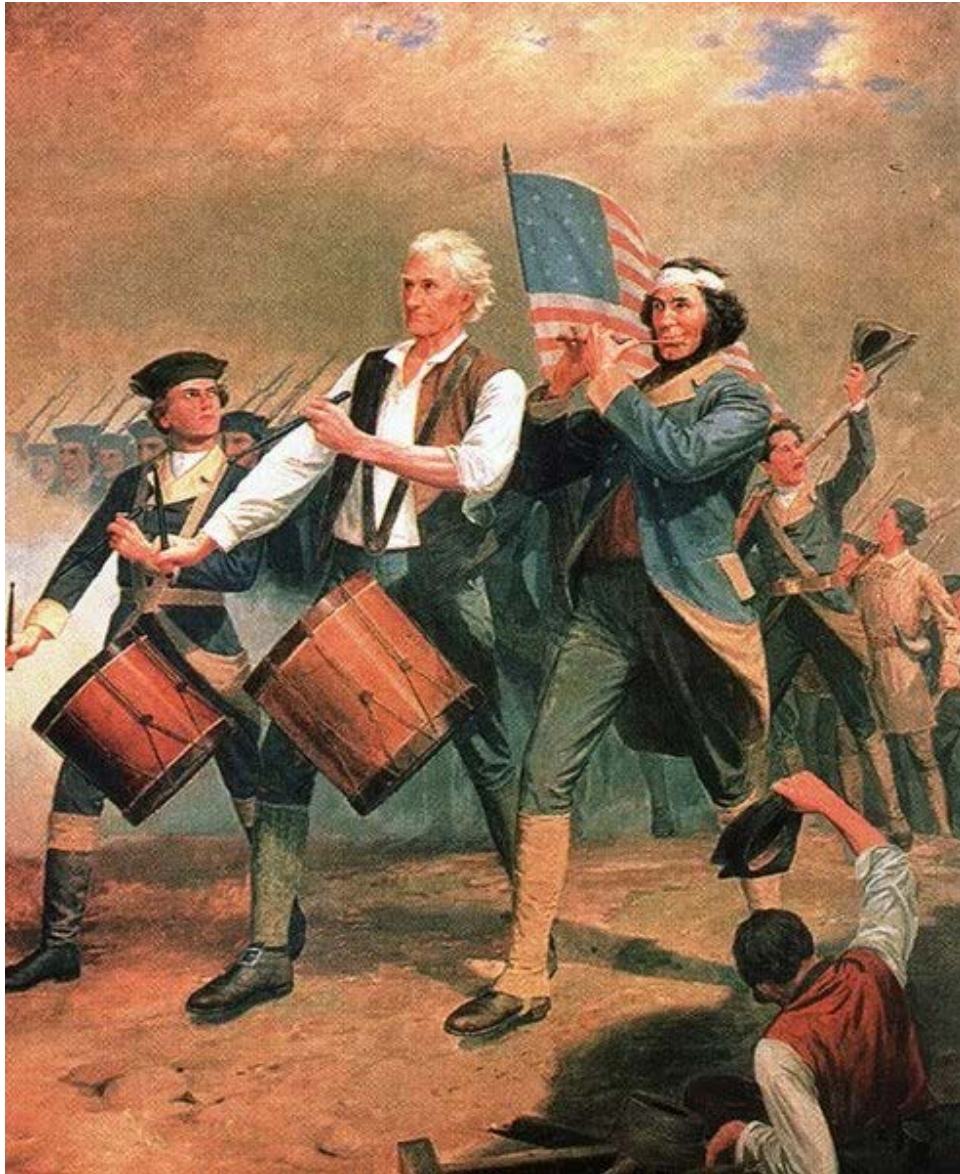


The Shot Heard 'Round the World: **The American Revolution** *1754–1783*

Year 1
History Unit 3
Sourcebook

Lesson 1: Starting a Movement for Independence



The Spirit of '76 by Archibald Willard, 1876 (Archibald Willard, Wikimedia)

Why did colonial Americans begin a movement for independence?

Breaking Up Is Hard to Do: The Birth of an Independence Movement

Read pages 6–8, 10–13 in the history textbook Firsthand Heinemann Dedicated to Teachers: The American Revolution and Constitution by Stephanie Harvey and Anne Goudvis (Heinemann, 2015).)

Document A

Timeline of British Tax Policy

From 1764 to 1775, Great Britain imposed a series of taxes and other laws on the American colonies. The most significant acts during this period are outlined and explained in the timeline below.

Sugar Act of 1764

Parliament enacts a tax on sugar.

Stamp Act of 1765

The first direct tax on the colonies. The Stamp Act was a tax on all paper products such as newspapers or legal documents. The tax was intended to raise money to help pay for the defense of the colonies following the French and Indian War. The act was repealed in 1766 after colonists protested “No taxation without representation.”

Declaratory Act of 1766

Parliament passed this act declaring its authority to pass any taxes in the colonies.

Townshend Acts of 1767

The Townshend Acts collected taxes on goods such as tea or glass imported by the colonies from Great Britain. All taxes on imported goods were repealed, except for the tax on tea.

Tea Act of 1773

The Tea Act gave the British East India Company a monopoly on selling tea to the colonies. It did not establish any new taxes, but it did greatly hurt tea merchants in the colonies.

Document B B.W.'s Letter

This public letter appeared on the front page of The Boston-Gazette and Country Journal, a colonial newspaper, on October 7, 1765. The author's name was printed as "B.W."

To the Inhabitants of the Province of the Massachusetts-Bay

My Dear Countrymen,

It is a standing order of English Liberty "That no man shall be taxed but with his own consent," and you very well know we the colonists were not, in any true sense, represented in parliament, when this tax was imposed.

AWAKE! Awake, my Countrymen and defeat those who want to enslave us. Do not be cowards. You were born in Britain, the Land of Light, and you were raised in America, the Land of Liberty. It is your duty to fight this tax. Future generations will bless your efforts and **commemorate** [*remember and show respect for*] the saviors of their country.

I urge you to tell your representatives that you do not support this terrible and burdensome law. They should act as guardians of the liberty of their country.

I look forward to congratulating you on delivering us from the enemies of truth and liberty.

B.W. "To the Inhabitants of the Province of the Massachusetts Bay," The Boston-Gazette and Country Journal, October 7, 1765. Courtesy of DrJosephWarren.com.

Document C The Rights of the Colonists

The following is an excerpt from a speech in Boston on November 20, 1772, by Samuel Adams, a prominent member of the Sons of Liberty who would later go on to help organize the Boston Tea Party.

Among the natural rights of the Colonists are these: First, a right to life; Secondly, to liberty; Thirdly, to property. Additionally, with the right to support and defend one's own rights in the best way one can. All **civil** [*laws imposed by the government*] laws should protect these rights as much as possible.

All men have a right to remain in a state of nature as long as they please; and in case of **intolerable oppression** [*unfair treatment*], to leave their society and enter another.

The British government has no right to seek and take what they please. Instead of being content with their role as honorable servants of the society, they are becoming absolute tyrants.

The purpose of government is to support, protect, and defend man's natural rights; Life, Liberty, and Property.

Adams, Samuel. November 20, 1772. Courtesy of History Department, Hanover College.

Document D

Give Me Liberty or Give Me Death!

*In December 1773, the Sons of Liberty and other Boston colonists destroyed the tea being held by the British East India Company by submerging it in Boston Harbor to protest the Tea Act of 1773. In response, the British passed the Coercive Acts, or Intolerable Acts, in 1774 to punish Massachusetts for the Boston Tea Party. They closed Boston Harbor to trade, abolished the colony's right to self-government, and forced colonists in Boston to **quarter** [provide with housing] British troops in the city.*

In 1775, as colonists assembled at the Virginia Convention debated whether to mobilize forces against the British Army at Boston, Patrick Henry stood in his pew in a Richmond church and gave the impassioned speech below in support of the resolution.

The question before the House is one of awful importance to this country. For my own part, I consider it as nothing less than a question of freedom or slavery.

