

MCHCE Instruction Plan Year One

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### Rationale

This lesson plan was inspired by the book, "Paul Revere's Ride," written by David Hackett Fischer. Throughout the lesson the teacher will refer to, and read from the book. The lesson plan has been written for 5<sup>th</sup> grade students and incorporates the lessons they would learn from the Harcourt Brace Social Studies United States textbook. The purpose of this lesson plan is for students to learn about the American Revolution through the eyes of a person who lived through it and had many important roles in it. The essential question as seen throughout the lesson is: **How did Paul Revere's upbringing, belief system, ancestors, attitudes, and desires drive him into being a catalyst and organizer for the events that led to the American Revolution?** Students will create a scrapbook of Paul Revere's life and include events and facts about his participation in those events. Students will cut and paste photographs and maps into their scrapbook to better understand and visualize the people and places. When completed, the scrapbook will serve as both as a biography of Revere's life and a study guide for the Harcourt Brace Unit 4 test.

# *Paul Revere Lesson Plan*

## **Part 1:**

The students will create a journal similar to those used in the 18<sup>th</sup> century. The journal will be constructed out of strong paper (paper bags), string to bind, and paper to write on. **The purpose of this journal will be to create a scrapbook of the life of Paul Revere to better understand his role in the American Revolution and how the events of the Revolution transpired.**

To begin discuss materials used in the 1700s when Paul Revere would have been writing. Discuss tools and technology that exist today that did not exist then. Use a paper bag to form an outside cover to hold the journal in. Crumple the bag several times to create a soft feel like leather. Color the bag with brown or black crayon or pencil. This will give it a used, rustic look. Fold the bag in half and insert paper into the center. Use string to tie the paper and sack together down the middle. On the front of the booklet place a label stating the name, birth year and death year.

Compare and Contrast the communication systems of today versus those of the 18<sup>th</sup> century. How would people communicate? How would this communication be delivered? What problems might occur during this delivery? Why would people need to communicate to one another?

## **Part 2: My Family**

Use information from, "Paul Revere's Ride," by David Hackett Fischer.

**Students will begin to add details to their scrapbook chronicling the life of Paul Revere to gain an understanding of why he was so passionate about his beliefs.**

**Standard 1: The causes of the American Revolution, the ideas and interests involved in forging the revolutionary movement, and the reasons for the American victory.**

Students will add a family tree. In this tree they will list Paul Revere, his father Apollos Rivoire and his mother Deborah Hitchborn. They will include the origin of the grandparents of Paul Revere: French Calvinists on his father's side; and Puritan's on his mother's side.

The next page in the journal will be titled, "My Father."

On this page we will add details about Paul Revere's father that were important to his beliefs and upbringing read from book pages 6-8 (Fischer):

At the age of 12 he was put aboard a ship and sent to America alone. (Hackett Fischer, 6).  
Family was French Huguenots (Calvinists) and left for religious reasons.  
He arrived November 15, 1715.  
By 1722 he became an independent blacksmith.  
He changed his name to Revere because his name was not easily pronounced.  
1729 He married a Yankee girl from Boston named Deborah Hitchborn  
Include the Great Seal of France which Revere inherited from his father and kept for years.

The next page in the journal will be titled, "My Mother":  
On this page we will add details about Paul Revere's mother that were important to his beliefs and upbringing read from book page 7:

Her family came during the Puritan Great Migration and were slaves  
As generations passed the slaves became independent and then wealthy  
Born in Boston on January 25, 1704  
Married Apollos Rivoire  
Gave birth to 12 children (8 died before she did)  
Paul was her third born child

### **Part 3: My Life**

**Students will begin to understand Paul Revere as a person by evaluating his personality, heritage and upbringing.**

**Standard 1: The causes of the American Revolution, the ideas and interests involved in forging the revolutionary movement, and the reasons for the American victory.**

Glue in famous portrait of Paul Revere by John Singleton Copley dated 1770. Add to reference section from American Revolution website (see attached).

Before labeling the picture ask the students what they see. Make a list on the board. We will refer back to this picture as we learn more about Paul Revere and add to our understanding of the symbols in the portrait.

