

Part 2



A NEW NATION, 1763–1840

During the 1760s and 1770s, a dispute over taxation within the British empire escalated into a conflict that gave birth to a new nation, the United States of America. The American Revolution inaugurated an era of political upheaval throughout the Western world, known to historians ever since as the Age of Revolution. It helped to inspire popular uprisings in Europe, the Caribbean, and Latin America and forever changed the course of American development. Liberty emerged as the era's foremost rallying cry. The revolutionary generation insisted that the meaning of their struggle lay not only in political independence but also in the establishment of what the writer Thomas Paine called an asylum of liberty for all mankind.

The American Revolution not only broke the political bond with Great Britain but also inspired groups within American society to claim greater rights for themselves. Propertyless men demanded the right to vote. Women began to challenge their subordination to men. Indentured servants ran away from their masters. And slaves seized the opportunity to gain their freedom by fighting in the Continental army or by escaping to the British side.

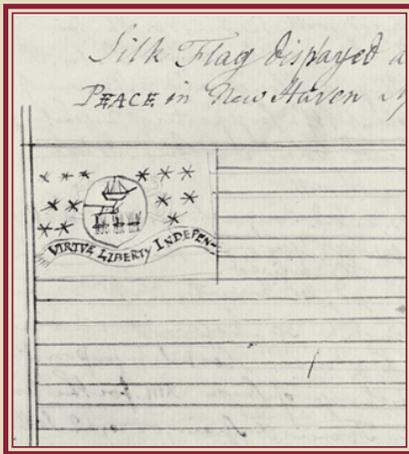
By the time it had run its course, the Revolution had greatly expanded some realms of American freedom. It severed the connection between church and state, promoted the emergence of a lively public sphere in which ordinary men and, sometimes, women participated in political debate, and it challenged the monopoly on political power by colonial elites. It set in motion the abolition of slavery in the northern states. On the other hand, for some Americans independence meant a loss of liberty. Many of those who had remained loyal to England were persecuted and



forced to leave the country. The end of the British presence removed the last barrier to the westward expansion of the American population, making inevitable the dispossession of the remaining Indian population east of the Mississippi River. And the formation of a national government in which slaveowners occupied the presidency for most of the half-century after independence, helped to consolidate the institution of slavery in the South.

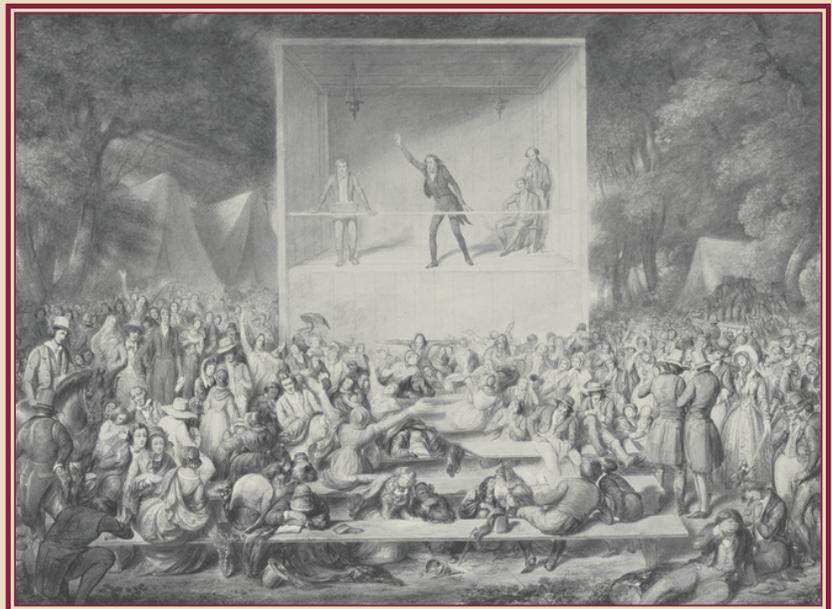
Three processes set in motion by the Revolution gained strength in the early decades of the nineteenth century and profoundly affected Americans' ideas about freedom. The first was the democratization of politics. Most members of the convention that drafted the nation's Constitution in 1787 assumed that men of property and education would dominate the new American government. But the democratic upsurge inspired by the Revolution, coupled with the swift emergence of political parties offering radically different programs for national development, encouraged a broad popular participation in politics. By the 1830s, a flourishing democratic system was firmly in place. Property qualifications for voting had been eliminated in nearly every state, two parties competed throughout the country, and voter turnout stood at record levels. Political democracy had become a defining element of American freedom.

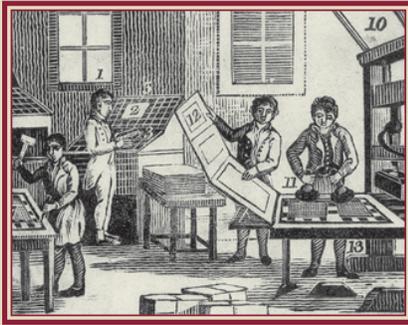




Second, the development of steamboats, canals, and railroads brought rapid improvements in transportation and communication and created a broad market for farm products and manufactured goods. The “market revolution” opened up vast areas of the American interior to commercial farming, and it stimulated the early development of factory production. It offered new opportunities for personal advancement to many Americans while reducing others to what seemed an “unfree” situation—working for wages under the constant supervision of an employer. The market revolution also made possible the third major development of this era, the population’s westward movement and the rise of the West as a distinct social and political region. The market revolution and westward shift of population also helped to reshape the idea of freedom, identifying it more and more closely with economic opportunity, physical mobility, and individual self-definition and fulfillment.

Many of the founding fathers had feared that economic growth, rapid territorial expansion, and the development of political parties would endanger the unity of the new republic. And between the coming of independence and 1840, the new nation faced a series of crises, as Americans divided according to political and regional loyalties and battled for advantage in the expanding economy. Political conflict often revolved around the relationship between government and the economy. Should the





national government seek to promote economic development and direct its course by enacting a system of tariffs, internal improvements, and a national bank? Or should it stand aside and allow Americans to pursue economic self-interest without governmental interference? In the 1790s, the former view was represented by the Federalist Party, the latter by the Jeffersonian Republicans. In the 1830s, a similar division emerged between Whigs and Democrats. Advocates of both visions of the role of the national government insisted that theirs was the best program to promote American liberty.

American freedom also continued to be shaped by the presence of slavery. Rather than dying out, as some of the founders had hoped, slavery expanded rapidly in territorial extent and economic importance. Slavery helped to define the boundaries of American freedom. The privileges of voting, officeholding, and access to economic opportunity were increasingly restricted to whites. Women, too, were barred from these elements of freedom. Their role, according to the prevailing social values, was to remain in the “private sphere” of the home.

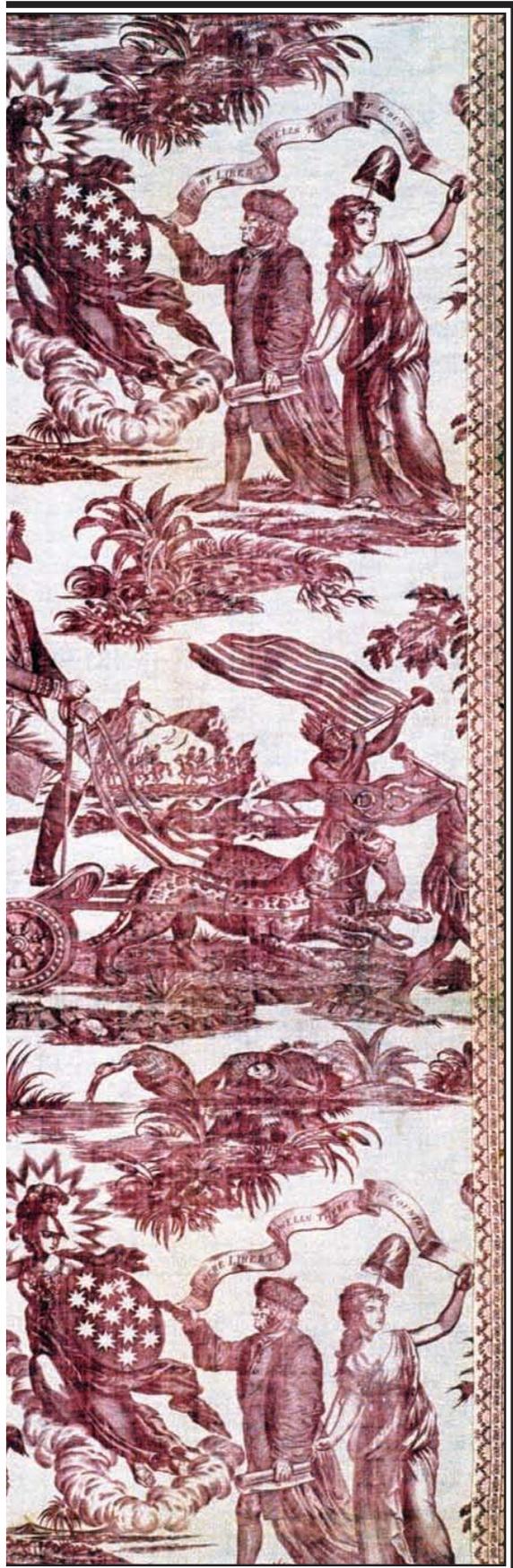
The contradiction embedded in American life from the earliest days of settlement—expanding freedom for some coexisting with and, indeed, depending on lack of freedom for others—continued to bedevil the new nation.



CHAPTER 5

- 1760 George III assumes the British throne
- 1764 Sugar Act
- 1765 Stamp Act
Sons of Liberty organized
Stamp Act Congress
- 1767 Townshend Acts
- 1768 Liberty riots
British troops stationed in
Boston
- 1770 Boston Massacre
- 1773 Tea Act
Boston Tea Party
- 1774 Intolerable Acts
Continental Congress
convenes
Thomas Jefferson's *A Summary View of the Rights of British America*
- 1775 Lord Dunmore's proclamation
Battles at Lexington and
Concord
- 1776 Thomas Paine's *Common Sense*
Declaration of Independence
Battle of Trenton
- 1777 Battle of Saratoga
- 1778 French Treaty of Amity and
Commerce
- 1781 Cornwallis surrenders
- 1783 Treaty of Paris





The American Revolution, 1763–1783

THE CRISIS BEGINS

Consolidating the Empire
Taxing the Colonies
The Stamp Act Crisis
Taxation and Representation
Liberty and Resistance
Politics in the Streets
The Regulators
The Tenant Uprising

THE ROAD TO REVOLUTION

The Townshend Crisis
Homespun Virtue
The Boston Massacre
Wilkes and Liberty
The Tea Act
The Intolerable Acts

THE COMING OF INDEPENDENCE

The Continental Congress
The Continental Association

The Sweets of Liberty
The Outbreak of War
Independence?
Common Sense
Paine's Impact
The Declaration of
Independence
The Declaration and American
Freedom
An Asylum for Mankind
The Global Declaration of
Independence

SECURING INDEPENDENCE

The Balance of Power
Blacks in the Revolution
The First Years of the War
The Battle of Saratoga
The War in the South
Victory at Last

The Apotheosis of Benjamin Franklin and George Washington, a cotton fabric printed in Great Britain soon after the end of the American War of Independence and used as a bedcover. Franklin, accompanied by a goddess of liberty with her liberty cap, carries a banner reading “where liberty dwells there is my country,” while angels display a map of the United States.