What terms for peace with Britain shall we find which have not already been tried? Sir, we have done everything that could be done, to avert the storm which is now coming on. We have petitioned; we have protested; we have pled; we have thrown ourselves before the throne, and have begged. Our petitions have been ignored; our protests have produced additional insult; our pleas have been disregarded.

Why stand we here **idle** [*without action*]? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

Henry, Patrick. "I. The 'Give Me Liberty or Give Me Death' Speech, ". Courtesy of Bartleby.com

Document E

The Slave Trade and the Revolution

During the American Revolution, colonies banned the African slave trade as an attempt to eliminate any relationship of economic exchange with Great Britain. However, depending on the region, colonies at times held different motivations for opposing or supporting the slave trade. The following text was adapted from an essay published by the New York Public Library.

In his “Summary View of the Rights of British America,” Thomas Jefferson asserted, somewhat dishonestly, that Virginians favored the “abolition of domestic slavery” and that as the first step toward this end, “it is necessary to exclude all further importations from Africa.” In his first draft of the Declaration of Independence, Jefferson **condemned** [*criticized or denounced*] the Crown in more forceful language, asserting that the king had “waged cruel war against human nature itself, violating its most sacred rights of life and liberty” by continuing the African slave trade.

The Continental Congress removed Jefferson’s condemnation from the Declaration, in part because it simply did not ring true. The colonists, for the most part, had been willing and eager purchasers of slaves. Nor is there any evidence that either Jefferson or any of the other leaders of Virginia had any interest in actually ending slavery. Virginia’s attempt to ban the trade was purely economic and not based on any moral resistance to slavery. Similarly, the Crown’s refusal to allow them to limit or end the trade was economic.

During the Revolution, all the new states banned or suspended the international slave trade. Most slaves arrived on British ships, and even those on American ships were purchased from agents of the Royal African Company, a British merchant company stationed on the west coast of Africa. Thus, all the colonies (which soon became the states) banned the African slave trade as part of their overall policy of refusing to import anything from Britain. This movement was an attempt to cut all economic ties with Britain. Since most slaves were brought in by British ships, and virtually all were purchased from the British on the coast of Africa, a ban on the trade was an important part of the colonists’ general policy not to trade with Britain.

In some of the northern colonies, abolition of the slave trade had a moral as well as an economic basis. Opposition to slavery was growing, and during or immediately after the Revolution, five states would either end it outright or pass gradual abolition acts that would lead to a relatively speedy end to slavery. In those states, a ban on the international slave trade was consistent with growing opposition to slavery itself.

In the remaining new states, where slavery was central to the economy, opposition to the trade was economic and political but not essentially moral. After the Revolution, South Carolina reopened its international trade, but then **suspended** [*delayed or put on hold*] it in 1785 because of the ongoing depression in the state. Similarly, North Carolina imposed a tax on newly imported slaves and then in 1794 banned the trade altogether. The trade remained open in Georgia in 1787, but in the wake of the

Haitian Revolution, in which the island’s African slave population revolted against colonial settlers and claimed independence from France, that state also banned it.

The Slave Trade and the Revolution. Courtesy of The New York Public Library. www.nypl.org

Lesson 2: The Boston Massacre



Engraving, entitled The Boston Massacre, of the painting by Alonzo Chappel, 1868 (U.S. National Archives and Records Administration)

Who caused the Boston Massacre?

Homework

The Boston Massacre: Lighting the Fuse of the Revolution

Read the article “On this Day, the Boston Massacre Lights the Fuse of Revolution,” available on the National Constitution Center website.

Document A

John Adams and the Trial of British Soldiers

Read pages 87 through 89 in the textbook *History Alive! The United States through Industrialism* (Teachers Curriculum Institute, 2011).

Document B

Testimony of Captain Thomas Preston

The following is an excerpt of the testimony from Captain Thomas Preston, the commanding officer for the British troops at the Boston Massacre, given during his trial, October 24, 1770.

I saw the people in great commotion and heard them use the most cruel and horrid threats against the troops. They immediately surrounded the **sentry** [*watch guard*] . . . and with clubs and other weapons threatened to execute their vengeance on him. I was soon informed by a townsman their intention was to carry off the soldier from his post and probably murder him I immediately sent a non-commissioned officer and 12 men to protect both the sentry and the king’s money, and very soon followed myself to prevent, if possible, all disorder. . . . They soon rushed through the people, and by charging their bayonets in half-circles, kept them at a little distance The mob still increased and were more outrageous, striking their clubs or bludgeons one against another, and calling out, “come on you rascals, you bloody backs, you lobster scoundrels, fire if you dare, we know you dare not,” and much more such language was used. At this time I was between the soldiers and the mob, **parleying** [*negotiating*] with, and endeavouring all in my power to persuade them to retire peaceably, but to no purpose

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 scarcely possible for the soldiers to know who said fire, or don’t fire, or stop your firing.

Preston, Thomas. October 24, 1770. Courtesy of EyeWitnessstoHistory.com.

Document C
Deposition of Benjamin Burdick

The following is an excerpt adapted from the deposition given by Benjamin Burdick, a Bostonian and a witness to the Boston Massacre, at the trial of Captain Preston and the British soldiers, October 1770.

When I came into King Street about 9 o’Clock I saw the Soldiers round the Sentinel. I asked one if he was loaded and he said yes. I asked him if he would fire, he said yes by the Eternal God and pushed his Bayonet at me. After the firing the Captain came before the Soldiers and put up their Guns with his arm and said stop firing, don’t fire no more or don’t fire again.

I heard the word fire and took it and am certain that it came from behind the Soldiers. I saw a man passing busily behind who I took to be an Officer. The firing was a little time after. I saw some persons fall. Before the firing I saw a stick thrown at the Soldiers. The word fire I took to be a word of Command. I had in my hand a highland broad Sword which I brought from home. Upon my coming out I was told it was a wrangle between the Soldiers and people, upon that I went back and got my Sword.

I never used to go out with a weapon. I had not my Sword drawn till after the Soldier pushed his Bayonet at me. I should have cut his head off if he had stepped out of his Rank to attack me again. At the first firing the People were chiefly in Royal Exchange lane, there being about 50 in the Street. After the firing I went up to the Soldiers and told them I wanted to see some faces that I might swear to them another day. The Sentinel in a melancholy tone said perhaps Sir you may.

Burdick, Benjamin. October 1770. Courtesy of That Really Happened in the Boston Massacre?: The Trial of Captain Thomas Preston, Long Beach City College

Document D
Deposition of William Sawyer

The following is an excerpt of the deposition given by William Sawyer, another Bostonian and witness to the Boston Massacre, at the trial of Captain Preston and the British soldiers, October 1770.

The people kept huzzahing. Daring them to fire. Threw Snowballs. I think they hit them. As soon as the snowballs were thrown, and then a club, a Soldier fired. I heard the Club strike upon the Gun and the corner man in the next the lane said fire and immediately fired.

This was the first Gun. As soon as he had fired he said “Damn you fire.” I am so sure that I thought it was he that spoke. That next Gun fired and so they fired through pretty quick.

Sawyer, William. Anonymous Summary of Defense Evidence. October 1770. Courtesy of National Archives.

Lessons 3–4: Colonial Propaganda



Paul Revere's engraving *The Bloody Massacre Perpetrated in King Street Boston on March 5th, 1770* (Wikimedia)

Why should colonists support the movement for independence?

Homework

Loyalists, Fence-sitters, and Patriots

Read the article “Loyalists, Fence-sitters, and Patriots” on Independence Hall’s USHistory.org site.

Document A

Thomas Paine: *Common Sense*

Thomas Paine’s pamphlet *Common Sense*, promoting independence for the colonies, was first published on January 10, 1776. It sold more than 100,000 copies in three months. Below is an excerpt adapted from the introduction to the third edition.

Perhaps the ideas contained in the following pages, are not YET sufficiently popular to make them appear favorable; a long habit of not thinking a thing is WRONG, makes one think it is RIGHT, and so initially many react to furiously defend what has always been done.