Label the picture using details from, "Paul Revere's Ride," page 3-5 (Fischer).

Tools of a silversmith, silver teapot he made  
Brown hair, clean shaven, dark brown eyes  
Half French, half English  
Artist, gentleman

Other details page 8 (Fischer):

Grew up with cousins

Passionate about life, fairness, and tradition (add stickers to page)

Schooling page 9 (Fischer):

Learned from women in the kitchen as they did household duties.

Age of 7 went to Boston's North Writing School where he learned to love books.

Fun page 10 (Fischer):

Play with 9 cousins

Swim in the harbor

#### **Part 4: My Boston**

**Students will understand the culture of the town and the colonists along with the rule the British government had over them.** Using "Paul Revere's Ride," and "Harcourt Brace Social Studies."

**Standard 1: The causes of the American Revolution, the ideas and interests involved in forging the revolutionary movement, and the reasons for the American victory.**

**Standard 1A: The student understands the causes of the American Revolution.**

Glue in copy of map from page 11 "Paul Revere's Ride" (Fischer).

Read details on page 10 (Fischer) about Boston in 1735.

Label:

15,000 inhabitants

Crowded

Seaport

Crooked streets

Brick and wooden houses

British Rule (title on next page). Use information from Harcourt Brace Social Studies page 228

Paste picture of King George III along with web reference

Monarch ruled from 3,000 miles away, colonists had no vote or opinion in matters  
Laws for colonics were made by colonial legislatures who were wealthy male property owners.  
And each colony had a governor chosen by the king.

Read about the French and Indian War on page 226-227 (HC Brace).

The British sent troops to help the colonists fight during the French and Indian War. British colonists defeated the French and the Indians and gained Canada. War cost a lot of money so the British imposed more taxes on the colonists because they thought they should pay for part of the cost of war.

King angered colonists (read page 227-228). Proclamation of 1763: reserved lands for Native Americans and forced colonists out where they had already settled. King also gave more authority to his governors and took more from colonists.

**Standard 2A: The student understands revolutionary government-making at national and state levels.**

#### **Part 4: Journal**

**Students will understand the role that Paul Revere played in his community by creating journal entries that chronicle the events in the life of Paul Revere along with business receipts and important dates. Students will write the journal in first person to better understand Paul Revere the individual.**

**Standard 1: The causes of the American Revolution, the ideas and interests involved in forging the revolutionary movement, and the reasons for the American victory.**

Before reading the journal entries read aloud page 14 (Fischer) to students highlighting important events in Revere's life.

1754: Father died. I will take over father's business. I will take care of mother but she will pay room and board because every person pays their own way in our community ((Fischer, page 14).

My job is a goldsmith. I make frames, copper plate engraving, printing and set teeth (Fischer, page 14).

Receipts:

Patching a hold in a silver vessel

Bosom Pin

Sugar Dish made out of an ostrich egg

Mending a spoon

Volunteering:

Helped put up first streetlamps  
Clerk at Boston Market  
Health officer in Boston  
Fire Insurance Company

Military Career:

1755-1760 served in the French and Indian War (Fischer, pg. 19).

August 17, 1757:

Read aloud to students the thoughts of Paul Revere on his wife Rachel Walker page 15 (Fischer).

“Today I married the fair one close to my heart,” (Fischer pg. 15).

8 children

Discuss with the students the tragedy of death in this time. Read the last paragraph on page 15 of the deaths of Revere’s brothers and sisters and his own children at early ages.

April 5, 1764:

Today parliament passed the Sugar Act. The British are greedy and unjust. They give us no choice.

**Standard 1A: The student understands the causes of the American Revolution.**

**Standard 2A: The student understands revolutionary government-making at national and state levels.**

1765:

Read aloud description of Boston in 1765 page 20 (Fischer). Discuss how the colonists might be feeling as they become poorer yet more taxes are being imposed upon them with greater force.

Journal Entry: I am poor, the town is poor. I joined the Son’s of Liberty.