FOCUS QUESTIONS

- What were the roots and significance of the Stamp Act controversy?
- What key events sharpened the divisions between Britain and the colonists in the late 1760s and early 1770s?
- What key events marked the move toward American independence?
- How were American forces able to prevail in the Revolutionary War?

On the night of August 26, 1765, a violent crowd of Bostonians assaulted the elegant home of Thomas Hutchinson, chief justice and lieutenant governor of Massachusetts. Hutchinson and his family were eating dinner when the rioters arrived. They barely had time to escape before the crowd broke down the front door and proceeded to destroy or carry off most of their possessions, including paintings, furniture, silverware, and notes for a history of Massachusetts Hutchinson was writing. By the time they departed, only the outer walls of the home remained standing.

The immediate cause of the riot was the Stamp Act, a recently enacted British tax that many colonists felt violated their liberty. Critics of the measure had spread a rumor that Hutchinson had written to London encouraging its passage (in fact, he privately opposed it). Only a few days earlier, Hutchinson had helped to disperse a crowd attacking a building owned by his relative Andrew Oliver, a merchant who had been appointed to help administer the new law. Both crowds were led by Ebenezer Mackintosh, a shoemaker who had fought against the French during the Seven Years' War and enjoyed a wide following among Boston's working people. Arrested after the destruction of Hutchinson's home, Mackintosh was released after the intervention of the Loyal Nine, a group of merchants and craftsmen who had taken the lead in opposing the Stamp Act. The violence had gone far beyond what the Loyal Nine intended, and they promised authorities that resistance to the Stamp Act would henceforth be peaceful. The riot, nonetheless, convinced Hutchinson that for Britain to rule America effectively, "there must be an abridgement of what are called English liberties." Whether colonists would accept such an abridgement, however, was very much in doubt.

The riot of August 26 was one small episode in a series of events that launched a half-century of popular protest and political upheaval throughout the Western world. The momentous era that came to be called the Age of Revolution began in British North America, spread to Europe and the Caribbean, and culminated in the Latin American wars for independence. In all these struggles, liberty emerged as the foremost rallying cry for popular discontent. Rarely has the idea played so central a role in political debate and social upheaval.

If the attack on Hutchinson's home demonstrated the depths of feeling aroused by Britain's efforts to impose greater control over its empire, it also revealed that revolution is a dynamic process whose consequences no one can anticipate. The crowd's fury expressed resentments against the rich and powerful quite different from colonial leaders' objections to Parliament's attempt to tax the colonies. The Stamp Act crisis inaugurated not only a struggle for colonial liberty in relation to Great Britain but also a multi-sided battle to define and extend liberty within America.

THE CRISIS BEGINS

When George III assumed the throne of Great Britain in 1760, no one on either side of the Atlantic imagined that within two decades Britain's American colonies would separate from the empire. But the Seven Years' War, which left Britain with an enormous debt and vastly enlarged overseas possessions to defend, led successive governments in London to seek ways to make the colonies share the cost of empire. Having studied the writings of British opposition thinkers who insisted that power inevitably seeks to encroach upon liberty, colonial leaders came to see these measures as part of a British design to undermine their freedom. Having only recently gloried in their enjoyment of "British liberty," they came to conclude that membership in the empire was a threat to freedom, rather than its foundation. This conviction set the colonies on the road to independence.

CONSOLIDATING THE EMPIRE

The Seven Years' War, to which the colonists contributed soldiers and economic resources, underscored for rulers in London how important the empire was to Britain's well-being and its status as a great power. Now, they believed, new regulations were needed to help guarantee the empire's continued strength and prosperity. Before 1763, Parliament had occasionally acted to forbid the issuance of paper money in America and to restrict colonial economic activities that competed with businesses at home. The Wool Act of 1699, Hat Act of 1732, and Iron Act of 1750 forbade colonial manufacture of these items. The Molasses Act of 1733 sought to curtail trade between New England and the French Caribbean by imposing a prohibitive tax on French-produced molasses used to make rum in American distilleries. And the Navigation Acts, discussed in Chapter 3, sought to channel key American exports like tobacco through British ports. The colonists frequently ignored all these measures.

As to internal affairs within the colonies, the British government frequently seemed uninterested. There was no point, one official said, in worrying about the behavior of colonists who "plant tobacco and Puritanism only, like fools." Beginning in the late 1740s, the Board of Trade, which was responsible for overseeing colonial affairs, attempted to strengthen imperial authority. It demanded that colonial laws conform to royal instructions and encouraged colonial assemblies to grant permanent salaries to royal governors. But the outbreak of the Seven Years' War suspended this initiative.

Having treated the colonists as allies during the war, Britain reverted in the mid-1760s to seeing them as subordinates whose main role was to enrich the mother country. During this period, the government in London concerned itself with the colonies in unprecedented ways, hoping to make British rule more efficient and systematic and to raise funds to help pay for the war and to finance the empire. Nearly all British political leaders supported the new laws that so enraged the colonists. Americans, Britons felt, should be grateful to the empire. To fight the Seven Years' War, Britain had borrowed from banks and individual investors more than £150 million (the equivalent of tens of trillions of dollars in today's money).



An engraving from a Massachusetts almanac published in 1774 depicts Lieutenant Governor Thomas Hutchinson, whose house had been destroyed by a mob nine years earlier. The devil carries a list of Hutchinson's "crimes." It was common in this period to use religious symbols to demonize political opponents.



According to the doctrine of “virtual representation,” the House of Commons represented all residents of the British empire, whether or not they could vote for members. In this 1775 cartoon criticizing the idea, a blinded Britannia, on the far right, stumbles into a pit. Next to her, two colonists complain of being robbed by British taxation. In the background, according to an accompanying explanation of the cartoon, stand the “Catholic” city of Quebec and the “Protestant town of Boston,” the latter in flames.

in Parliament. But according to the widely accepted theory of “virtual representation”—which held that each member represented the entire empire, not just his own district—the interests of all who lived under the British crown were supposedly taken into account. When Americans began to insist that because they were unrepresented in Parliament, the British government could not tax the colonies, they won little support in the mother country. To their surprise, however, British governments found that the effective working of the empire required the cooperation of local populations. Time and again, British officials backed down in the face of colonial resistance, only to return with new measures to centralize control of the empire that only stiffened colonial resolve.

The British government had already alarmed many colonists by issuing writs of assistance to combat smuggling. These were general search warrants that allowed customs officials to search anywhere they chose for smuggled goods. In a celebrated court case in Boston in 1761, the lawyer James Otis insisted that the writs were “an instrument of arbitrary power, destructive to English liberty, and the fundamental principles of the Constitution,” and that Parliament therefore had no right to authorize them. (“American independence was then and there born,” John Adams later remarked—a considerable exaggeration.) Many colonists were also outraged by the Proclamation of 1763 (mentioned in the previous chapter) barring further settlement on lands west of the Appalachian Mountains.

TAXING THE COLONIES

In 1764, the Sugar Act, introduced by Prime Minister George Grenville, reduced the existing tax on molasses imported into North America from the French West Indies from six pence to three pence per gallon. But the act also established a new machinery to end widespread smuggling by colonial merchants. And to counteract the tendency of colonial juries to acquit merchants charged with violating trade regulations, it strengthened the admiralty courts, where accused smugglers could be judged without benefit of a jury trial. Thus, colonists saw the measure not as a welcome reduction in taxation but as an attempt to get them to pay a levy they would otherwise have evaded.

At the same time, a Revenue Act placed goods such as wool and hides, which had previously been traded freely with Holland, France, and southern

Interest on the debt absorbed half the government’s annual revenue. The tax burden in Britain had reached unprecedented heights. It seemed only reasonable that the colonies should help pay this national debt, foot part of the bill for continued British protection, and stop cheating the Treasury by violating the Navigation Acts.

Nearly all Britons, moreover, believed that Parliament represented the entire empire and had a right to legislate for it. Millions of Britons, including the residents of major cities like Manchester and Birmingham, had no representatives

Europe, on the enumerated list, meaning they had to be shipped through England. Together, these measures threatened the profits of colonial merchants and seemed certain to aggravate an already serious economic recession resulting from the end of the Seven Years' War. They were accompanied by the Currency Act, which reaffirmed the earlier ban on colonial assemblies issuing paper as “legal tender”—that is, money that individuals are required to accept in payment of debts.

THE STAMP ACT CRISIS

The Sugar Act was an effort to strengthen the long-established (and long-evaded) Navigation Acts. The Stamp Act of 1765 represented a new departure in imperial policy. For the first time, Parliament attempted to raise money from direct taxes in the colonies rather than through the regulation of trade. The act required that all sorts of printed material produced in the colonies—newspapers, books, court documents, commercial papers, land deeds, almanacs, etc.—carry a stamp purchased from authorities. Its purpose was to help finance the operations of the empire, including the cost of stationing British troops in North America, without seeking revenue from colonial assemblies.

Whereas the Sugar Act had mainly affected residents of colonial ports, the Stamp Act managed to offend virtually every free colonist—rich and poor, farmers, artisans, and merchants. It was especially resented by members of the public sphere who wrote, published, and read books and newspapers and followed political affairs. The prospect of a British army permanently stationed on American soil also alarmed many colonists. And by imposing the stamp tax without colonial consent, Parliament directly challenged the authority of local elites who, through the assemblies they controlled, had established their power over the raising and spending of money. They were ready to defend this authority in the name of liberty.

Opposition to the Stamp Act was the first great drama of the revolutionary era and the first major split between colonists and Great Britain over the meaning of freedom. Nearly all colonial political leaders opposed the act. In voicing their grievances, they invoked the rights of the freeborn Englishman, which, they insisted, colonists should also enjoy. Opponents of the act occasionally referred to the natural rights of all mankind. More frequently, however, they drew on time-honored British principles such as a community's right not to be taxed except by its elected representatives. Liberty, they insisted, could not be secure where property was “taken away without consent.”

TAXATION AND REPRESENTATION

At stake were clashing ideas of the British empire itself. American leaders viewed the empire as an association of equals in which free settlers overseas enjoyed the same rights as Britons at home. Colonists in other outposts of the empire, such as India, the West Indies, and Canada, echoed this outlook. All, in the name of liberty, claimed the right to govern their own affairs. British residents of Calcutta, India, demanded the “rights inherent in Englishmen.” British merchants in Quebec said that to allow French



An engraving of James Otis graces the cover of the Boston Almanack for 1770. He is flanked by the ancient gods Hercules and Minerva (carrying a liberty cap).



This teapot protesting the Stamp Act was produced in England and marketed in colonial America, illustrating the close political and economic connections between the two.



A woodcut depicting a crowd attempting to intimidate a New Hampshire official charged with carrying out the Stamp Act. They throw stones at his effigy, while, to the left, a mock funeral begins.

laws to remain in force would reduce them to “slavery.” The British government and its appointed representatives in America, by contrast, saw the empire as a system of unequal parts in which different principles governed different areas, and all were subject to the authority of Parliament. To surrender the right to tax the colonies would set a dangerous precedent for the empire as a whole. “In an empire, extended and diversified as that of Great Britain,” declared Governor Francis Bernard of Massachusetts in 1765, “there must be a supreme legislature, to which all other powers must be subordinate.” Parliament, Bernard continued, was the “sanctuary of liberty”—a description with which many Americans were beginning to disagree.