But the chaos soon subsides. Time changes minds more than reason. It often takes a long period of violence and an abuse of power to make one question one’s leader, and that is exactly what the king has done! He has abused power by further supporting the control of Parliament, which he falsely claims is the government of the colonists, although colonists have no voice in that government. Thus, they have an undoubted right to question the meaning of both the king and Parliament, and equally to reject the **usurpation** [*taking of power illegally or by force*] of either.

The problems of America are in a great measure the issues of all mankind. Many circumstances have, and will arise, which are not just our problems, but universal problems for all people, and through which the principles of all Lovers of Mankind are affected The destruction of a land with terrible violence, declaring War against the natural rights of all Mankind, and **extirpating** [*rooting out and destroying completely*] the Defenders of natural rights from the Face of the Earth, is the Concern of every Man to whom Nature has given the Power of feeling.

Paine, Thomas. Common Sense. Courtesy of USHistory.org.

Document B

The “Boston Pamphlet”

Patriot leaders Samuel Adams, James Otis, and Joseph Warren formed a committee in 1772 in response to unjust treatment by the British government. The excerpts below are from the “Boston Pamphlet,” published by their committee and distributed in 1772.

Among the natural Rights of the Colonists are these: First, a Right to Life; secondly, to Liberty; thirdly, to Property; together with the Right to support and defend them in the best Manner they can When Men enter into Society, it is by voluntary Consent, and they have a Right to demand and insist upon the performance of such Conditions and previous Limitations as form an **equitable** [*fair*] original Compact

All Persons born in the British American Colonies are, by the Laws of GOD and Nature and by the common Law of England . . . well entitled, and by Acts of the British Parliament are declared to be entitled to all the natural, essential, inherent and inseparable Rights, Liberties and Privileges of Subjects

born in Great Britain. Among those Rights are the following, which no Man or Body of Men, consistently with their own Rights as Men and Citizens, or Members of Society, can for themselves give up or take away from others

First, “The first fundamental positive Law of all Commonwealths or States is the establishing the Legislative Power: As the first fundamental natural Law also, which is to govern even the Legislative Power itself, is the Preservation of the Society.”

Secondly, The Legislative has no Right to absolute arbitrary Power over the Lives and Fortunes of the People

Thirdly, The Supreme Power cannot justly take from any Man any Part of his Property without his Consent in Person or by his Representative.

These are some of the first Principles of natural Law and Justice That these Colonists are well entitled to all the essential Rights, Liberties and Privileges of Men and Freemen born in Britain is **manifest** [*obvious*], not only from the Colony Charters in general, but Acts of the British Parliament Now what Liberty can there be where Property is taken away without Consent? Can it be said with any Color of Truth and Justice that this Continent of three Thousand Miles in Length, and of a Breadth as yet unexplored, in which, however, it is supposed there are five Millions of People, has the least Voice, Vote, or Influence in the Decisions of the British Parliament? . . . The Colonists have been branded with the **odious** [*unpleasant*] Names of Traitors and Rebels, only for complaining of their Grievances. How long such Treatment will or ought to be **borne** [*suffered*] is submitted.

Adams, Samuel, James Otis, and Joseph Warren. “Boston Pamphlet.” 1772. National Humanities Center, America in Class.

Document C

“An Oration on the Beauties of Liberty” Dedication Letter

Reverend John Allen delivered the sermon “An Oration on the Beauties of Liberty” on December 3, 1772 to colonists at the Second Baptist Church in Boston. In 1773, Allen published his sermon, along with a dedication letter to British Secretary of State for the colonies, the Earl of Dartmouth, who had ordered the arrests of many colonists. Below is an excerpt from the dedication letter.

WHEN I view the original right, power and Charter confirm'd, sealed, and ratified to the Province [colony] or Inhabitants of Rhode-Island . . . which is as follows: — “Be it enacted that no freeman, shall be taken, or imprisoned, or deprived of his freehold, or liberty, or free custom, or be outlaw'd or exil'd or otherwise destroy'd, nor shall be oppressed, judged or condemned, but by the Law of this Colony. — And that no man of what state or condition soever shall be put out of his lands, nor taken, nor imprisoned, nor disinherited, nor BANISHED (observe this, my Lord), nor any ways destroy'd, or MOLESTED, without being, for it, brought to answer by a due course of Law of this COLONY”

The law of GOD directs us to do unto others as we would they should do unto us I therefore take this leave as a fellow Christian, as one that loves, as the highest happiness of his existence, the Beauties, Spirit, and LIFE of Christianity, to ask your Lordship [referring to the Earl of Dartmouth, the British Secretary of State for the colonies] how your Lordship would like to have his Birthright, Liberty and freedom, as an Englishman taken away by his King, or by the Ministry, or both? Would not your Lordship immediately say it was Tyranny, Oppression and Destruction by a despotic power? Would not your Lordship be ready to alarm the Nation and point out the STATE upon the brink of destruction?

ARE not the Liberties of the Americans as dear to them as those of Britons? Suppose your Lordship had broke the Laws of his King and Country; would not your Lordship be willing to be try'd by a

Jury of your peers, according to the Laws of the land? How would your Lordship like to be **fetter'd** [*locked up*] with irons and drag'd three thousand miles in a hell upon earth? No! . . . Is not this contrary to the spirit of the law and the rights of an Englishman? Yet thus you have given direction, as the King's Agent, or the agent of the Ministry, to destroy the rights and laws of the Americans. How your Lordship can answer for this agency of injustice before GOD, and Man, will be very difficult.

Allen, John (Reverend). "An Oration on the Beauties of Liberties; Or, The Essential Rights of the Americans." 1773. National Humanities Center, America in Class.

Document D **Anti-Loyalist Broadside**

*Below is a Patriot **broadside** [poster] offering a reward for the capture of Isaac Wilkins, a vocal and adamant Loyalist in New York who published pro-British newspaper essays and pamphlets under the moniker the Westchester Farmer, 1775.*

TO THE PEOPLE OF AMERICA

Stop him! Stop him! Stop him! One Hundred Pounds Lawful Money Reward! A Wolf in Sheep's Clothing!

A TRAITOR!

WHEREAS Isaac Wilkins, of the Province of New-York, has made his escape from the place of his former residence after having betrayed the **confidence** [*trust*] of his countrymen, and villainously consented, that his countrymen and their future children, should be miserable Slaves, to the mercenary, and tyrannical Parliament of Great-Britain; and hath, in many other instances, endeavoured to destroy the Liberties of America, in which Freedom reign amidst the most violent plots of her determined enemies.—Therefore, whoever **apprehends** [*captures*] the said Isaac Wilkins, and secures him, that he may be sent to the Provincial Camp, in Massachusetts-Bay, shall receive the above reward, of the Commanding Officer of the said camp.

By order of the committee.

NEW LONDON, May 4, 1775.

Courtesy of National Humanities Center, American in Class.

Lesson 5: Colonial Propaganda



Political cartoon Join or Die, by Benjamin Franklin (Library of Congress)