**Standard 1A: The student understands the causes of the American Revolution.**

**Standard 2B: The student understands the economic issues arising out of the Revolution.**

Nov. 1, 1765:

Stamp Act was passed. Colonists are angry because this is an example of taxation without representation. (Harcourt Brace).

“No taxation without representation!”

**Standard 1A: The student understands the causes of the American Revolution.**

Sept. 30, 1768:

Today British fleet sail into harbor. Regulars marched into town with weapons loaded and cannons ready! How dare they! (Fischer pg. 22).

**Standard 1A: The student understands the causes of the American Revolution.**

March 5, 1770:

Read aloud page 23-24 about the events leading to the Boston Massacre. Discuss with students how Revere exaggerated the facts to gain more supporters.

Journal: We organized a March to Boston common to protest. 5 people were killed at the Boston Massacre, one of them was Crispus Attucks who was the first man killed (Harcourt Brace). Include famous image of Boston Massacre by Paul Revere. Reference picture. Discuss caption of engraving on page 24.

**Standard 1A: The student understands the causes of the American Revolution.**

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

March 12, 1770:

The Boston Gazette news article. Reference article.

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

**Standard 2A: The student understands revolutionary government-making at national and state levels.**

December 16, 1773:

Read and discuss thoughts and plans by the Whig leaders on page 25.

Journal:

Ships came to harbor with tea.

Our plan: Cover faces with black and red makeup to look like Indians. Dump all the tea into the harbor as a protest against the taxes.

Type out Rally Cry and have students cut and paste into scrapbooks.

Include Rally Cry (Fischer, pg. 25-26):

Rally Mohawks! Bring our your axes,

And tell King George we'll pay no taxes

On his foreign tea...

Our Warren's there, and bold Revere

With hands to do and words to cheer

For Liberty and Laws.

**Standard 1A: The student understands the causes of the American Revolution.**

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

December 17, 1773:

Discuss the many journeys of Revere. Read aloud page 26-27 to understand the purpose of his many rides.

I am riding out today. I want to tell other towns about the Boston Massacre and the tea party.

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

May 3, 1773:

My wife died today.

October 10, 1773:

Married Rachel Walker

Had 8 children

1774:

I rode to New York to help organize resistance against the Intolerable Acts. I will encourage Massachusetts to create its own government.

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

Sept. 1774:

Today the Committees of Correspondence met and decided to stop all trade with Britain and to stop obeying their laws. They also created a plan to pass news from colony to colony about protests against Britain (Harcourt Brace).

British seized 250 half-barrels of gunpowder from Massachusetts. The people became violent and wanted to fight! ((Fischer, page 45-47).

Whig leaders met and created a militia that would be ready at all times and systems of alarms that would send riders throughout the countryside (Fischer, 51).

**Standard 1A: The student understands the causes of the American Revolution.**

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

**Standard 2A: The student understands revolutionary government-making at national and state levels.**



December 1774:

I heard that the British plan to attack New Hampshire and take all weapons. I will ride to New Hampshire to warn them (Fischer, pg. 54).

Read aloud page 54. Paul Revere faced many obstacles, but was very determined to take his messages where they needed to be.

April 9, 1775:

Message delivered by me to warn Concord.

(Print out message on old scroll paper for students to paste into their scrapbook)

We daily expect a Tumult. There came up a post to Concord Saturday night which informs them that the regulars are coming up to Concord the next day, and if they come I believe there will be bloody work.

Dr. Warren (Fischer, pg. 87).

**Standard 1A: The student understands the causes of the American Revolution.**

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

April 18, 1775

Journal entry: Today a stable boy came and told me that the Regulars are ready to March. Tonight, Navy boats arrived.

An informer states that the British plan is to seize Samuel Adams and John Hancock who were known to be at Lexington and burn the stores at Concord (Fischer, 95).

I will ride out to warn Adams and Hancock. William Dawes will also ride out with the same message in case one of us get captured the other will get the news to Adams and Hancock (Fischer, pg. 97).

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

April 19, 1775:

Cut and paste message, "The Regulars are coming!"