Some opponents of the Stamp Act distinguished between “internal” taxes like the stamp duty, which they claimed Parliament had no right to impose, and revenue legitimately raised through the regulation of trade. But more and more colonists insisted that Britain had no right to tax them at all, since Americans were unrepresented in the House of Commons. “No taxation without representation” became their rallying cry. Virginia’s House of Burgesses approved four resolutions offered by the fiery orator Patrick Henry. They insisted that the colonists enjoyed the same “liberties, privileges, franchises, and immunities” as residents of the mother country and that the right to consent to taxation was a cornerstone of “British freedom.” (The House of Burgesses rejected as too radical three other resolutions, including Henry’s call for outright resistance to unlawful taxation, but these were also reprinted in colonial newspapers.)

In October 1765, the Stamp Act Congress, with twenty-seven delegates from nine colonies, including some of the most prominent men in America, met in New York and endorsed Virginia’s position. Its resolutions began by affirming the “allegiance” of all colonists to the “Crown of Great Britain” and their “due subordination” to Parliament. But they went on to insist that the right to consent to taxation was “essential to the freedom of a people.” Soon, merchants throughout the colonies agreed to boycott British goods until Parliament repealed the Stamp Act. This was the first major cooperative action among Britain’s mainland colonies. In a sense, by seeking to impose uniformity on the colonies rather than dealing with them individually as in the past, Parliament had inadvertently united America.

LIBERTY AND RESISTANCE

No word was more frequently invoked by critics of the Stamp Act than “liberty.” Throughout the colonies, opponents of the new tax staged mock funerals in which liberty’s coffin was carried to a burial ground only to have the occupant miraculously revived at the last moment, whereupon the assembled crowd repaired to a tavern to celebrate. As the crisis continued,

symbols of liberty proliferated. The large elm tree in Boston on which protesters had hanged an effigy of the stamp distributor Andrew Oliver to persuade him to resign his post came to be known as the Liberty Tree. Its image soon began to appear in prints and pamphlets throughout the colonies. Open-air meetings were held beneath the tree, and as a result the space came to be called Liberty Hall. In New York City, a pine mast erected in 1766 as a meeting place for opponents of the Stamp Act was called the Liberty Pole.

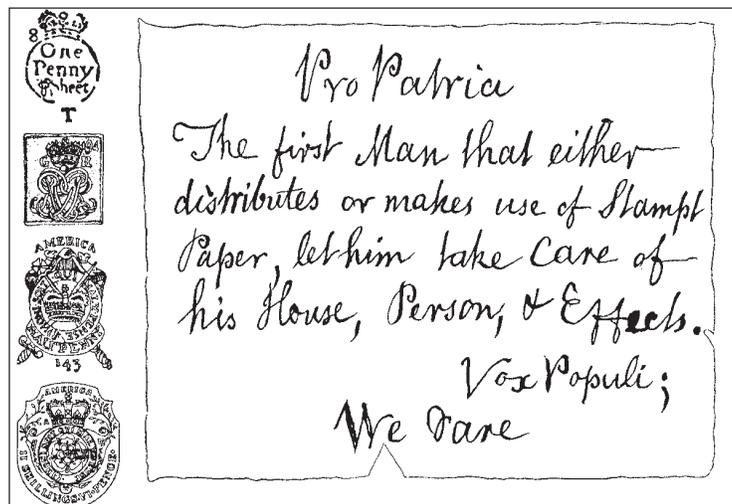
Colonial leaders resolved to prevent the new law’s implementation, and by and large they succeeded. Even before the passage of the Stamp Act, a Committee of Correspondence in Boston communicated with other colonies to encourage opposition to the Sugar and Currency Acts. Now, such committees sprang up in other colonies, exchanging ideas and information about resistance. Initiated by colonial elites, the movement against the Stamp Act quickly drew in a far broader range of Americans. The act, wrote John Adams, a Boston lawyer who drafted a set of widely reprinted resolutions against the measure, had inspired “the people, even to the lowest ranks,” to become “more attentive to their liberties, more inquisitive about them, and more determined to defend them, than they were ever before known.” Political debate, Adams added, pervaded the colonies—“our presses have groaned, our pulpits have thundered, our legislatures have resolved, our towns have voted.”

POLITICS IN THE STREETS

Opponents of the Stamp Act, however, did not rely solely on debate. Even before the law went into effect, crowds forced those chosen to administer it to resign and destroyed shipments of stamps. In New York City, processions involving hundreds of residents shouting “liberty” paraded through the streets nearly every night in late 1765. They were organized by the newly created Sons of Liberty, a body led by talented and ambitious lesser merchants like Alexander McDougall, Isaac Sears, and John Lamb. Fluent in Dutch, French, and German, Lamb became the Sons’ liaison to the city’s numerous ethnic groups. These self-made men had earned fortunes as privateers plundering French shipping during the Seven Years’ War and, complained New York’s lieutenant governor, opposed “every limitation of trade and duty on it.” While they enjoyed no standing among the colony’s wealthy elite and carried little weight in municipal affairs, they enjoyed a broad following among the city’s craftsmen, laborers, and sailors.

The Sons posted notices reading “Liberty, Property, and No Stamps” and took the lead in enforcing the boycott of British imports. Their actions were viewed with increasing alarm by the aristocratic Livingston and De Lancey families, who dominated New York politics. As the assault on Thomas Hutchinson’s house in Boston demonstrated, crowds could easily get out of hand. In November 1765, a New York crowd reportedly

A warning by the Sons of Liberty against using the stamps required by the Stamp Act, which are shown on the left.



composed of sailors, blacks, laborers, and youths hurled stones at Fort George at the tip of Manhattan Island. They then proceeded to destroy the home of Major Thomas James, a British officer who was said to have boasted that he would force the stamps down New Yorkers' throats.

Stunned by the ferocity of American resistance and pressured by London merchants and manufacturers who did not wish to lose their American markets, the British government retreated. In 1766, Parliament repealed the Stamp Act. But this concession was accompanied by the Declaratory Act, which rejected Americans' claims that only their elected representatives could levy taxes. Parliament, proclaimed this measure, possessed the power to pass laws for "the colonies and people of America . . . in all cases whatever." Since the debt-ridden British government continued to need money raised in the colonies, passage of the Declaratory Act promised further conflict.

THE REGULATORS

The Stamp Act crisis was not the only example of violent social turmoil during the 1760s. Many colonies experienced contentious internal divisions as well. As population moved westward, the conflicting land claims of settlers, speculators, colonial governments, and Indians sparked fierce disputes. Rural areas had a long tradition of resistance by settlers and small farmers against the claims of land speculators and large proprietors. As in the Stamp Act crisis, "liberty" was their rallying cry, but in this case liberty had less to do with imperial policy than secure possession of land.

Beginning in the mid-1760s, a group of wealthy residents of the South Carolina backcountry calling themselves Regulators protested the underrepresentation of western settlements in the colony's assembly and the legislators' failure to establish local governments that could regularize land titles and suppress bands of outlaws. The lack of courts in the area, they claimed, had led to a breakdown of law and order, allowing "an infernal gang of villains" to commit "shocking outrages" on persons and property. They added: "We are *Free-men*—British subjects—Not Born Slaves."

A parallel movement in North Carolina mobilized small farmers, who refused to pay taxes, kidnapped local officials, assaulted the homes of land speculators, merchants, and lawyers, and disrupted court proceedings. Here, the complaint was not a lack of government, but corrupt county authorities. These local officials, the Regulators claimed, threatened inexpensive access to land and the prosperity of ordinary settlers through high taxes and court fees. Demanding the democratization of local government, the Regulators condemned the "rich and powerful" (the colony's elite) who used their political authority to prosper at the expense of "poor industrious" farmers. At their peak, the Regulators numbered around 8,000 armed farmers. The region remained in turmoil until 1771, when, in the "battle of Alamance," the farmers were suppressed by the colony's militia.

THE TENANT UPRISING

Also in the mid-1760s, tenants on the Livingston, Philipse, and Cortland manors along the Hudson River north of New York City stopped paying rent and began seizing land. Like opponents of the Stamp Act, they called

themselves the Sons of Liberty. The original Sons, however, opposed their uprising, and it was soon suppressed by British and colonial troops. Meanwhile, small farmers in the Green Mountains took up arms to protect their holdings against intrusions by New York landlords. The legal situation there was complex. The area was part of New York, but during the 1750s the governor of New Hampshire had issued land grants to New England families, pocketing a fortune in fees. When New Yorkers tried to enforce their own title to the area, the settlers' leader, Ethan Allen, insisted that land should belong to the person who worked it. Outsiders, he claimed, were trying to "enslave a free people." In the mid-1770s, Allen and his Green Mountain Boys gained control of the region, which later became the state of Vermont.

The emerging rift between Britain and America eventually superimposed itself on conflicts within the colonies. But the social divisions revealed in the Stamp Act riots and backcountry uprisings made some members of the colonial elite fear that opposition to British measures might unleash turmoil at home. As a result, they were more reluctant to challenge British authority when the next imperial crisis arose.

THE ROAD TO REVOLUTION

THE TOWNSHEND CRISIS

In 1767, the government in London decided to impose a new set of taxes on Americans. They were devised by the chancellor of the Exchequer (the cabinet's chief financial minister), Charles Townshend. In opposing the Stamp Act, some colonists, including Benjamin Franklin (then representing the Pennsylvania assembly in London), had seemed to suggest that they would not object if Britain raised revenue by regulating trade. Taking them at their word, Townshend persuaded Parliament to impose new taxes on goods imported into the colonies and to create a new board of customs commissioners to collect them and suppress smuggling. He intended to use the new revenues to pay the salaries of American governors and judges, thus freeing them from dependence on colonial assemblies. Although many merchants objected to the new enforcement procedures, opposition to the Townshend duties developed more slowly than in the case of the Stamp Act. Leaders in several colonies nonetheless decided in 1768 to reimpose the ban on importing British goods.

HOMESPUN VIRTUE

The boycott began in Boston and soon spread to the southern colonies. Reliance on American rather than British goods, on homespun clothing rather than imported finery, became a symbol of American resistance. It also reflected, as the colonists saw it, a virtuous spirit of self-sacrifice as compared with the self-indulgence and luxury many Americans were coming to associate with Britain. Women who spun and wove at home so as not to purchase British goods were hailed as Daughters of Liberty.

The idea of using homemade rather than imported goods especially appealed to Chesapeake planters, who found themselves owing increasing

amounts of money to British merchants. Nonimportation, wrote George Washington, reflecting Virginia planters' concern about their growing burden of debt, gave "the extravagant man" an opportunity to "retrench his expenses" by reducing the purchase of British luxuries, without having to advertise to his neighbors that he might be in financial distress. In this way, Washington continued, Virginians could "maintain the liberty which we have derived from our ancestors," while reducing their "considerable" debts. Virginia's leaders also announced a temporary ban on the importation of slaves, but smaller planters in the Piedmont region away from the coast, where the institution was expanding, ignored this restriction.