**Should colonists support
the movement for independence?**

Document B
Bostonians Paying the Excise-Man, 1774

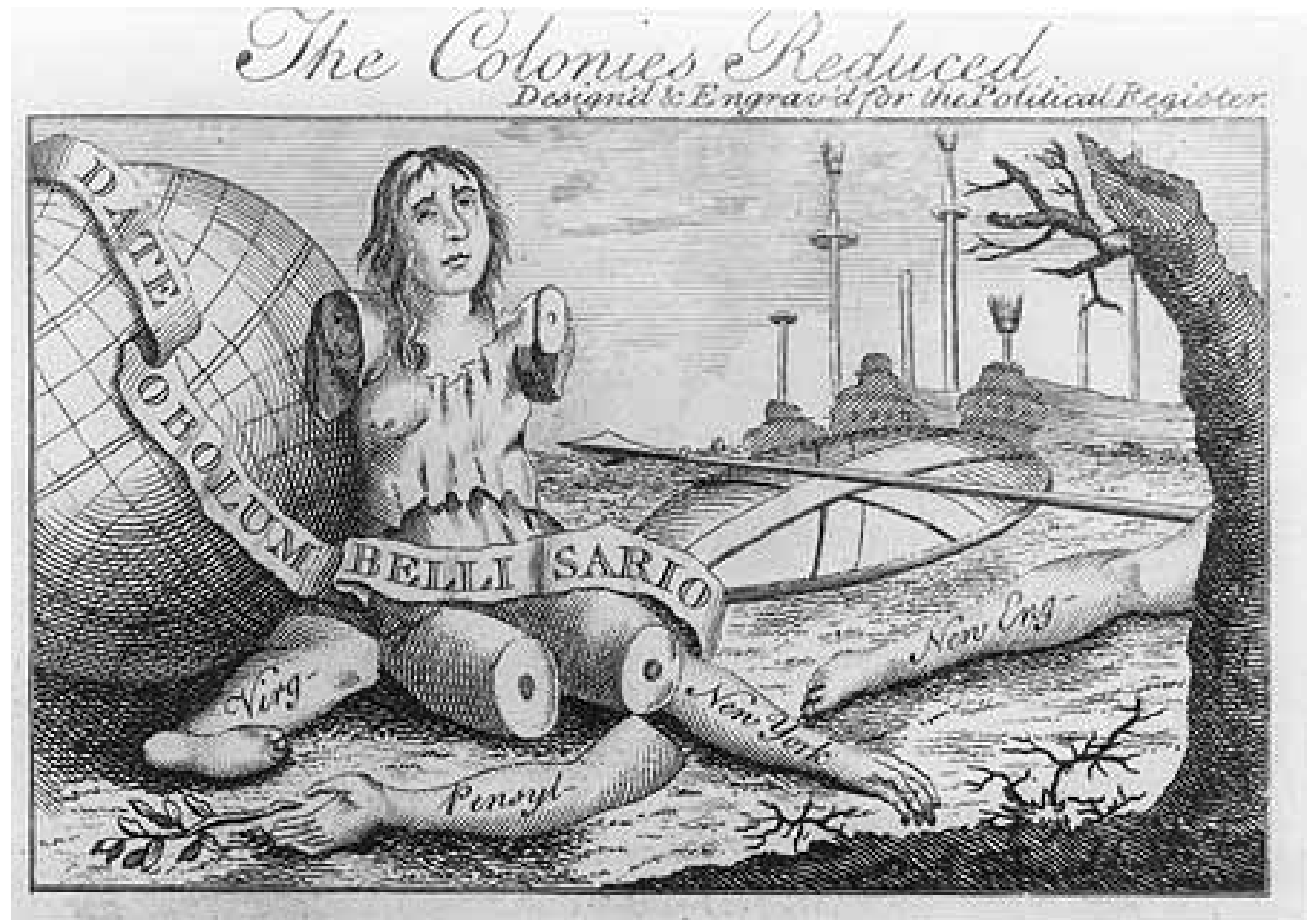
This print, The Bostonians Paying the Excise-Man or Tarring & Feathering, was published in London in 1774.



The cartoon above shows a mob pouring tea into the mouth of a Loyalist who has been tarred and feathered. Behind the group, on the right, is the "Liberty Tree," from which hangs a noose and a sign "Stamp Act" written upside down; on the left, revolutionaries are on a ship pouring crates of tea into the water. (Library of Congress)

Document C
The Colonies Reduced, 1767

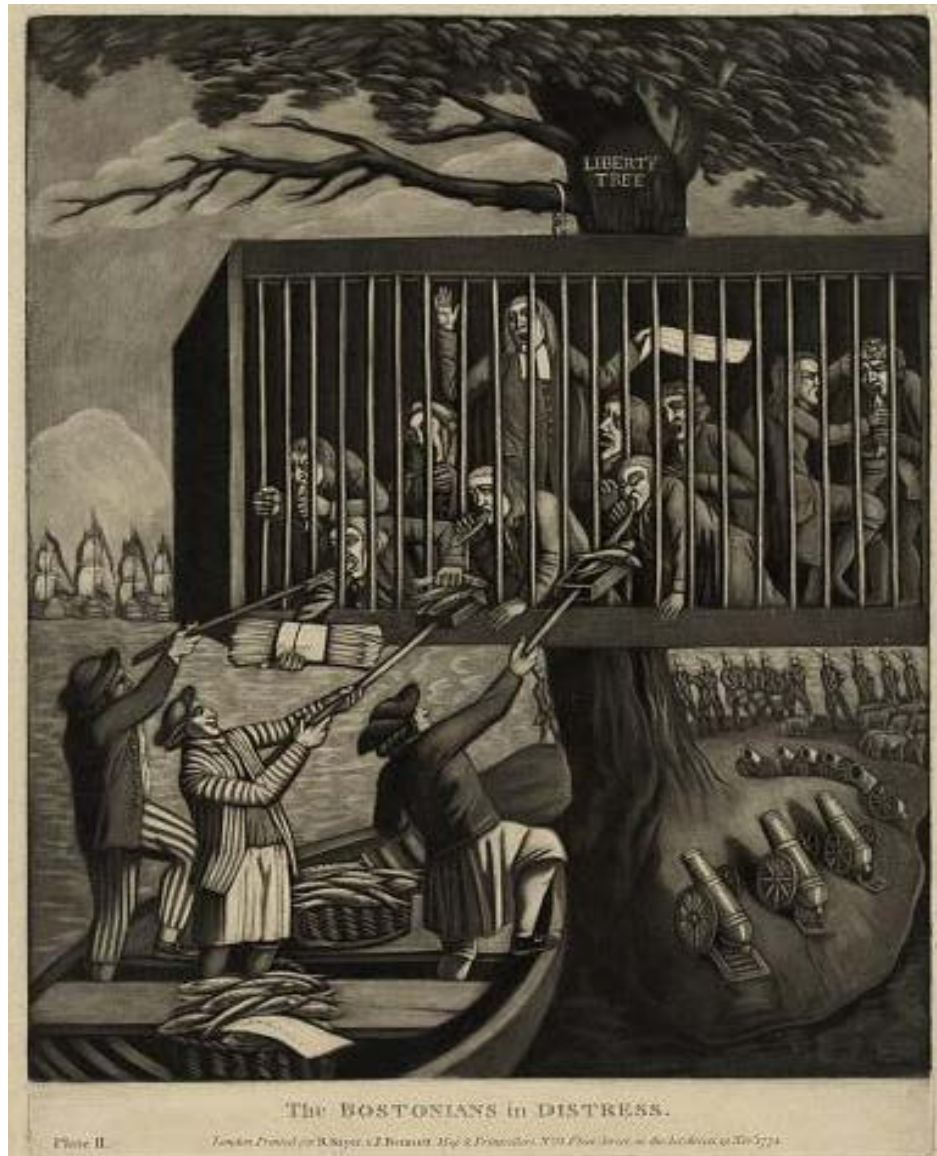
This 1767 engraving, published in Great Britain and made by Benjamin Franklin, warned of the consequences of alienating the colonies through enforcement of the Stamp Act.



The cartoon depicts Britannia, surrounded by her amputated limbs—marked Virginia, Pennsylvania, New York, and New England—as she contemplates the decline of her empire. Franklin, who was in England representing the colonists’ claims, arranged to have the image printed on cards that he distributed to members of Parliament. (History Matters HistoryMatters.gmu.edu, George Mason University)

Document D
Bostonians in Distress, 1774

This print, The Bostonians in Distress, was published in London in 1774.



This print shows Bostonians held captive in a cage suspended from the “Liberty Tree.” Three British sailors standing in a boat feed them fish from a basket labeled “To—from the Committee of—” in return for a bundle of papers labeled “Promises”; around the tree and in the background are cannons and British troops. The paper in the hand of one jailed Bostonian says “They tried with the Lord in their Trouble & he saved them out of their Distress.” (Library of Congress)

Lesson 6: Declaration of Independence



John Turnbull's painting The Declaration of Independence, 1819 (Wikimedia)

To what extent was the Declaration of Independence a call for liberty?

Homework

Declaring Independence

Read the articles “Battles of Lexington and Concord” and “Declaration of Independence” on the History Channel website.