Cut and paste route map of Revere, William Dawes and Dr. Samuel Prescott.

Cut and paste message: "A large body of the King's troops were embarked in boats from Boston and gone to land at Lechmere's point," (Fischer, pg. 97).

On the trip I stopped and informed men that the lanterns needed to be lit to signal the countryside that we were going to fight (Fischer, pg. 99)

Describe the first lantern signal on the Steeple of Christ Church, the tallest building. The lanterns would signal Charleston across the river. Show lantern and church photograph on page 102 (Fischer).

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

May 1775:

The second continental congress has met and decided that George Washington of Virginia will lead our army against the British (Harcourt Brace).

The men who signed up for the continental army only signed up for a year and then planned to go home (Harcourt Brace).

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

**Standard 2A: The student understands revolutionary government-making at national and state levels.**

The British March:

Cut and paste map of The British Expedition to Concord.

Journal: Clothing was not designed for comfort, weather cold and wet, food scarce, disease spread, men becoming bored, angry, and insubordinate ((Fischer, pg. 67-68).

Read excerpts to students about the mission (Fischer pg. 78-87).

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

April 19, 1775. 10:15 p.m.

I left home in a hurry. Two men helped me cross the Charles River.

Read the entertaining stories on page 104-105 of the events leading up to boarding the boat to the Charles River (Fischer).

11:00 p.m.

"I set off upon a very good horse," (Fischer, 106). I rode through Arlington into Lexington.

12:00 a.m.

Arrived in Lexington and found Adams and Hancock.

Read page 114-128 and discuss what the British army was doing at the same time Paul was riding.

Revere's Second Mission:

1:00 a.m.

Left Lexington to return to Concord. I met many people on the way and encouraged them to carry the warning to anyone they could.

3:00 a.m. I was captured by two British Troops but was able to scare them into thinking the militia was coming straight for them. They let me go. (Read real scenario on pages 131-136).

The alarms sounded across the countryside and men of every age gathered to fight. Women, children and the elderly went to hide in the woods. Read page 165-166 to describe how women lost their husbands and children their fathers.

The Trunk:

John Hancock forgot a trunk of documents. John Lowell and I went back for it. We saw the British Troops marching in. We passed straight through the battle carrying the trunk to safety and I could hear musket balls “flying thick around me,” (Fischer, 196).

The militia lined up on one side of the field and the British troops on the other. An accidental shot was fired and men on both sides began to fire their weapons (Fischer, 193).

All I could hear was a “continual roar of musketry,” (Fischer, 195).

The militia backed off to regroup and the British continued their march into the countryside (Fischer, 200). Meanwhile, other militia men were arriving from further away.

The British marched to Concord’s North Bridge but were constantly challenged by country men who were refusing to let them pass without a fight. At the Concord Bridge shots were fired and the Regulars were forced to retreat giving the New England men confidence in the fight. The British crossed the bridge on the north side and turned toward Concord. At Meriam’s Corner the troops met another group of militia who drove them off the road and killed a few. The British were now in the countryside among ravines and hills (Fischer, 221). The militia continually met the British and fought hard as they British tried to continue on the quest to Concord. The militia ambushed many groups of soldiers by hiding behind trees and large rocks. More than 2,000 Americans were now fighting. The British began to retreat at Concord Hill. They were running out of ammo and reinforcements had not arrived. “Altogether, from the Concord Bridge to the Lexington Green, the New England Militia stood against the British force in large formation at least eight times, (Fischer, pg. 249).”

The British stopped at Bunker Hill after having marched 40 miles in 21 hours (Fischer, 262). In the morning they found themselves besieged by the militia army. This was but one victory for the Americans that would change things forever.

**Standard 1C: The student understands the factors affecting the course of the war and contributing to the American victory.**

After the battle:

Committee of Safety  
Printed paper money  
Participated in battles at Rhode Island and Maine  
Hardware Store  
Made 398 bells  
Learned to use copper  
Grandpa to 19 grandchildren

This does not conclude the study of the American Revolution; however, it concludes the study of Paul Revere's role in the American Revolution.