Urban artisans, who welcomed an end to competition from imported British manufactured goods, strongly supported the boycott. Philadelphia and New York merchants at first were reluctant to take part, although they eventually agreed to go along. Nonimportation threatened their livelihoods and raised the prospect of unleashing further lower-class turmoil. As had happened during the Stamp Act crisis, the streets of American cities filled with popular protests against the new duties. Extralegal local committees attempted to enforce the boycott of British goods.

THE BOSTON MASSACRE

Boston once again became the focal point of conflict. Royal troops had been stationed in the city in 1768 after rioting that followed the British seizure of the ship *Liberty* for violating trade regulations. The sloop belonged to John Hancock, one of the city's most prominent merchants. The soldiers, who competed for jobs on Boston's waterfront with the city's laborers, became more and more unpopular. On March 5, 1770, a fight between a snowball-throwing crowd of Bostonians and British troops escalated into an armed confrontation that left five Bostonians dead. One of those who fell in what came to be called the Boston Massacre was Crispus Attucks, a sailor of mixed Indian-African-white ancestry. Attucks would later be remembered as the "first martyr of the American Revolution." The commanding officer and eight soldiers were put on trial in Massachusetts. Ably defended by John Adams, who viewed lower-class crowd actions as a dangerous method of opposing British policies, seven were found not guilty, while two were convicted of manslaughter. But Paul Revere, a member of the Boston Sons of Liberty and a silversmith and engraver, helped to stir up indignation against the British army by producing a widely circulated (and quite inaccurate) print of the Boston Massacre depicting a line of British soldiers firing into an unarmed crowd.

By 1770, as merchants' profits shriveled and many members of the colonial elite found they could not do without British goods, the nonimportation movement was collapsing. The value of British imports to the colonies declined by about one-third during 1769, but then rebounded to its former level. British merchants, who wished to remove a possible source of future interruption of trade, pressed for repeal of the Townshend duties. When the British ministry agreed, leaving in place only a tax on tea, and agreed to remove troops from Boston, American merchants quickly abandoned the boycott.



VISIONS OF FREEDOM



The Boston Massacre. *Less than a month after the Boston Massacre of 1770, in which five colonists died, Paul Revere produced this engraving of the event. Although it inaccurately depicts what was actually a disorganized brawl between residents of Boston and British soldiers, this image became one of the most influential pieces of political propaganda of the revolutionary era.*

QUESTIONS

1. How does Revere depict the British and colonists in this encounter, and who does he blame for the five colonists' deaths?
2. What attitude toward British authorities is Revere attempting to promote through this engraving?



William Hogarth's depiction of John Wilkes holding a liberty cap. Wilkes's publication, *North Briton*, bitterly attacked the king and prime minister, for which Wilkes was arrested, tried, and acquitted by a London jury. He became a popular symbol of freedom on both sides of the Atlantic.



The Bostonians Paying the Excise-Man, a 1774 engraving, shows colonists pouring tea down the throat of a tax collector, who has been covered with tar and feathers. A noose hangs menacingly from the Liberty Tree. In the background is the Boston Tea Party.

WILKES AND LIBERTY

Once again, an immediate crisis had been resolved. Nonetheless, many Americans concluded that Britain was succumbing to the same pattern of political corruption and decline of liberty that afflicted other countries. The overlap of the Townshend crisis with a controversy in Britain over the treatment of John Wilkes reinforced this sentiment. A radical journalist known for scandalous writings about the king and ministry, Wilkes had been elected to Parliament from London but was expelled from his seat. “Wilkes and Liberty” became a popular rallying cry on both sides of the Atlantic. In addition, rumors circulated in the colonies that the Anglican Church in England planned to send bishops to America. Among members of other Protestant denominations, the rumors—strongly denied in London—sparked fears that bishops would establish religious courts like those that had once persecuted Dissenters. The conviction that the British government had set itself on a course dangerous to liberty underpinned colonial resistance when the next crisis arose.

THE TEA ACT

The next crisis underscored how powerfully events in other parts of Britain's global empire affected the American colonies. The East India Company, a giant trading monopoly, effectively governed recently acquired British possessions in India. Numerous British merchants, bankers, and other individuals had invested heavily in its stock. A classic speculative bubble ensued, with the price of stock in the company rising sharply and then collapsing. To rescue the company and its investors, the British government decided to help it market its enormous holdings of Chinese tea in North America.

Tea, once a preserve of the wealthy, had by now become a drink consumed by all social classes in England and the colonies. To further stimulate its sales and bail out the East India Company, the British government, now headed by Frederick Lord North, offered the company a series of rebates and tax exemptions. These enabled it to dump low-priced tea on the American market, undercutting both established merchants and smugglers. Money raised through the taxation of imported tea would be used to help defray the costs of colonial government, thus threatening, once again, the assemblies' control over finance.

The tax on tea was not new. But many colonists insisted that to pay it on this large new body of imports would acknowledge Britain's right to tax the colonies. As tea shipments arrived, resistance developed in the major ports. On December 16, 1773, a group of colonists disguised as Indians boarded three ships at anchor in Boston Harbor and threw more than 300 chests of tea into the water. The event became known as the Boston Tea Party. The loss to the East India Company was around £10,000 (the equivalent of more than \$4 million today).

THE INTOLERABLE ACTS

The British government, declared Lord North, must now demonstrate “whether we have, or have not, any authority in that country.” Its response to the Boston Tea Party was swift and decisive. Parliament closed the port of

Boston to all trade until the tea was paid for. It radically altered the Massachusetts Charter of 1691 by curtailing town meetings and authorizing the governor to appoint members to the council—positions previously filled by election. Parliament also empowered military commanders to lodge soldiers in private homes. These measures, called the Coercive or Intolerable Acts by Americans, united the colonies in opposition to what was widely seen as a direct threat to their political freedom.

At almost the same time, Parliament passed the Quebec Act. This extended the southern boundary of that Canadian province to the Ohio River and granted legal toleration to the Roman Catholic Church in Canada. With an eye to the growing tensions in colonies to the south, the act sought to secure the allegiance of Quebec's Catholics by offering rights denied to their coreligionists in Britain, including practicing their faith freely and holding positions in the civil service. The act not only threw into question land claims in the Ohio country but persuaded many colonists that the government in London was conspiring to strengthen Catholicism—dreaded by most Protestants—in its American empire. Fears of religious and political tyranny mingled in the minds of many colonists. Especially in New England, the cause of liberty became the cause of God. A gathering of 1,000 residents of Farmington, Connecticut, in May 1774 adopted resolutions proclaiming that, as “the sons of freedom,” they would resist every attempt “to take away our liberties and properties and to enslave us forever.” They accused the British ministry of being “instigated by the devil.”



The Mitred Minuet, a British cartoon from 1774, shows four Roman Catholic bishops dancing around a copy of the Quebec Act. On the left, British officials Lord Bute, Lord North, and Lord Mansfield look on, while the devil oversees the proceedings.

THE COMING OF INDEPENDENCE

THE CONTINENTAL CONGRESS

British actions had destroyed the legitimacy of the imperial government in the eyes of many colonists. Opposition to the Intolerable Acts now spread to small towns and rural areas that had not participated actively in previous resistance. In September 1774, in the town of Worcester, Massachusetts, 4,600 militiamen from thirty-seven towns (half the adult male population of the entire county) lined both sides of Main Street as the British-appointed officials walked the gauntlet between them. In the same month, a convention of delegates from Massachusetts towns approved a series of resolutions (called the Suffolk Resolves for the county in which Boston is located) that urged Americans to refuse obedience to the new laws, withhold taxes, and prepare for war.

To coordinate resistance to the Intolerable Acts, a Continental Congress convened in Philadelphia that month, bringing together the most prominent political leaders of twelve mainland colonies (Georgia did not take part). From Massachusetts came the “brace of Adamses”—John and his

more radical cousin Samuel. Virginia's seven delegates included George Washington, Richard Henry Lee, and the renowned orator Patrick Henry. Henry's power as a speaker came from a unique style that combined moral appeals with blunt directness. His manner, one contemporary observed, "was vehement, without transporting him beyond the power of self-command. . . . His lightning consisted in quick successive flashes." "The distinctions between Virginians, Pennsylvanians, New Yorkers, and New Englanders," Henry declared, "are no more. I am not a Virginian, but an American." In March 1775, Henry concluded a speech urging a Virginia convention to begin military preparations with a legendary credo: "Give me liberty, or give me death!"

THE CONTINENTAL ASSOCIATION

Before it adjourned at the end of October 1774 with an agreement to reconvene the following May if colonial demands had not been met, the Congress endorsed the Suffolk Resolves and adopted the Continental Association, which called for an almost complete halt to trade with Great Britain and the West Indies (at South Carolina's insistence, exports of rice to Europe were exempted). The Association also encouraged domestic manufacturing and denounced "every species of extravagance and dissipation." Congress authorized local Committees of Safety to oversee its mandates and to take action against "enemies of American liberty," including businessmen who tried to profit from the sudden scarcity of goods.

The Committees of Safety began the process of transferring effective political power from established governments whose authority derived from Great Britain to extralegal grassroots bodies reflecting the will of the people. By early 1775, some 7,000 men were serving on local committees throughout the colonies, a vast expansion of the "political nation." The committees became training grounds where small farmers, city artisans, propertyless laborers, and others who had heretofore had little role in government discussed political issues and exercised political power. In Philadelphia, the extralegal committees of the 1760s that oversaw the boycott of British goods had been composed almost entirely of prominent lawyers and merchants. But younger merchants, shopkeepers, and artisans dominated the committee elected in November 1774 to enforce the Continental Association. They were determined that resistance to British measures not be dropped as it had been in 1770. When the New York assembly refused to endorse the Association, local committees continued to enforce it anyway.

THE SWEETS OF LIBERTY

By 1775, talk of liberty pervaded the colonies. The past few years had witnessed an endless parade of pamphlets with titles like *A Chariot of Liberty* and *Oration on the Beauties of Liberty* (the latter, a sermon delivered in Boston by Joseph Allen in 1772, became the most popular public address of the years before independence). Sober men spoke longingly of the "sweets of liberty." While sleeping, Americans dreamed of liberty. One anonymous essayist reported a "night vision" of the word written in the sun's rays. Commented a British emigrant who arrived in Maryland early in 1775: "They are all liberty mad."

The right to resist oppressive authority and the identification of liberty with the cause of God, so deeply ingrained by the imperial struggles of the eighteenth century, were now invoked against Britain itself, by colonists of all backgrounds. The first mass meeting in the history of Northampton County, Pennsylvania, whose population was overwhelmingly of German ancestry, gathered in 1774. By the following year, a majority of the county's adult population had joined militia associations. Many German settlers, whose close-knit communities had earlier viewed with some suspicion "the famous English liberty" as a byword for selfish individualism, now claimed all the "rights and privileges of natural-born subjects of his majesty."

As the crisis deepened, Americans increasingly based their claims not simply on the historical rights of Englishmen but on the more abstract language of natural rights and universal freedom. The First Continental Congress defended its actions by appealing to the "principles of the English constitution," the "liberties of free and natural-born subjects within the realm of England," and the "immutable law of nature." John Locke's theory of natural rights that existed prior to the establishment of government offered a powerful justification for colonial resistance. Americans, declared Thomas Jefferson in *A Summary View of the Rights of British America* (written in 1774 to instruct Virginia's delegates to the Continental Congress), were "a free people claiming their rights, as derived from the laws of nature, and not as the gift of their chief magistrate." Americans, Jefferson insisted, still revered the king. But he demanded that empire henceforth be seen as a collection of equal parts held together by loyalty to a constitutional monarch, not a system in which one part ruled over the others.