Document A

Declaration of Independence

The Declaration of Independence was written by Thomas Jefferson and signed by representatives from all 13 colonies. The Preamble below expresses colonial reasons for declaring independence from England.

When in the Course of human events it becomes necessary for one people to dissolve the political ties which have connected them with another and to assume among the powers of the earth, the separate and equal **station** [*place*] 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 force them to the separation.

We hold these truths to be **self-evident** [*obvious*], that all men are created equal, that they are **endowed** [*given*] by their Creator with certain **unalienable** [*cannot be taken away*] rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are **instituted** [*established*] among men, **deriving** [*getting*] 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.

Jefferson, Thomas. Declaration of Independence. Courtesy of Stanford History Education Group.

Document B

Excerpt from the Declaration of Independence

The following excerpt is adapted from the Declaration of Independence.

Among the natural rights of the Colonists are these: First, a right to life; Secondly, to liberty; Thirdly, to property; together with the right to support and defend them in the best manner they can. All **civil** [*laws imposed by the government*] laws should protect, as far as possible, these rights.

All men have a right to remain in a state of nature as long as they please; and in case of intolerable oppression, to leave their society and enter another.

The British government has no right to seek and take what they please. Instead of being content with their role as honorable servants of the society, they are becoming absolute tyrants.

The purpose of government is for the support, protection, and defense of man’s essential natural rights; the principal of which, as said before, are Life, Liberty, and Property.

Jefferson, Thomas. Declaration of Independence. Courtesy of Stanford History Education Group.

Document C Banneker and Jefferson's Letters

Benjamin Banneker wrote a letter to Thomas Jefferson in August 1791, challenging his views on race. Jefferson responded to Banneker a few weeks later. Below are excerpts of the two letters.

SIR [Banneker writing to Jefferson],

Sir, allow me to remind you of that time, during the tyranny of the British crown that reduced you [white men] to a state of servitude You must acknowledge that the present freedom and tranquility you enjoy is the blessing of Heaven.

This, Sir, was a time when you clearly saw the injustice of a state of slavery: "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, and that among these are, life, liberty, and the pursuit of happiness." Here was a time when you believed ideas of the great violation of liberty, and the freedom to which you [white men] were entitled by nature;

How sad is it to reflect that you should at the same time counteract this, in enslaving by fraud and violence so many African Americans, under awful captivity and cruel oppression

I shall conclude with the most profound respect, Your most obedient humble servant.

SIR [Jefferson replying to Banneker],

Nobody wishes more than I do to see such evidence as you show that our black fellows have talents equal to those of the other colors of men; and that the current lack of these talents is because of the awful condition of their existence in America.

I can add with truth, that nobody wishes more strongly to start a good system for raising the condition, both of their body and mind, to what it should be

I am with great esteem, Sir, Your most obedient Humble Servant,

Banneker, Benjamin. August 1771. Courtesy of Africans in America, PBS.org.

Document D "Remember the Ladies," a Letter from Abigail Adams

In the spring of 1776, John Adams was at the Continental Congress preparing a resolution for American independence and for states to write their own constitutions. John received a letter, below, from his wife, Abigail Adams.

I long to hear that you have declared an independency—and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands.

Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to start a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.

That your gender is naturally tyrannical is a Truth so thoroughly established as to admit of no dispute, but such of you as wish to be happy willingly give up the harsh title of Master for the more tender and endearing one of Friend. Why not, then, put it out of the power of the vicious and the Lawless to use with cruelty, indignity, and with **impunity** [*without facing punishment*]. Men of sense in all ages hate those customs which treat us only as the servants of your Sex. Regard us then as Beings placed by God's will under your protection and in imitation of the Supreme Being make use of that power only for our happiness.

Adams, Abigail. Remember the Ladies. 1776. Courtesy of Massachusetts Historical Society, MassHist.org.

Document E

The Deleted Slavery Clause

Read the article "Documents That Changed the World: The Declaration of Independence's Deleted Passage on Slavery" by historian Peter Kelley on the University of Washington website.

Lesson 7: Continental Army



Emanuel Leutze's Washington Crossing the Delaware, 1851 (Metropolitan Museum of Art, Wikimedia)

How did the Continental Army unite American colonists against the British?

Homework

The Continental Army

Read the article “The Fighting Man of the Continental Army” on the American Battlefield Trust website.

A Common American Soldier

Read the article “The Common American Soldier” by historian Christopher Geist on the Colonial Williamsburg Foundation website.

Document A

Songs of the Revolution

The following verses were songs sung by both citizens and the military during the Revolutionary War. The second song listed below, “Chester,” eventually became the anthem of the Continental Army.

Free America

Lift up your hands ye heroes and swear with proud **disdain** [*scorn*]
The **wretch** [*the British*] that would ensnare you shall lay his snares in vain.
Should Europe empty all her force, we'll meet her in array,
And fight and shout and shout and fight for North America!

Torn from a world of tyrants beneath this western sky.
We form a new dominion, a land of liberty.
The world shall own we're masters here, then hasten on the day.
Huzzah, huzzah, huzzah, huzzah for free America!

Some future day shall crown us the masters of the **main** [*ocean*].
Our fleet shall speak in thunder, to England, France, and Spain.
And the nations o'er the oceans' spread shall tremble and obey,
The sons, the sons, the sons, the sons of brave America!

Chester

Let tyrants shake their iron rods. And slavery clank her **galling** [*bothersome*] chains.
We fear them not, We trust in God. New England's God forever reigns.

The foe comes on with **haughty** [*arrogant*] stride, our troops advance with noise,
Their veterans flee before our youth, and generals yield to beardless boys.

What grateful offerings shall we bring, what shall we **render** [*give*] to the Lord,
Loud Hallelujahs let us sing, and praise His name on every chord.

Courtesy of Library of Congress.

Document B
Excerpt from *The Blind African Slave*, 1810

African Americans did serve in the ranks of the Continental Army, and General James Mitchell Varnum petitioned Congress to permit integration. This would not happen again until 1950, when the U.S. Army fought in Korea. The First Rhode Island Infantry was an entirely African American regiment.

*Born in West Africa around 1742, Boyrereau Brinch was captured at age sixteen and taken to the Caribbean island of Barbados, where he was sold. After fighting as an enslaved sailor during the French and Indian War, he was taken by his owner to Connecticut and sold again. In 1777, he enlisted in the Connecticut militia and served in an infantry regiment until the end of the war. In 1783, Brinch was honorably discharged and, because of his military service, emancipated from slavery. He published *The Blind African Slave* in 1810. This excerpt begins in the early 1770s.*

About four years after [her former owner's] death, her two sons, Benjamin and David, were drafted to fight in the revolution. I also entered the banners of freedom. Alas! Poor African Slave, to liberate these freemen, my *own* tyrants. I went into Capt. [Samuel] Granger's company. We marched to Frog Plain, from there to Second Hill between Reading and Ridgolf. General Worcester commanded the British under the command of General Howe, who attacked us. We beat them back; the fight was continued all day, and the victory was sometime doubtful.

Finally, I was in the battles at Cambridge, White Plains, Monmouth, Princeton, Newark, Frog's Point, Horseneck where I had a **ball** [*bullet*] pass through my knapsack. All of which are battles the reader can obtain a more perfect account of from history than I can give. At last we returned to West Point and were discharged, as the war was over.

Thus was I, a slave for five years fighting for liberty. After we were disbanded, I returned to my old master at Woodbury [Connecticut], with whom I lived one year, my services in the American war having emancipated me from further slavery and from being bartered or sold.

Here I enjoyed the pleasures of a freeman; my food was sweet, my labor pleasure: and one bright gleam of life seemed to shine upon me.

*Brinch, Boyrereau. *The Blind African Slave*. Courtesy of National Humanities Center, America in Class.*

Document C

Excerpt from *The American Crisis*, 1776

General Washington had essays from The American Crisis read aloud to his soldiers at Valley Forge. Thomas Paine, known by some as the author of the revolution, took no payment for this historic publication. An excerpt of The American Crisis, published on December 23, 1776—shortly before the Christmas holiday—follows.