# Resources

(students will cut and paste these resources and their headings to the back of their scrapbook)

Family Tree:

<http://www.wikitree.com/printable/family-diagram/Family-Tree-English.jpg>

Paul Revere Portrait by John Singleton Copley:

<http://www.johnsingletoncopley.org/Paul-Revere-1768-70.html>

King George III Portrait:

<http://www.universitystory.gla.ac.uk/biography/?id=WHO150&type=P>

The Boston Massacre Print by Paul Revere:

<http://www.earlyamerica.com/review/winter96/massacre.html>

Boston Gazette Newspaper Article:

<http://www.earlyamerica.com/earlyamerica/obits/bostonmassacre.html>

Portrait of Thomas Gage:

[http://commons.wikimedia.org/wiki/File:Thoma\\_Gage.jpg](http://commons.wikimedia.org/wiki/File:Thoma_Gage.jpg)

Map of Boston & Rally Cry:

“Paul Revere’s Ride,” by David Hackett Fischer

Great Seal of France:

[http://en.wikipedia.org/wiki/Great\\_Seal\\_of\\_France](http://en.wikipedia.org/wiki/Great_Seal_of_France)

King George III of Britain:

<http://www.universitystory.gla.ac.uk/biography/?id=WH0150&type=P>

The Boston Massacre Print by Paul Revere:

<http://www.earlyamerica.com/review/winter96/massacre.html>

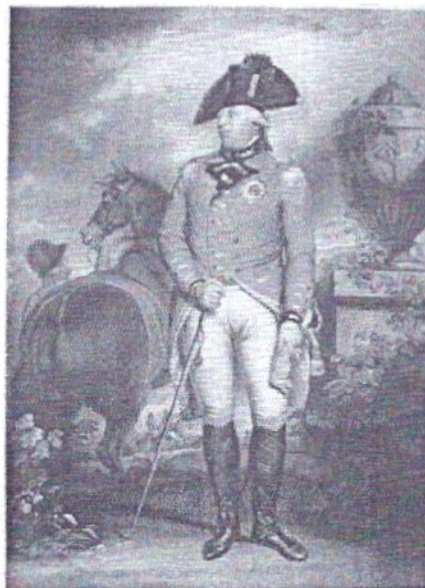
# Images

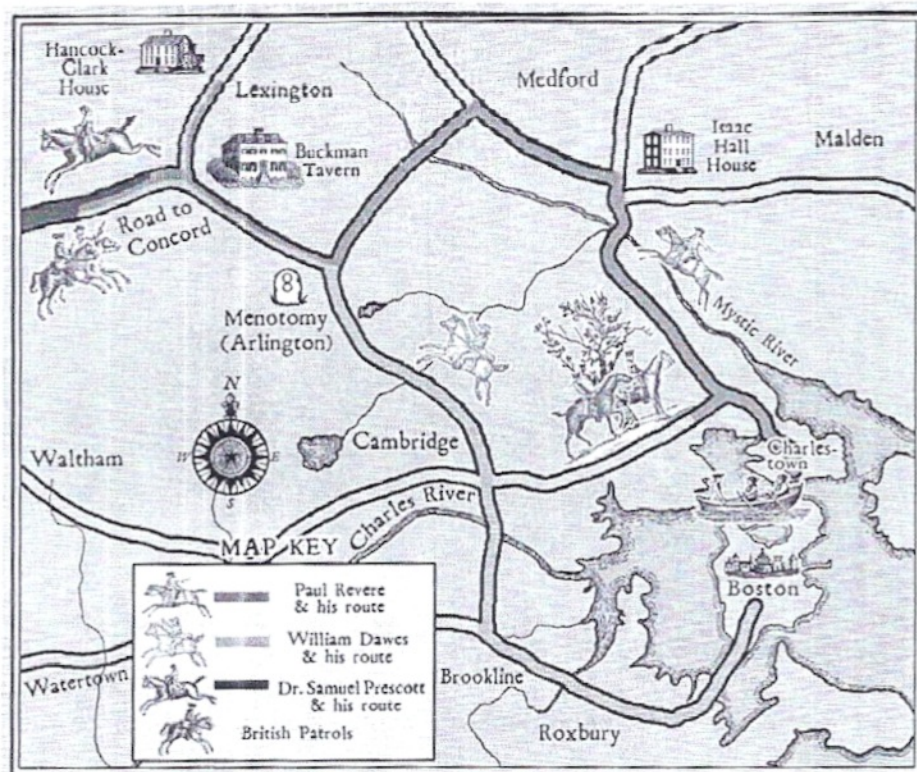
Print off each image for each student to cut and paste into their scrapbook. Resources for each image are included on the resources page which students should also create at the end of their scrapbooks.