THE OUTBREAK OF WAR

By the time the Second Continental Congress convened in May 1775, war had broken out between British soldiers and armed citizens of Massachusetts. On April 19, a force of British soldiers marched from Boston toward the nearby town of Concord seeking to seize arms being stockpiled there. Riders from Boston, among them Paul Revere, warned local leaders of the troops' approach. Militiamen took up arms and tried to resist the British advance. Skirmishes between Americans and British soldiers took place at Lexington and again at Concord. By the time the British retreated to the safety of Boston, some forty-nine Americans and seventy-three members of the Royal Army lay dead.

What the philosopher Ralph Waldo Emerson would later call "the shot heard 'round the world" began the American War of Independence. It reverberated throughout the colonies. When news of the skirmish reached Lemuel Roberts, a poor New York farmer, he felt his "bosom glow" with the "call of liberty." Roberts set off for Massachusetts to enlist in the army. In May 1775, Ethan Allen and the Green Mountain Boys, together with militiamen from Connecticut led by Benedict Arnold, surrounded

The Battle of Concord, as depicted in a 1775 engraving by Amos Doolittle, a New Haven silversmith. Under musket fire from colonials, the British retreat across Concord's North Bridge. In his poem "Concorde Hymn" (1837), Ralph Waldo Emerson immortalized the moment: 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.





In March 1776, James Pike, a soldier in the Massachusetts militia, carved this scene on his powder horn to commemorate the battles of Lexington and Concord. At the center stands the Liberty Tree.

Fort Ticonderoga in New York and forced it to surrender. The following winter, Henry Knox, George Washington's commander of artillery, arranged for some of the Ticonderoga cannon to be dragged hundreds of miles to the east to reinforce the siege of Boston, where British forces were ensconced. On June 17, 1775, two months after Lexington and Concord, the British had dislodged colonial militiamen from Breed's Hill, although only at a heavy cost in casualties. (The battle came to be named after the nearby Bunker Hill.)

But the arrival of American cannon in March 1776 and their entrenchment above the city made the British position in Boston untenable. The British army under the command of Sir William Howe was forced to abandon the city. Before leaving, Howe's forces cut down the original Liberty Tree.

Meanwhile, the Second Continental Congress authorized the raising of an army, printed money to pay for it, and appointed George Washington its commander. Washington, who had gained considerable fighting experience during the Seven Years' War, was not only the colonies' best-known military officer but also a prominent Virginian. John Adams, who proposed his name, recognized that having a southerner lead American forces would reinforce colonial unity. In response, Britain declared the colonies in a state of rebellion, dispatched thousands of troops, and ordered the closing of all colonial ports.

INDEPENDENCE?

By the end of 1775, the breach with Britain seemed irreparable. But many colonists shied away from the idea of independence. Pride in membership in the British empire was still strong, and many political leaders, especially in colonies that had experienced internal turmoil, feared that a complete break with the mother country might unleash further conflict. Anarchy from below, in their view, was as much a danger as tyranny from above. Many advocates of independence, one opponent warned, would find it "very agreeable" to divide the property of the rich among the poor.

Such fears affected how colonial leaders responded to the idea of independence. The elites of Massachusetts and Virginia, who felt supremely confident of their ability to retain authority at home, tended to support a break with Britain. Massachusetts had borne the brunt of the Intolerable Acts. Southern leaders not only were highly protective of their political liberty but also were outraged by a proclamation issued in November 1775 by the earl of Dunmore, the British governor and military commander in Virginia, offering freedom to any slave who escaped to his lines and bore arms for the king.

In New York and Pennsylvania, however, the diversity of the population made it difficult to work out a consensus on how far to go in resisting British measures. Here opposition to previous British laws had unleashed demands by small farmers and urban artisans for a greater voice in political affairs. As a result, many established leaders drew back from further

resistance. Joseph Galloway, a Pennsylvania leader and delegate to the Second Continental Congress who worked to devise a compromise between British and colonial positions, warned that independence would be accompanied by constant disputes within America. He even predicted a war between the northern and southern colonies. Americans, Galloway declared, could only enjoy “true liberty”—self-government and security for their persons and property—by remaining within the empire.

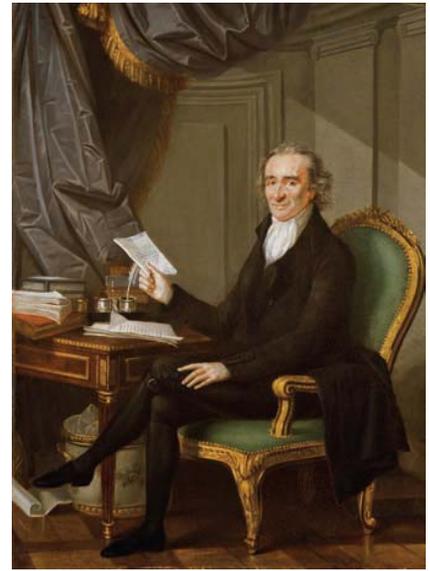
COMMON SENSE

As 1776 dawned, America presented the unusual spectacle of colonists at war against the British empire but still pleading for their rights within it. Even as fighting raged, Congress in July 1775 had addressed the Olive Branch Petition to George III, reaffirming Americans’ loyalty to the crown and hoping for a “permanent reconciliation.” Ironically, it was a recent emigrant from England, not a colonist from a family long-established on American soil, who grasped the inner logic of the situation and offered a vision of the broad significance of American independence. An English craftsman and minor government official, Thomas Paine had emigrated to Philadelphia late in 1774. He quickly became associated with a group of advocates of the American cause, including John Adams and Dr. Benjamin Rush, a leading Philadelphia physician. It was Rush who suggested to Paine that he write a pamphlet supporting American independence.

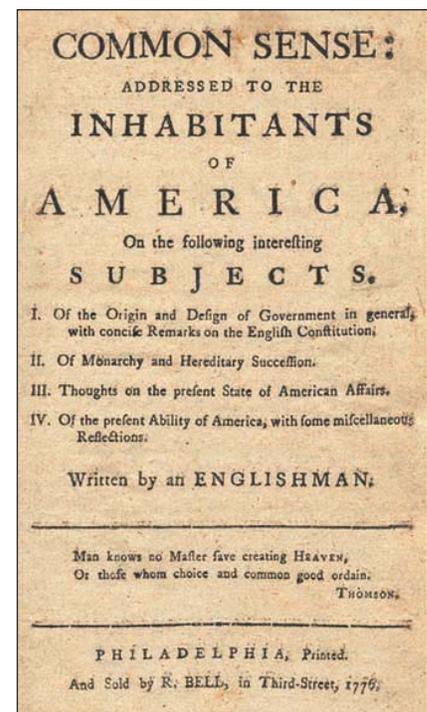
Its author listed only as “an Englishman,” *Common Sense* appeared in January 1776. The pamphlet began not with a recital of colonial grievances but with an attack on the “so much boasted Constitution of England” and the principles of hereditary rule and monarchical government. Rather than being the most perfect system of government in the world, Paine wrote, the English monarchy was headed by “the royal brute of England,” and the English constitution was composed in large part of “the base remains of two ancient tyrannies . . . monarchical tyranny in the person of the king [and] aristocratical tyranny in the persons of the peers.” “Of more worth is one honest man to society, and in the sight of God,” he continued, “than all the crowned ruffians that ever lived.” Far preferable than monarchy would be a democratic system based on frequent elections, with citizens’ rights protected by a written constitution.

Turning to independence, Paine drew on the colonists’ experiences to make his case. “There is something absurd,” he wrote, “in supposing a Continent to be perpetually governed by an island.” Within the British empire, America’s prospects were limited; liberated from the Navigation Acts and trading freely with the entire world, its “material eminence” was certain. Paine tied the economic hopes of the new nation to the idea of commercial freedom. With independence, moreover, the colonies could for the first time insulate themselves from involvement in the endless imperial wars of Europe. Britain had “dragged” its American colonies into conflicts with countries like Spain and France, which “never were . . . our enemies as *Americans*, but as our being the subjects of Great Britain.” Membership in the British empire, Paine insisted, was a burden to the colonies, not a benefit.

Toward the close of the pamphlet, Paine moved beyond practical considerations to outline a breathtaking vision of the historical importance of the



Thomas Paine, advocate of American independence, in a 1791 portrait.



The cover of *Common Sense*, Thomas Paine’s influential pamphlet denouncing the idea of hereditary rule and calling for American independence.



VOICES OF FREEDOM

FROM THOMAS PAINE, *Common Sense* (1776)

A recent emigrant from England, Thomas Paine in January 1776 published *Common Sense*, a highly influential pamphlet that in stirring language made the case for American independence.

In the following pages I offer nothing more than simple facts, plain arguments, and common sense. . . .

Male and female are the distinctions of nature, good and bad the distinctions of heaven; but how a race of men came into the world so exalted above the rest, and distinguished like some new species, is worth enquiring into, and whether they are the means of happiness or of misery to mankind. . . . One of the strongest *natural* proofs of the folly of hereditary right in kings, is, that nature disapproves it, otherwise she would not so frequently turn it into ridicule, by giving mankind an *ass for a lion*. . . .

The sun never shined on a cause of greater worth. 'Tis not the affair of a city, a country, a province, or a kingdom, but of a continent—of at least one eighth part of the habitable globe. 'Tis not the concern of a

day, a year, or an age; posterity are virtually involved in the context, and will be more or less affected, even to the end of time, by the proceedings now. Now is the seed time of continental union, faith and honor. . . .

I challenge the warmest advocate for reconciliation to show a single advantage that this continent can reap by being connected with Great Britain. . . . But the injuries and disadvantages which we sustain by that connection, are without number. . . . Any submission to, or dependence on, Great Britain, tends directly to involve this Continent in European wars and quarrels, and set us at variance with nations who would otherwise seek our friendship, and against whom we have neither anger nor complaint.

O ye that love mankind! Ye that dare oppose, not only the tyranny, but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia, and Africa, have long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. O! Receive the fugitive, and prepare in time an asylum for mankind.

**FROM JAMES CHALMERS,
*Plain Truth, Addressed to the Inhabitants
of America (1776)***

Common Sense inspired a wide-ranging debate about whether American freedom would be more secure inside or outside the British empire. James Chalmers, a Maryland plantation owner, made the case for the Loyalists, as those who opposed American independence were called.

If indignant at the doctrine contained in the pamphlet entitled *Common Sense* I have expressed myself in the following observations with some ardor . . . [it is because] I adore my country. Passionately devoted to true liberty, I glow with the purest flame of patriotism [and have an] abhorrence of Independency, which if effected, would inevitably plunge our once preeminently envied country into ruin, horror, and desolation. . . .

Can a reasonable being for a moment believe that Great Britain, whose political existence depends on our constitutional obedience, who but yesterday made such prodigious efforts to save us from France, will not exert herself as powerfully to preserve us from our frantic schemes of Independency? . . . We remember with unfeigned gratitude, the many benefits derived through our connections with Great Britain, by whom but yesterday we were emancipated from slavery and death. . . . We venerate the constitution, which with all its imperfections (too often exaggerated) we apprehend almost approaches

as near to perfection as human kind can bear. . . .