THESE are the times that try men’s souls. The summer soldier and the sunshine patriot will, in this crisis [referring to the conditions of the Continental Army], shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman.

Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we **esteem** [*value*] too little: it is dearness only that gives everything its value

Britain, with an army to enforce her tyranny, has declared that she has a right (not only to TAX) but ‘to BIND us in ALL CASES WHATSOEVER,’ and if being bound in that manner is not slavery, then is there not such a thing as slavery upon earth.

Paine, Thomas. The American Crisis. December 23, 1776. Courtesy of USHistory.org.

Document D

George Washington’s Address to the Continental Congress

The following excerpt is adapted from a speech delivered by George Washington to the Continental Congress, June 16, 1775. After skirmishes and many failed battles, the Continental Congress “elected” Washington to be the leader of all Continental forces.

Mr. President [addressing the leader of the Continental Congress], Although I acknowledge the high Honour you have given me, in this Appointment as leader of the army, I feel great distress, from an awareness that my abilities and military experience may not be worthy to the responsibility and task you have trusted me with: However, as the Congress desire it, I will take on this **momentous** [*large and important*] duty, and put my all into the service of the army, and to the support of the glorious cause [of independence]. I beg they will accept my most sincere thanks for this distinguished honor and recognition of my skills.

But, unless some unlucky event should happen, and I suffer failures, I beg it may be remembered, by every Gentleman in the room, that I, this day, declare with the utmost sincerity, I do not think myself worthy or qualified to the Command I am honored with.

Washington, George. Address to the Continental Congress. June 16, 1775. Courtesy of Library of Congress.

Document E

Women in the American Revolution

Read the article “Women in the American Revolution” on the American Battlefield Trust website.

Lessons 8–9: The Loyalists



Elkanah Tisdale's illustration *The Tory's Day of Judgement*, 1795 (Library of Congress)

Why did some Americans remain loyal to Great Britain?

Homework

The Loyalists

Read the article “The Loyalists” on Independence Hall Association’s USHistory.org website.

Document A

Boston King: African American Soldier for the British

Born near Charleston, South Carolina, Boston King fled his owner to join the British. King was listed in the Book of Negroes—slaves who had joined the British ranks—and was issued a certificate of freedom, allowing him to board one of the military transport ships bound for free black settlements in Nova Scotia, Canada, ruled by the British. He moved to Sierra Leone, in Africa, in 1792, and published his memoirs. Below is an excerpt from these memoirs.

When 16 years old, I was bound apprentice to a trade. When any of his tools were lost, or misplaced, my master beat me severely, striking me upon my head, or any other part without mercy. To escape his cruelty, I decided to go to Charleston, and throw myself into the hands of the English. They received me readily, and I began to feel the happiness of liberty, of which I knew nothing before.

When I arrived at the head-quarters, I stayed with Captain Grey about a year, and then left him, and came to Nelson’s ferry. Here I entered into the service of the commanding officer of that place. But our situation was very precarious; and we expected to be made prisoners every day; for the Americans had 1600 men, not far off; whereas our whole number amounted only to 250. But there were 1200 English about 30 miles off; only we knew not how to inform them of our danger, as the Americans were in possession of the country. Our commander at length determined to send me with a letter, promising me great rewards, if I was successful in the business.

After serving with the English, my mind was sorely saddened at the thought of being again reduced to slavery, and separated from my wife and family; and at the same time it was exceeding difficult to escape from my bondage. I was thankful that I was not confined in a jail; but alas, all these enjoyments could not satisfy me without liberty!

King, Boston. 1792. Courtesy of History Matters HistoryMatters.gmu.edu, George Mason University.

Document B

The True Interest of America Impartially Stated

*Charles Inglis, an Anglican minister, wrote a pamphlet in response to the Patriot Thomas Paine’s calls for supporting independence in Common Sense, entitled The True Interest of America **Impartially** [fairly, objectively] Stated, 1776.*

Suppose we were to revolt from Great Britain, declare ourselves Independent, and set up a Republic of our own—what would be the consequence? My blood runs chill when I think of the disasters that must follow.

Devastation and ruin must mark the progress of this war along the sea coast of America. So far, Britain has not exerted her power. Her number of troops and ships of war here at present, is not much more than she judged necessary in times of peace.

But as soon as we declare independence, ruthless war, with all its aggravated horrors, will ravage our once happy land. Our seacoasts and ports will be ruined, and our ships taken. **Torrents** [*streams*] of blood will be spilled, and thousands reduced to beggary and wretchedness.

By declaring independence, we would instantly lose all assistance from our friends in England. They will stop saying anything in our favour, for they would be seen as rebels, and treated accordingly.

The only European power from which we can possibly receive assistance is France. But France is now at peace with Great Britain; and is it possible that France would interrupt that peace, and risk another war with England, to aid and protect these Colonies?

Inglis, Charles. The True Interest of America. 1776. Courtesy of Stanford History Education Group.

Document C **The Pennsylvania Packet**

The letter below was published by an anonymous writer in a Pennsylvania newspaper in 1775.

My Friends and Countrymen,

This howling wilderness has been converted into a **flourishing** [*rapidly growing*] and populous country. But, is this not due to the way in which the colonies have been treated from the beginning? Isn't our growth a result of Great Britain's willingness to encourage our industry and protect us from foreign countries? If so, surely some degree of gratitude, such as becomes a free and liberal people, would be appropriate.

The peace and security we have already enjoyed under Great Britain's protection, before the mistaken system of taxation took place, must make us look back with regret to those happy days whose loss we mourn, and which every rational man must consider as the golden age of America.

Let us then, my friends and countrymen, be patient and avoid all **inflammatory** [*controversial and revolutionary*] statements that are disrespectful to our most gracious Sovereign the King. Let us look forward to a happy termination of our present disputes, and find an agreement of peace with our mother country.

Courtesy of Stanford History Education Group.

Document D
Before I Leave America

The letter below was published by Loyalist Isaac Wilkins in the New York Gazetteer on May 11, 1775.

My Countrymen,

BEFORE I leave America, the land I love, and in which is contained everything that is valuable and dear to me, my wife, my children, my friends and property; permit me to make a short and faithful declaration, which I am induced to do neither through fear nor a consciousness of having acted wrong. An honest man and a Christian hath nothing to fear from this world. God is my judge, and God is my witness, that all I have done, written or said in relation to the present unnatural dispute between

Great Britain and her Colonies proceeded from an honest intention of serving my country. Her welfare and prosperity were the objects towards which all my endeavors have been directed. They still are the sacred objects which I shall ever steadily and invariably keep in view. And when in England, all the influence that so inconsiderable a man as I am can have, shall be exerted in her behalf.

It has been my constant **maxim** [*a general rule or truth*] through life to do my duty conscientiously, and to trust the issue of my actions to the Almighty. May that God, in whose hands are all events, speedily restore peace and liberty to my unhappy country. May Great Britain and America be soon united in the bands of everlasting amity; and when united, may they continue a free, a virtuous, and happy nation to the end of time. I leave America, and every endearing connection, because I will not raise my hand against my Sovereign—nor will I draw my sword against my Country. When I can conscientiously draw it in her favor, my life shall be cheerfully devoted to her service.

Wilkins, Isaac. May 11, 1775. Courtesy of Stanford History Education Group.

Lesson 10: Winning the War



John Trumbull's painting The Surrender of Lord Cornwallis, 1820 (Wikimedia)

**Why did the American colonies
win the Revolutionary War?**

Homework**The Battle of Yorktown**

Read the article “The Battle of Yorktown” on the History Channel website.

Lesson 11: Freedom for All?



Jennie Brownscombe's painting Examining the Flag, early 20th century (Archives.gov)

To what extent did the American Revolution extend the freedoms of all Americans?

Homework

Who “Won” the War for Independence?

The following article, “Unruly Americans in the Revolution,” was written by historian Woody Holton and published by the Gilder Lehrman Institute of American History.

In their own way (and sometimes inadvertently), Native Americans, enslaved blacks, and ordinary whites all helped propel men like George Washington, Thomas Jefferson, and John Adams down the road to independence. In turn, the ensuing years of political upheaval and war powerfully influenced each of these groups.

