Own observation, Wee declare that A Negro Man, called Salem Poor, of Col. Fryes Regiment, Capt. Ames Company – in the late Battle at Charlestown, behaved like an Experienced officer, as Well as an Excellent Soldier, to Set forth Particulars of his Conduct Would be Tedious, Wee Would Only begg leave to Say in the Person of this said Negro Centers a Brave and gallant Soldier. The Reward due to So great and Distinguuisht a Caracter, Wee Submit to the Congress –

Cambridge, Dec. 5th, 1775

Jona Brewer Col.
Thomas Nixon Lt. Col.
Wm. Prescott Col.
Ephm Corey Lieut.
Joseph Baker Lieut.
Joshua Read Lieut.

To The Honorable General Court of Massachusetts Bay
Source #20a-b Song, “General Herkimer’s Battle”

NEW YORK HISTORICAL SOCIETY
Speech of the Oneida Chiefs to Genl. Col. Vans, delivered Sunday evening, May 18, 1780.

Brothers,

We will now address you with our situation and request a just consideration.

An undoubted chief named Kegan, called Kegan Dunga, has lately come from Niagara and at the request of the Indians, has prevailed with several friends to move off for Niagara. We now write the whole Town above left their habitation, they gone to the Genessee, the two portions of the Indians, with the undoubted. This being a very strong move we must be prepared for war. We are surrounded by those who had a war with Hagen Danga. And to meet the whole Oneida Nation, should be taken present a short time, except such as are absolutely required to Niagara or Oswego. — Brothers, We are in a quandary condition. Reports from various Indians confirm the above account. We earnestly know who to trust among us in these critical situations. Today the last of the Canajoharyans, Onderdonks left us, Very well our town must be destroyed to open the road to the Mohawk River, from the Canajohary we secured the enemy advanced to capture and destroy the Mohawk River as far as Schenectady or Albany.
Snake’s Mouth Caption Reads:

“The British Armies I have thus Burgoyn’d
And room for more I’ve got behind”
Source #23 Photo of Independence Hall Today

Independence Hall, exterior. South facade. Photo by Robin Miller, 2001

INDEPENDENCE NATIONAL HISTORICAL PARK
Max Rosenthal, Interior View of Independence Hall, 1856.

INTERIOR VIEW OF INDEPENDENCE HALL, PHILADELPHIA.
Source #25 Photo of the Assembly Room in Independence Hall Today

Independence Hall, interior. Assembly Room, today. Photo by Robin Miller, 2001

INDEPENDENCE NATIONAL HISTORICAL PARK
Rising Sun Armchair made by John Folwell, 1779. George Washington used this chair for nearly three months of the Federal Convention’s continuous sessions.
Source #27 Lafayette Cannon
Lafayette Cannon
COLONIAL NATIONAL HISTORICAL PARK
Souvenir medal for the 60th Anniversary of the Patriotic Order Sons of America depicts Washington praying in the snow.
Memorial Arch at Valley Forge

Valley Forge National Historical Park

Naked and starving as they are,
We cannot enough admire
The incomparable patience and fidelity
Of the soldiery.

Washington at Valley Forge, February 16, 1778
Statue of Washington as Cincinnatus from Valley Forge

Jean-Antoine Houdon, Washington as Cincinnatus.

VALLEY FORGE NATIONAL HISTORICAL PARK
Letter from Edith Longfellow to her sister Alice Longfellow, August 14, 1875.

Image of Longfellow sisters, from left to right, Edith, Alice, and Annie Longfellow.

Longfellow National Historic Site.
George Washington taking his presidential oath of office.
Executive Mansion, Washington, . . . .

Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that "all men are created equal."

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of it as a final resting place for those who here gave their lives that that nation might live. This we may, in all propriety do. But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note, nor long remember what we say here; but it can never forget what they did here.

It is rather for us, the living, to be dedicated...

This is our solemn duty.
When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one 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 that impel them.

laying its foundation on such principles and organizing its powers in such form