His scheme of independency would soon, very soon give way to a government imposed on us, by some Cromwell of our armies. . . . A failure of commerce [would] preclude the numerous tribe of planters, farmers and others, from paying their debts. . . . A war will ensue between the creditors and their debtors, which will eventually end in a general abolition of debts.

Volumes were insufficient to describe the horror, misery and desolation, awaiting the people at large in the form of American independence. In short, I affirm that it would be most excellent policy in those who wish for True Liberty to submit by an advantageous reconciliation to the authority of Great Britain. . . . Independence and Slavery are synonymous terms.

QUESTIONS

1. What does Paine see as the global significance of the American struggle for independence?
2. Why does Chalmers equate independence with slavery?
3. How does the language used by the two writers differ, and what does this tell us about their views of politics?

American Revolution. “The cause of America,” he proclaimed in stirring language, “is in great measure, the cause of all mankind.” The new nation would become the home of freedom, “an asylum for mankind.”

PAINE’S IMPACT

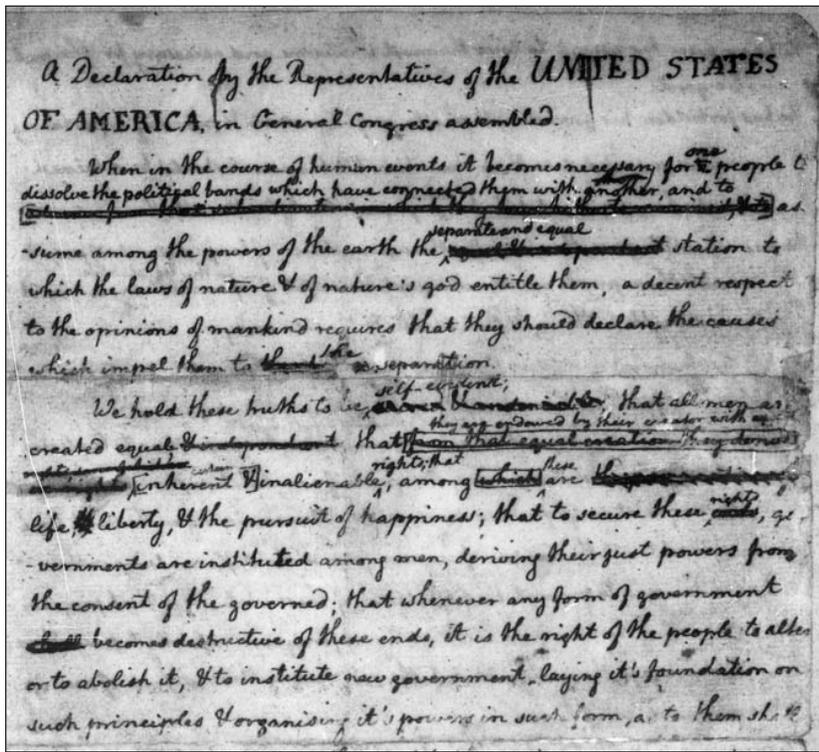
Most of Paine’s ideas were not original. What made *Common Sense* unique was his mode of expressing them and the audience he addressed. Previous political writings had generally been directed toward the educated elite. “When I mention the public,” declared John Randolph of Virginia in 1774, “I mean to include the rational part of it. The ignorant vulgar are unfit . . . to manage the reins of government.” Just as evangelical ministers had shattered the trained clergy’s monopoly on religious preaching, Paine pioneered a new style of political writing, one designed to expand dramatically the public sphere where political discussion took place. He wrote clearly and directly, and he avoided the complex language and Latin phrases common in pamphlets aimed at educated readers. *Common Sense* quickly became one of the most successful and influential pamphlets in the history of political writing, selling, by Paine’s estimate, some 150,000 copies. Paine directed that his share of the profits be used to buy supplies for the Continental army.

In February 1776, the Massachusetts political leader Joseph Hawley read *Common Sense* and remarked, “Every sentiment has sunk into my well prepared heart.” The hearts of Hawley and thousands of other Americans had been prepared for Paine’s arguments by the extended conflict over Britain’s right to tax the colonies, the outbreak of war in 1775, and the growing conviction that Britain was a corrupt society where liberty was diminishing. The intensification of fighting in the winter of 1775–1776, when Americans unsuccessfully invaded Canada while the British burned Falmouth (now Portland), Maine, and bombarded Norfolk, Virginia, gave added weight to the movement for independence. In the spring of 1776, scores of American communities adopted resolutions calling for a separation from Britain. Only six months elapsed between the appearance of *Common Sense* and the decision by the Second Continental Congress to sever the colonies’ ties with Great Britain.

THE DECLARATION OF INDEPENDENCE

On July 2, 1776, the Congress formally declared the United States an independent nation. Two days later, it approved the Declaration of Independence, written by Thomas Jefferson and revised by the Congress before approval. (See the Appendix for the full text.) Most of the Declaration consists of a lengthy list of grievances directed against King George III, ranging from quartering troops in colonial homes to imposing taxes without the colonists’ consent. Britain’s aim, it declared, was to establish “absolute tyranny” over the colonies. One clause in Jefferson’s draft, which condemned the inhumanity of the slave trade and criticized the king for overturning colonial laws that sought to restrict the importation of slaves, was deleted by the Congress at the insistence of Georgia and South Carolina.

The Declaration’s enduring impact came not from the complaints against



An early draft, with corrections, of the Declaration of Independence, in Thomas Jefferson's handwriting. Note how the elimination of unnecessary words added to the document's power—"all men are created equal and independent" became "all men are created equal," and "inherent and inalienable" rights became "inalienable" (in the final version, this would be changed to "unalienable").

George III but from Jefferson's preamble, especially the second paragraph, which begins, "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." By "unalienable rights," Jefferson meant rights so basic, so rooted in human nature itself (or in what John Locke had called the state of nature), that no government could take them away.

Jefferson then went on to justify the breach with Britain. Government, he wrote, derives its powers from "the consent of the governed." When a government threatens its subjects' natural rights, the people have the authority "to alter or to abolish it." The Declaration of Independence is ultimately an assertion of the right of revolution.

THE DECLARATION AND AMERICAN FREEDOM

The Declaration of Independence changed forever the meaning of American freedom. It completed the shift from the rights of Englishmen to the rights of mankind as the object of American independence. In Jefferson's language, "the Laws of Nature and of Nature's God," not the British constitution or the heritage of the freeborn Englishman, justified independence. No longer a set of specific rights, no longer a privilege to be enjoyed by a corporate body or people in certain social circumstances, liberty had become a universal entitlement.

Jefferson's argument—natural rights, the right to resist arbitrary authority, etc.—drew on the writings of John Locke, who, as explained in the previous chapter, saw government as resting on a "social contract," viola-



America as a symbol of liberty, a 1775 engraving from the cover of the Pennsylvania Magazine, edited by Thomas Paine soon after his arrival in America. The shield displays the colony's coat of arms. The female figure holding a liberty cap is surrounded by weaponry of the patriotic struggle, including a cartridge box marked "liberty," hanging from a tree (right).

tion of which destroyed the legitimacy of authority. But when Jefferson substituted the “pursuit of happiness” for property in the familiar Lockean triad that opens the Declaration, he tied the new nation's star to an open-ended, democratic process whereby individuals develop their own potential and seek to realize their own life goals. Individual self-fulfillment, unimpeded by government, would become a central element of American freedom. Tradition would no longer rule the present, and Americans could shape their society as they saw fit.

AN ASYLUM FOR MANKIND

A distinctive definition of nationality resting on American freedom was born in the Revolution. From the beginning,

the idea of “American exceptionalism”—the belief that the United States has a special mission to serve as a refuge from tyranny, a symbol of freedom, and a model for the rest of the world—has occupied a central place in American nationalism. The new nation declared itself, in the words of Virginia leader James Madison, the “workshop of liberty to the Civilized World.” Paine's remark in *Common Sense*, “we have it in our power to begin the world over again,” and his description of the new nation as an “asylum for mankind,” expressed a sense that the Revolution was an event of global historical importance. Countless sermons, political tracts, and newspaper articles of the time repeated this idea. Unburdened by the institutions—monarchy, aristocracy, hereditary privilege—that oppressed the peoples of the Old World, America and America alone was the place where the principle of universal freedom could take root. This was why Jefferson addressed the Declaration to “the opinions of mankind,” not just the colonists themselves or Great Britain.

First to add his name to the Declaration of Independence was the Massachusetts merchant John Hancock, president of the Second Continental Congress, with a signature so large, he declared, according to legend, that King George III could read it without his spectacles.

THE GLOBAL DECLARATION OF INDEPENDENCE

The American colonists were less concerned with securing human rights for all mankind than with winning international recognition in their struggle for independence from Britain. But Jefferson hoped that this rebellion would become “the signal of arousing men to burst the chains . . . and to assume the blessings and security of self-government.” And for more than two centuries, the Declaration has remained an inspiration not only to generations of Americans denied the enjoyment of their natural rights, but to colonial peoples around the world seeking independence. The

Declaration quickly appeared in French and German translations, although not, at first, in Spanish, since the government feared it would inspire dangerous ideas among the peoples of Spain's American empire.

In the years since 1776, numerous anti-colonial movements have modeled their own declarations of independence on America's. The first came in Flanders (part of today's Belgium, then part of the Austrian empire), where rebels in 1790 echoed Jefferson's words by declaring that their province "is and of rights ought to be, a Free and Independent State." By 1826, the year of Jefferson's death, some twenty other declarations of independence had been issued in Europe, the Caribbean, and Spanish America. Today, more than half the countries in the world, in places as far-flung as China (issued after the revolution of 1911) and Vietnam (1945), have such declarations. Many of these documents, like Jefferson's, listed grievances against an imperial power to justify revolution. Few of these documents, however, have affirmed the natural rights—life, liberty, and the pursuit of happiness—Jefferson invoked. Over time, the Declaration in a global context has become an assertion of the right of various groups to form independent states, rather than a list of the rights of citizens that their governments could not abridge.