The Americans who suffered the most were, ironically enough, those who had enjoyed the most success in battle: American Indians. Despite their military successes, the American Indians lost out where it mattered most—at the bargaining table in Paris, where of course they were not represented. Although British officials had never purchased or conquered the region between the Ohio and Mississippi Rivers, they nonetheless ceded this region to their former colonists in the Treaty of Paris in 1783. It would be another decade before the U.S. military conquered the Native American coalition striving to defend this land, but the end of the line—and the peace—drawn by the Proclamation of 1763 had begun on July 4, 1776.

For African Americans, the outcome of the Revolutionary War was more complex. Now that white settlers claimed the Mississippi River as their western border, slavery had plenty of room into which to expand—which it did after the invention of the cotton gin, with disastrous results for African Americans. On the other hand, the Revolutionary War permitted thousands of black Americans to claim their freedom. Two northern states, Massachusetts and the new state of Vermont, abolished slavery, and most of the others put it on the road to extinction (although in some cases this would prove to be a very long road). But many more slaves—perhaps 10,000 or more—obtained their freedom by fighting on the British side. After the war, the British settled the bulk of them in Nova Scotia, Canada, but continuing discrimination persuaded many of these refugees to accept Parliament’s offer to move to the new British colony of Sierra Leone in West Africa.

Historians of the American Revolution have never been able to reach an agreement about what it did for—or to—free women. Most recently, women’s historians have argued that free women did benefit—at least temporarily. They had become more political during the 1760s and 1770s, as their activities took on meaning during the boycotts of British goods. Moreover, when men left home to become soldiers and statesmen, women took over their farms and businesses. As they mastered activities such as hiring farmworkers and selling crops, their self-confidence grew. More than one wife who corresponded with her absent husband went from describing the family farm as “yours” early in the war to declaring it “ours” (and in some cases “mine”) several years later.

Free women benefited in another way as well. Americans feared that their new form of government would fail unless ordinary men practiced political virtue—or the willingness to sacrifice for their country. After the Revolution, reformers turned to women to instill this patriotism in their sons and daughters. Mothering became a civic [*citizen responsibility*] act and “Republican Motherhood” became a new belief system for women. With it came the realization that women could not properly educate their children if they themselves did not receive a proper education. “If we mean to have Heroes, Statesmen and Philosophers,” Abigail Adams told her husband in August 1776, “we should have learned women.”

Yet if these were gains for women, they were offset by the fact that full citizenship, including **sufrage** [*the right to vote*], was denied them. And, in many new states, women’s economic situation worsened as inheritance laws changed and put them at a disadvantage.

Free white men were the clearest winners of the American Revolution, but for the vast majority of freemen, these gains were modest at best. Historians have shown that ordinary farmers actually lost ground in some important areas. For instance, control over the money supply—which determined whether debtors gained at the expense of creditors or vice versa—passed from the colonial assemblies, many of which had been elected annually, to a new federal government that often seemed beyond the reach of common plowmen.

If the vast majority of Americans of the founding era received few lasting benefits from the American Revolution, the long-term prospect was brighter. Most white men of the founding era chose not to respect women's, African Americans', and Indians' right to life, liberty, and the pursuit of happiness, and many members of the **gentry** [*wealthy*] class suspected that Jefferson's affirmation that all men are created equal was not even true among white males. And yet the promises of liberty and equality held forth in this document written by a slaveholder have continued to serve as the final purpose. The 1848 Seneca Falls Declaration of Rights and Sentiments that initiated the women's rights movement was modeled on the Declaration of Independence, and Frederick Douglass harried the consciences of white northerners by asking, "What, to the American slave, is your 4th of July?"

Indeed, the whole subsequent history of the United States can be summed up as a struggle between the ideals of the Declaration of Independence and the circumstances of its creation.

"The American Revolution": History Now 21 (Fall 2009)

An Ambiguous Legacy

Read the essay "Other Americans and the American Revolution" on the Newberry Research Library website, as well as the excerpt below from the essay "The Legal Status of Women, 1776-1830" by historian Marylynn Salmon, published by the Gilder Lehrman Institute of American History.

Blatantly discriminatory attitudes kept lawmakers from giving women the vote. They did not want to share their political power with daughters, mothers, and wives, just as they did not want to share it with freed black men or immigrants. This pattern can be seen clearly in New Jersey, the one state where women with property were allowed to vote after the Revolution. In 1807 legislators took this right away—not only from women but from black men and aliens as well. As it turned out, discrimination against women in the area of **enfranchisement** [*having the right to vote*] lasted the longest of any disadvantaged group, at least on paper.

American independence brought women greater freedom from husbands who were abusive, neglectful, or adulterous. In colonial society, divorce was virtually impossible under English precedent, but all the new states recognized the need to end unhappy marriages. The choice of appropriate remedies varied considerably, however. Some states, particularly in the South, allowed only separate residence with alimony (called divorce from bed and board). Other states granted absolute divorce with the right of the innocent party to remarry. In matters of divorce, social and religious values affected the laws in different parts of the country. The conservatism of divorce laws in the southern states, for example, was probably related to slavery: It was difficult for lawmakers to grant women absolute divorces because of their husbands' adulterous relationships with slaves. Liberal New England laws, in contrast, stemmed from a longstanding Puritan belief that it was better for unhappy couples to separate and remarry than to be joined forever in a state of discord and temptation to sin.

"Women's Suffrage": History Now 6 (Spring 2006)

Document A

Representation in State Legislatures

After the revolution, middle-class Americans gained increased control in state legislatures. Reverend Devereux Jarratt supported the revolution but by 1794 had grown nervous about its impact on society. His quote, below, was published in J. Franklin Jameson's The American Revolution Considered as a Social Movement.

In our high **republican** [*referring to the new elected government*] times there is more equality than ought to be. At present there is too little regard and respect paid to persons in public office.

An idea is held out to us that our present government and state are far superior to our last, when we were under royal administration; but my age enables me to know that the people are not now by half so peacefully and quietly governed as before

I know the superiority of the present government. In theory it is certainly superior; but in practice it is not. This can arise when there is a lack of **proper** [*traditional*] distinction between the various **orders** [*classes*] of people.

Jameson, J. (1967). The American Revolution considered as a social movement. (Lectures delivered in November 1925 on the Louis Clark Vanuxem Foundation.). Pp. xiv. 105. Princeton University Press: Princeton

Document B

Letter from Three Seneca Indian Leaders, 1790

The following is an excerpt from a letter sent by Seneca Indian leaders Big Tree, Cornplanter, and Half-Town to George Washington after he had become the first president of the United States.

When your army entered the country of the Six (Iroquois) Nations, we called you the town destroyer; to this day, when your name is heard, our women look behind them and turn pale, and our children cling to the necks of their mothers.

You told us you could crush us to nothing; and you demanded from us a great country, as the price of that peace which you had offered us: as if our want of strength had destroyed our rights. Our chiefs had felt your power, and we were unable to fight against you, and they therefore gave up that country.

What they agreed to has bound our nation, but your anger against us must by this time be cooled, and although our strength is not increased, nor your power decreased, we ask you to consider calmly—Were the terms dictated to us by your **commissioners** [*government representatives*] reasonable and just?

Big Tree, Cornplanter and Half-Town. 1790. Courtesy of National Archives.

Document C

Speech by a Young African American, 1819

The speech below was made by the African American valedictorian of a New York free school in 1819 and taken from "History of the New York African Free-Schools," as reprinted in Leon Litwack's North of Slavery, published in 1961.

Why should I strive hard and acquire all the **constituents** [parts] of a man if the prevailing genius of the land admit me not as such, or but in an inferior degree! Pardon me if I feel insignificant and weak... Where are my prospects? To what shall I **turn my hand** [make my career]? Shall I be a mechanic? No one will employ me; white boys won't work with me. Shall I be a merchant? No one will have me in his office; white clerks won't associate with me. **Drudgery** [hard, dull] and servitude, then, are my prospective portion. Can you be surprised at my discouragement?

Litwack, L. North of slavery. 2007. Chicago: University of Chicago Press.