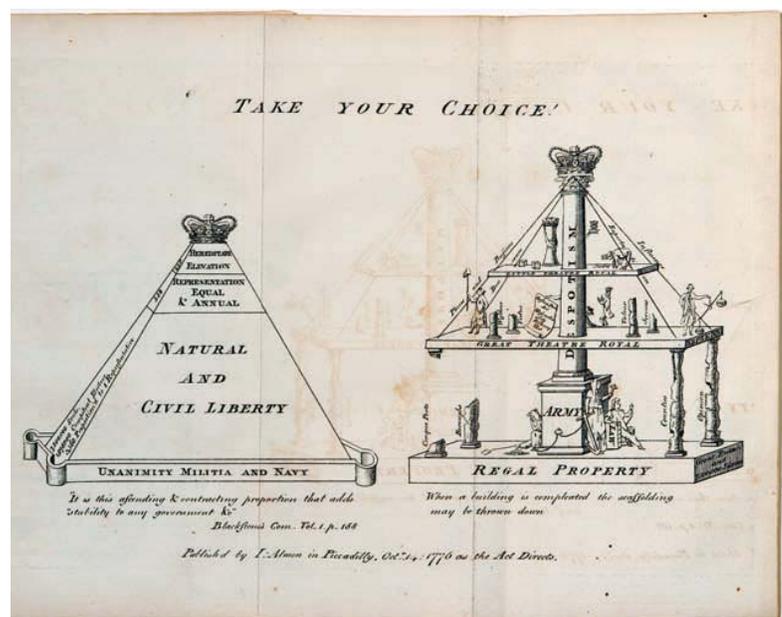
But even more than the specific language of the Declaration, the principle that legitimate political authority rests on the will of "the people" has been adopted around the world. In 1776, the Declaration inspired critics of the British system of government to demand political reform. In 1780, even as the American War of Independence raged, a Jesuit-educated Indian of Peru took the name of the last Inca ruler, Túpac Amaru, and led an uprising against Spanish rule. By the time it was suppressed in 1783, some 10,000 Spanish and 100,000 Indians had perished. In the Dutch, French, and Spanish empires, where European governments had been trying to tighten their control much as the British had done in North America, local elites demanded greater autonomy, often drawing on the constitutional arguments of American patriots. The idea that "the people" possess rights was quickly internationalized. Slaves in the Caribbean, colonial subjects in India, and indigenous inhabitants of Latin America could all speak this language, to the dismay of those who exercised power over them.

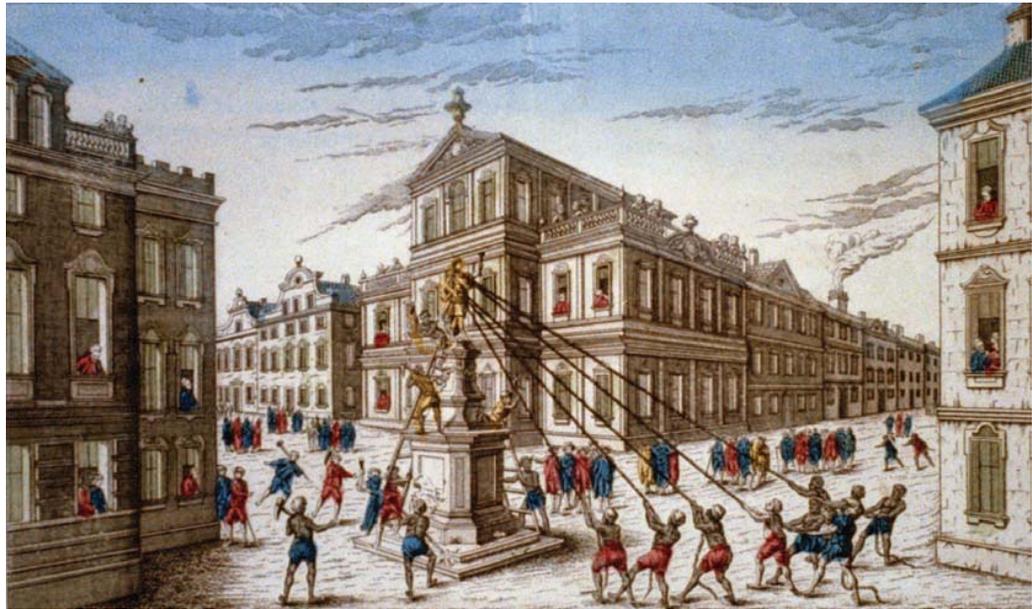
SECURING INDEPENDENCE

THE BALANCE OF POWER

Declaring Americans independent was one thing; winning independence another. The newly created American army confronted the greatest military power on earth. Viewing the Americans as traitors, Britain resolved to crush the rebellion. On the surface, the balance of power seemed heavily weighted in Britain's favor. It had a well-trained army (supplemented by hired soldiers from

Inspired by the American Revolution, the British reformer John Cartwright published an appeal for the annual election of Parliament as essential to liberty in Britain. He included an engraving contrasting the principles of reform, on the left, with despotism, on the right.





A French engraving depicts New Yorkers tearing down the statue of King George III in July 1776, after the approval of the Declaration of Independence. The statue was later melted down to make bullets for the Continental army.

German states like Hesse), the world's most powerful navy, and experienced military commanders. The Americans had to rely on local militias and an inadequately equipped Continental army. Washington himself felt that militiamen were too "accustomed to unbounded freedom" to accept the "proper degree of subordination" necessary in soldiers. Moreover, many Americans were not enthusiastic about independence, and some actively supported the British.

On the other hand, many American soldiers did not lack military experience, having fought in the Seven Years' War or undergone intensive militia training in the early 1770s. They were fighting on their own soil for a cause that inspired devotion and sacrifice. During the eight years of war from 1775 to 1783, some 200,000 men bore arms in the American army (whose soldiers were volunteers) and militias (where service was required of every able-bodied man unless he provided a substitute). As the war progressed, enlistment waned among propertied Americans and the Continental army increasingly drew on young men with limited economic prospects—landless sons of farmers, indentured servants, laborers, and African-Americans. The patriots suffered dearly for the cause. Of the colonies' free white male population aged sixteen to forty-five, one in twenty died in the War of Independence, the equivalent of nearly 3 million deaths in today's population. But so long as the Americans maintained an army in the field, the idea of independence remained alive no matter how much territory the British occupied.

Despite British power, to conquer the thirteen colonies would be an enormous and expensive task, and it was not at all certain that the public at home wished to pay the additional taxes that a lengthy war would require. The British, moreover, made a string of serious mistakes. From the outset the British misjudged the degree of support for independence among the American population, as well as the capacity of American citizen-soldiers. "These people," admitted the British general Thomas Gage,

“show a spirit and conduct against us that they never showed against the French [in the Seven Years’ War], and everybody has judged them from their former appearance and behavior, which has led many into great mistakes.” Moreover, European rivals, notably France, welcomed the prospect of a British defeat. If the Americans could forge an alliance with France, a world power second only to Britain, it would go a long way toward equalizing the balance of forces.

BLACKS IN THE REVOLUTION

At the war’s outset, George Washington refused to accept black recruits. But he changed his mind after Lord Dunmore’s 1775 proclamation, mentioned above, which offered freedom to slaves who joined the British cause. Some 5,000 blacks enlisted in state militias and the Continental army and navy. Since individuals drafted into the militia were allowed to provide a substitute, slaves suddenly gained considerable bargaining power. Not a few acquired their freedom by agreeing to serve in place of an owner or his son. In 1778, Rhode Island, with a higher proportion of slaves in its population than any other New England state, formed a black regiment and promised freedom to slaves who enlisted, while compensating the owners for their loss of property. Blacks who fought under George Washington and in other state militias did so in racially integrated companies (although invariably under white officers). They were the last black American soldiers to do so officially until the Korean War (except for the few black and white soldiers who fought alongside each other in irregular units at the end of World War II).

Except for South Carolina and Georgia, the southern colonies also enrolled free blacks and slaves to fight. They were not explicitly promised freedom, but many received it individually after the war ended. And in 1783, the Virginia legislature emancipated slaves who had “contributed towards the establishment of American liberty and independence” by serving in the army.

Fighting on the side of the British also offered opportunities for freedom. Before his forces were expelled from Virginia, 800 or more slaves had escaped from their owners to join Lord Dunmore’s Ethiopian Regiment, wearing uniforms that bore the motto “Liberty to Slaves.” During the war, blacks fought with the British in campaigns in New York, New Jersey, and South Carolina. Other escaped slaves served the Royal Army as spies, guided their troops through swamps, and worked as military cooks, laundresses, and construction workers. George Washington himself saw seventeen of his slaves flee to the British, some of whom signed up to fight the colonists. “There is not a man of them, but would leave us, if they believed they could make their escape,” his cousin Lund Washington reported. “Liberty is sweet.”

American Foot Soldiers, Yorktown Campaign, a 1781 watercolor by a French officer, includes a black soldier from the First Rhode Island Regiment, an all-black unit of 250 men.





Triumphant Entry of the Royal Troops into New York, an engraving showing the army of Sir William Howe occupying the city in 1776. New York City would remain in British hands for the duration of the War of Independence.

THE FIRST YEARS OF THE WAR

Had the British commander, Sir William Howe, prosecuted the war more vigorously at the outset, he might have nipped the rebellion in the bud by destroying Washington's army. But while he suffered numerous defeats in the first years of the war, Washington generally avoided direct confrontations with the British and managed to keep his army intact. Having abandoned Boston, Howe attacked New York City in the summer of 1776. Washington's army had likewise moved from Massachusetts to Brooklyn to defend the city. Howe pushed American forces back and almost cut off Washington's retreat across the East River. Washington managed to escape to Manhattan and then north to Peekskill, where he crossed the Hudson River to New Jersey. But the 3,000 men he had left behind at Fort Mifflin on Manhattan Island were captured by Howe.

Howe pursued the American army but never managed to inflict a decisive defeat. Demoralized by successive failures, however, many American soldiers simply went home. Once 28,000 men, Washington's army dwindled to fewer than 3,000. Indeed, Washington feared that without a decisive victory, it would melt away entirely. To restore morale and regain the initiative, he launched successful surprise attacks on Hessian soldiers at Trenton, New Jersey, on December 26, 1776, and on a British force at Princeton on January 3, 1777. Shortly before crossing the Delaware River to attack the Hessians, Washington had Thomas Paine's inspiring essay *The American Crisis* read to his troops. "These are the times that try men's souls," Paine wrote. "The summer soldier and the sunshine patriot will, in this crisis,



shrink from the service of their country; but he that stands it *now*, deserves the love and thanks of man and woman.”

THE BATTLE OF SARATOGA

In the summer of 1777, a second British army, led by General John Burgoyne, advanced south from Canada hoping to link up with Howe and isolate New

Key battles in the North during the War of Independence included Lexington and Concord, which began the armed conflict; the campaign in New York and New Jersey; and Saratoga, sometimes called the turning point of the war.

England. But in July, Howe instead moved his forces from New York City to attack Philadelphia. In September, the Continental Congress fled to Lancaster, in central Pennsylvania, and Howe occupied the City of Brotherly Love. Not having been informed of Burgoyne's plans, Howe had unintentionally abandoned him. American forces blocked Burgoyne's way, surrounded his army, and on October 17, 1777, forced him to surrender at Saratoga. The victory provided a significant boost to American morale.

During the winter of 1777–1778, the British army, now commanded by Sir Henry Clinton, was quartered in Philadelphia. (In the Revolution, as in most eighteenth-century wars, fighting came to a halt during the winter.) British officers took part in an elegant social life complete with balls and parties. Most notable was the great *Meschianza*, an extravaganza that included a regatta, a procession of medieval knights, and a jousting tournament. Meanwhile, Washington's army remained encamped at Valley Forge, where they suffered terribly from the frigid weather.

But Saratoga helped to persuade the French that American victory was possible. In 1778, American diplomats led by Benjamin Franklin concluded a Treaty of Amity and Commerce in which France recognized the United States and agreed to supply military assistance. Still smarting from their defeat in the Seven Years' War, the French hoped to weaken Britain, their main European rival, and perhaps regain some of their lost influence and territory in the Western Hemisphere. Soon afterward, Spain also joined the war on the American side. French assistance would play a decisive part in the war's end. At the outset, however, the French fleet showed more interest in attacking British outposts in the West Indies than directly aiding the Americans. And the Spanish confined themselves to regaining control of Florida, which they had lost to the British in the Seven Years' War. Nonetheless, French and Spanish entry transformed the War of Independence into a global conflict. By putting the British on the defensive in places ranging from Gibraltar to the West Indies, it greatly complicated their military prospects.