Document D

The Sentiments of an American Woman

"Sentiments" is attributed to Esther Reed of the Ladies' Association of Philadelphia. Written in 1780, it is notable as an example of aggressive female patriotism and a new call to political action for women in the new republic.

Born for liberty, not desiring to bear the swords of a tyrannical Government, we [women] associate ourselves to the greatness of those leaders, cherished and revered, who have held with so much splendour the scepter of the greatest States, The Matildas, the Elizabeths, the Maries, the Catharines, who have extended liberty and who are contented to reign by sweetness and justice, have broken the chains of slavery, forged by tyrants in the times of ignorance and barbarity. We call to mind that it was a French Maid who fired up amongst her fellow-citizens the flame of patriotism buried under long misfortunes: It was the Maid of Orleans who drove from the kingdom of France the ancestors of those same British, whose terrible oppression we have just shaken off; and whom it is necessary that we drive away from this Continent.

We know that at a distance from the battles of war, if we enjoy any peace, it is the fruit of your watchings [soldiers], your labours, the dangers you put yourself in. If I live happy in the midst of my family; if my husband cultivates his field, and reaps his harvest in peace; if, surrounded with my children, I myself nourish the youngest, and press it to my bosom, without being afraid of feeling myself separated from it by a ferocious enemy; if the house in which we dwell; if our barns, our orchards are safe at the present time from the hands of those who would harm us, it is to you soldiers that we owe it. And shall we hesitate to show you our gratitude? Shall we hesitate to wear a clothing more simple; hair dressed less elegant, while at the price of this small sacrifice, we shall deserve your blessings.

Who, amongst us, will not renounce with the highest pleasure our smallest needs, when she shall consider that the valiant defenders of America will be able to draw some advantage from the money which she may have saved from depriving herself of things she wants; that our soldiers will be better defended from the hardships of the seasons, that after their painful toils, they will receive some extraordinary and unexpected relief; that these presents will perhaps be valued by them at a greater price, when they will have it in their power to say: This is the offering of the Ladies.

Courtesy of Library of Congress

Document E
African Americans After the Revolution

Read the article “African Americans In the Revolution” from the Encyclopedia of the American Revolution: Library of Military History by historian Harold Selesky available on the Gale Group website.

Lesson 12: Freedom for All?



Jennie Brownscombe's painting Examining the Flag, early 20th century (Archives.gov)

To what extent did the American Revolution extend the freedoms of all Americans?

Document A

American Commissioners of the Preliminary Peace Negotiations with Great Britain

This work, intended to be the first in a series on the American Revolution, commemorates the commission that negotiated the preliminary treaty between the United States and Great Britain, signed in Paris on November 30, 1782. West portrayed five Americans: John Jay, John Adams, Benjamin Franklin, Henry Laurens, and William Temple Franklin. The British representative Richard Oswald and his secretary, Caleb Whitefoord, meant to be depicted on the right, never sat for the artist, and tradition has it that Oswald was unwilling to do so. Instead it remained unfinished, a powerful symbol of the division between Great Britain and its former American colonies.



(Wikimedia)

Document B
Woman and Child on Auction Block

Despite the revolution's call for freedom, enslaved Africans remained enslaved. The image below illustrates the continued conditions of slavery in the new nation.



An illustration of a woman and child on the auction block (New York Public Library)

Document C
The Heroine of Monmouth

This 1876 Currier and Ives print, The Heroine of Monmouth ... June 28, 1778, depicts Molly Pitcher taking over her husband's gun after he was killed during the American Revolution. Molly Pitcher was the nickname of a woman said to have carried water to American soldiers during the Battle of Monmouth.

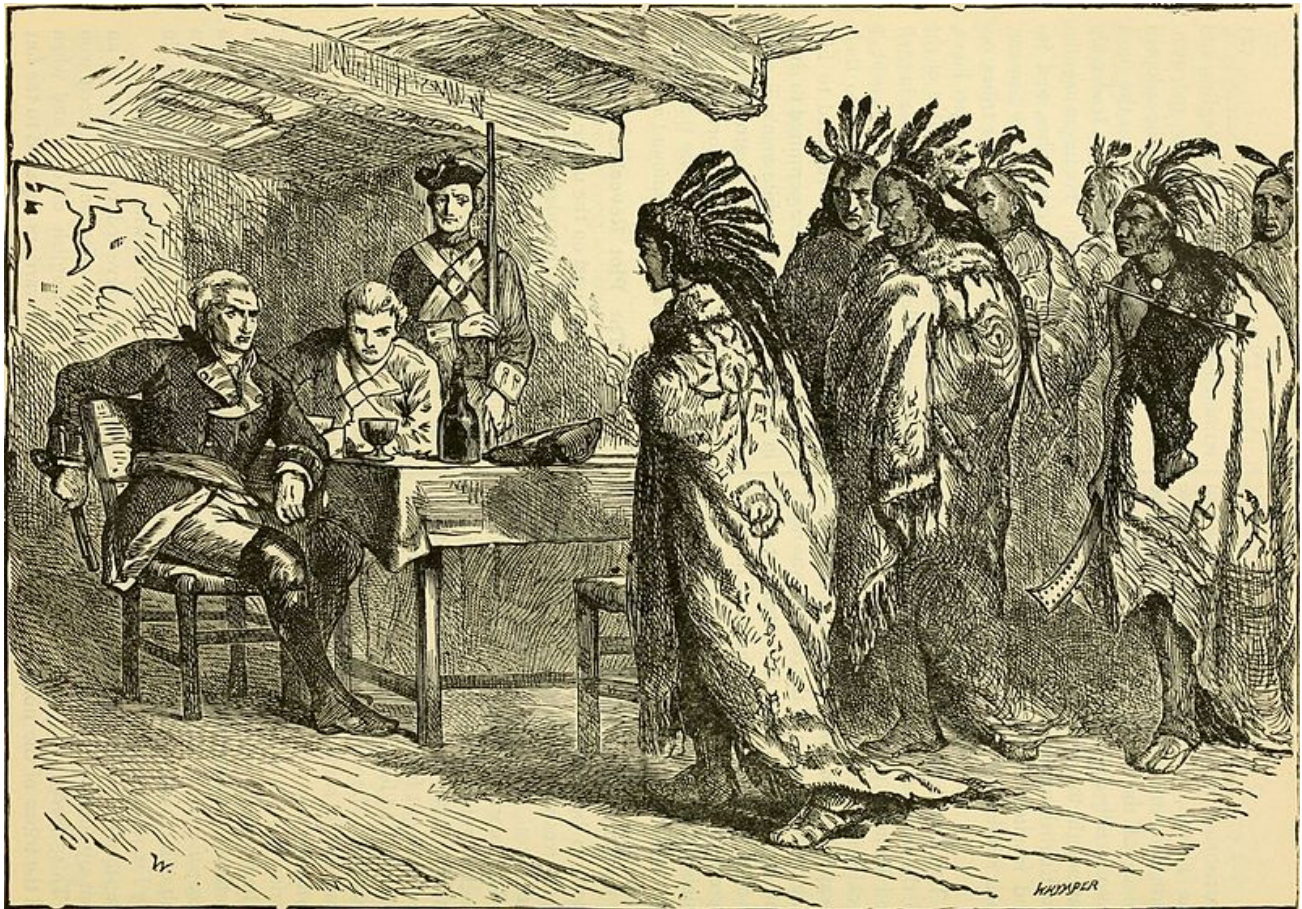


The caption reads, "Molly Pitcher, the wife of a Gunner in the American Army, who when her husband was killed, took his place at the gun and served throughout the battle. June 28th, 1778. (Library of Congress)

Document D

Visit of Pontiac and the Indians to Major Gladwin

After the conclusion of the French and Indian War (1754–1763), Chief Pontiac (Ottawa) led a loosely united group of American Indian tribes against the British in a series of attacks, referred to as Pontiac's Rebellion (1763–1766) or Pontiac's War. He led an uprising at Fort Detroit in 1763, but the tribes were not able to overcome the fort's strong fortifications in spite of a five-month siege.



(Archive.org)