THE WAR IN THE SOUTH

In 1778, the focus of the war shifted to the South. Here the British hoped to exploit the social tensions between backcountry farmers and wealthy planters that had surfaced in the Regulator movements, to enlist the support of the numerous colonists in the region who remained loyal to the crown, and to disrupt the economy by encouraging slaves to escape. In December 1778, British forces occupied Savannah, Georgia. In May 1780, Clinton captured Charleston, South Carolina, and with it an American army of 5,000 men.

The year 1780 was arguably the low point of the struggle for independence. Congress was essentially bankrupt, and the army went months without being paid. The British seemed successful in playing upon social conflicts within the colonies, as thousands of southern Loyalists joined up with British forces (fourteen regiments from Savannah alone) and tens of thousands of slaves sought freedom by fleeing to British lines. In August, Lord Charles Cornwallis routed an American army at Camden, South Carolina. The following month one of Washington's ablest commanders, Benedict Arnold, defected and almost succeeded in turning over to the



After 1777, the focus of the War of Independence shifted to the South, where it culminated in 1781 with the British defeat at Yorktown.

British the important fort at West Point on the Hudson River. On January 1, 1781, 1,500 disgruntled Pennsylvania soldiers stationed near Morristown, New Jersey, killed three officers and marched toward Philadelphia, where Congress was meeting. Their mutiny ended when the soldiers were promised discharges or bounties for reenlistment. Harsher treatment awaited a group of New Jersey soldiers who also mutinied. On Washington's orders, two of their leaders were executed.

But the British failed to turn these advantages into victory. British commanders were unable to consolidate their hold on the South. Wherever their forces went, American militias harassed them. Hit-and-run attacks by militiamen under Francis Marion, called the “swamp fox” because his men emerged from hiding places in swamps to strike swiftly and then disappear, eroded the British position in South Carolina. A bloody civil war engulfed North and South Carolina and Georgia, with patriot and Loyalist militias inflicting retribution on each other and plundering the farms of their opponents' supporters. The brutal treatment of civilians by British forces under Colonel Banastre Tarleton persuaded many Americans to join the patriot cause.

VICTORY AT LAST

In January 1781, American forces under Daniel Morgan dealt a crushing defeat to Tarleton at Cowpens, South Carolina. Two months later, at Guilford Courthouse, North Carolina, General Nathanael Greene, while conducting a campaign of strategic retreats, inflicted heavy losses on Lord Charles Cornwallis, the British commander in the South. Cornwallis moved into Virginia and encamped at Yorktown, located on a peninsula that juts into Chesapeake Bay. Brilliantly recognizing the opportunity to surround Cornwallis, Washington rushed his forces, augmented by French troops under the Marquis de Lafayette, to block a British escape by land.

A 1781 French engraving showing the surrender of Lord Charles Cornwallis's army at Yorktown, ending the War of Independence. The French fleet sits just offshore.





Meanwhile, a French fleet controlled the mouth of the Chesapeake, preventing supplies and reinforcements from reaching Cornwallis's army.

Imperial rivalries had helped to create the American colonies. Now, the rivalry of European empires helped to secure American independence. Taking land and sea forces together, more Frenchmen than Americans participated in the decisive Yorktown campaign. On October 19, 1781,

The newly independent United States occupied only a small part of the North American continent in 1783.



A satirical cartoon depicts America, represented by an Indian holding a flag and liberty cap, celebrating her independence, while her allies—the King of France, a Dutchman, and a Spaniard—complain that they have not been reimbursed for their support. On the left, King George III recognizes American independence, while Ireland (above) demands its own freedom.

Cornwallis surrendered his army of 8,000 men. When the news reached London, public support for the war evaporated and peace negotiations soon began. Given its immense military prowess, Britain abandoned the struggle rather quickly. Many in Britain felt the West Indies were more valuable economically than the mainland colonies. In any event, British merchants expected to continue to dominate trade with the United States, and did so for many years.

Two years later, in September 1783, American and British negotiators concluded the Treaty of Paris. The American delegation—John Adams, Benjamin Franklin, and John Jay—achieved one of the greatest diplomatic triumphs in the country's history. They not only won recognition of American independence but also gained control of the entire region between Canada and Florida east of the Mississippi River, and the right of Americans to fish in Atlantic waters off of Canada (a matter of considerable importance to New Englanders). At British insistence, the Americans agreed that colonists who had remained loyal to the mother country would not suffer persecution and that Loyalists' property that had been seized by local and state governments would be restored.

Until independence, the thirteen colonies had formed part of Britain's American empire, along with Canada and the West Indies. But Canada rebuffed repeated calls to join the War of Independence, and leaders of the West Indies, fearful of slave uprisings, also remained loyal to the crown. With the Treaty of Paris, the United States of America became the Western Hemisphere's first independent nation. Its boundaries reflected not so much the long-standing unity of a geographical region, but the circumstances of its birth.

SUGGESTED READING**BOOKS**

- Armitage, David. *The Declaration of Independence: A Global History* (2007). Traces the international impact of the Declaration of Independence in the years since it was written.
- Bailyn, Bernard. *The Ideological Origins of the American Revolution* (1967). A classic study of the ideas that shaped the movement for independence.
- Bloch, Ruth. *Visionary Republic: Millennial Themes in American Thought, 1756–1800* (1988). Explores how the religious vision of a more perfect society contributed to the coming of the Revolution.
- Breen, T. H. *Marketplace of Revolution: How Consumer Politics Shaped American Independence* (2004). An examination of how the colonists' very dependence on British consumer goods led them to resent interference with trade.
- Countryman, Edward. *The American Revolution* (rev. ed., 2002). A brief summary of the Revolution's causes, conduct, and consequences.
- Foner, Eric. *Tom Paine and Revolutionary America* (1976). Examines the ideas of the era's greatest pamphleteer of revolution and how they contributed to the struggle for independence.
- Gross, Robert. *The Minutemen and Their World* (1976). A social history of the militia of Concord, Massachusetts, where the War of Independence began.
- Maier, Pauline. *American Scripture: Making the Declaration of Independence* (1997). The most detailed study of the writing of the Declaration and of previous calls for independence within the colonies.
- Middlekauff, Robert. *The Glorious Cause: The American Revolution, 1763–1789* (1982). A comprehensive history of the Revolution.
- Morgan, Edmund S., and Helen M. Morgan. *The Stamp Act Crisis: Prologue to Revolution* (1953). An influential study of the first crisis over British taxation of the colonies.
- Nash, Gary. *The Urban Crucible: Social Change, Political Consciousness, and the Origins of the American Revolution* (1979). Explores how the social history of American cities contributed to the coming of the Revolution.
- Raphael, Ray. *The First American Revolution: Before Lexington and Concord* (2002). A study of grassroots resistance to British measures before the outbreak of war.
- Royster, Charles. *A Revolutionary People at War: The Continental Army and American Character* (1979). A social history of the army and the impact of military service on American soldiers.
- Withington, Anne. *Toward a More Perfect Union: Virtue and the Formation of American Republics* (1991). Considers how the boycotts of British goods promoted the idea of America's superior virtue, contributing to the movement for independence.

WEBSITES

- Declaring Independence: www.loc.gov/exhibits/declara/declara1.html
- The American Revolution and Its Era: Maps and Charts of North America and the West Indies: <http://memory.loc.gov/ammem/gmdhtml/armhtml/armhome.html>
- The Coming of the American Revolution: www.masshist.org/revolution/



CHAPTER REVIEW

REVIEW QUESTIONS

1. Explain what “homespun virtue” meant and how it set the colonists apart from the British.
2. Patrick Henry proclaimed that he was not a Virginian, but rather an American. What unified the colonists and what divided them at the time of the Revolution?
3. Discuss the ramifications of using slaves in the British and Continental Armies. Why did the British authorize the use of slaves? Why did the Americans? How did the slaves benefit?
4. Why did the colonists reach the conclusion that membership in the empire threatened their freedoms, rather than guaranteed them?
5. Describe how *Common Sense* and the Declaration of Independence reflected the ideas put forth by philosophers such as John Locke that liberty was a natural right. Why did they have such an appeal to colonists of all social classes?
6. How would you justify the British view that the colonists owed loyalty to the existing government and gratitude for past actions?
7. Summarize the difference of opinion between British officials and colonial leaders over the issues of taxation and representation.
8. Trace the growth of colonial cooperation against the British government and the development of an “American” identity.



FREEDOM QUESTIONS

1. The grand ideas of liberty and freedom are contagious and often spread rapidly. Why were many colonial elites, who held one definition of liberty, alarmed by the actions and claims of average citizens in the decade before independence?
2. Almost every colonist—even those like Thomas Hutchinson who later became loyalists—opposed the Stamp Act. Identify the many ways colonists identified the Stamp Act as a threat to their freedoms.
3. Explain how each of the following could be viewed as a threat to freedom by different groups of colonists: the growing debt of Virginia planters, a lack of courts in the Carolina backcountry, imports of British manufactured goods, and imports of low-priced tea.
4. Why did some Americans view freedom as dependent upon their remaining loyal to the British government and remaining part of the empire?
5. Many historians say that the Declaration of Independence is the most important document in U.S. history. How did it permanently change the meaning of American freedom? What concepts make it so appealing to people of all social classes, across time and the globe?



KEY TERMS

- Loyal Nine (p. 184)
- “virtual representation” (p. 186)
- writs of assistance (p. 186)
- Sugar Act (p. 186)
- Committees of Correspondence (p. 189)
- Sons of Liberty (p. 189)
- Regulators (p. 190)
- Daughters of Liberty (p. 191)
- Boston Massacre (p. 192)
- Crispus Attucks (p. 192)
- “Wilkes and Liberty” (p. 194)
- Boston Tea Party (p. 194)
- Quebec Act (p. 195)
- Suffolk Resolves (p. 195)
- Committees of Safety (p. 196)
- Lord Dunmore’s proclamation (p. 198)
- Olive Branch Petition (p. 199)
- Common Sense (p. 199)
- Declaration of Independence (p. 202)
- “American exceptionalism” (p. 204)
- The American Crisis* (p. 208)
- Valley Forge (p. 210)
- Benedict Arnold (p. 210)
- Treaty of Paris (p. 214)

REVIEW TABLE

British Acts Imposed on the Colonies

Act	Date	Function
Proclamation of 1763	1763	To halt colonial settlement west of the Appalachian Mountains and prevent warfare with Indians
Sugar Act	1764	To collect revenue by reducing the tax on molasses and discouraging smuggling
Stamp Act	1765	To directly tax all printed materials
Declaratory Act	1766	To declare that the British Parliament had the power to make laws for its colonies
Townshend Act	1767	To tax imported goods such as paper, glass, paint, lead, and tea
Tea Act	1773	To tax tea as part of an effort to help the failing East India Company
Intolerable Acts	1774	To close the port of Boston and restrict the colony’s political autonomy
Quebec Act	1774	To grant religious toleration for Catholics in Canada