## Great Seal of France

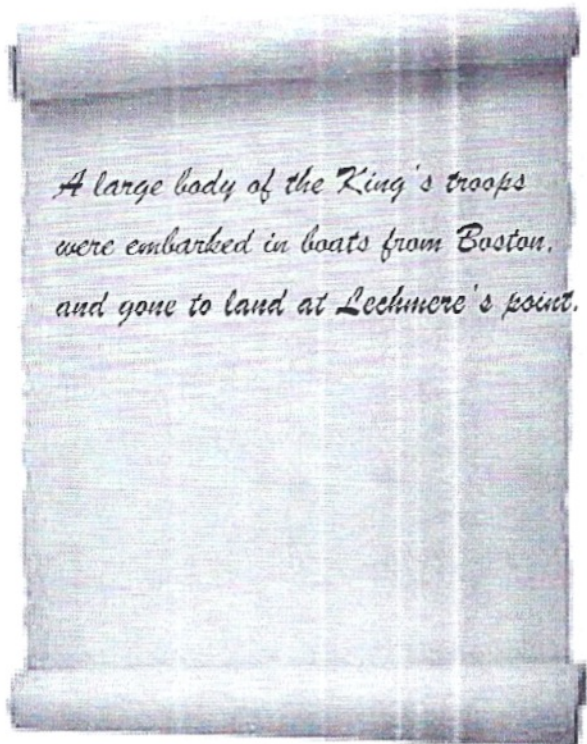


## King George III of Britain





*We daily expect a Tumult.  
 There came up a post to Concord  
 Saturday night which informs  
 them that the regulars are coming  
 up to Concord the next day, and if  
 they come I believe there will be  
 bloody work.  
 Dr. Warren*



*"The Regulars are coming!"*

Rally Mohawk! Bring out your axes,  
And tell King George we'll pay no taxes  
On his foreign tea...  
Our Warren's there, and bold Revere  
With hands to do and words to cheer  
For Liberty and laws.

*Fairness*



Tradition

Family

Law



THE  
*Boston-*  
AND  
COUNTRY



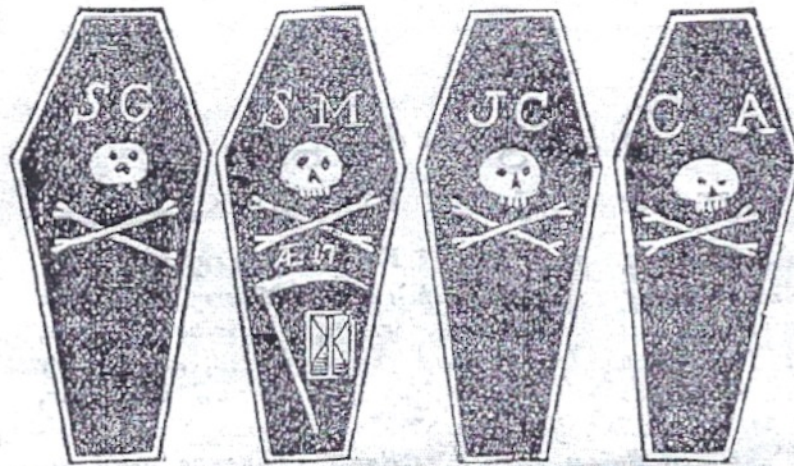
No. 779.  
Gazette,  
JOURNAL.

*Containing the freshest Advices,*

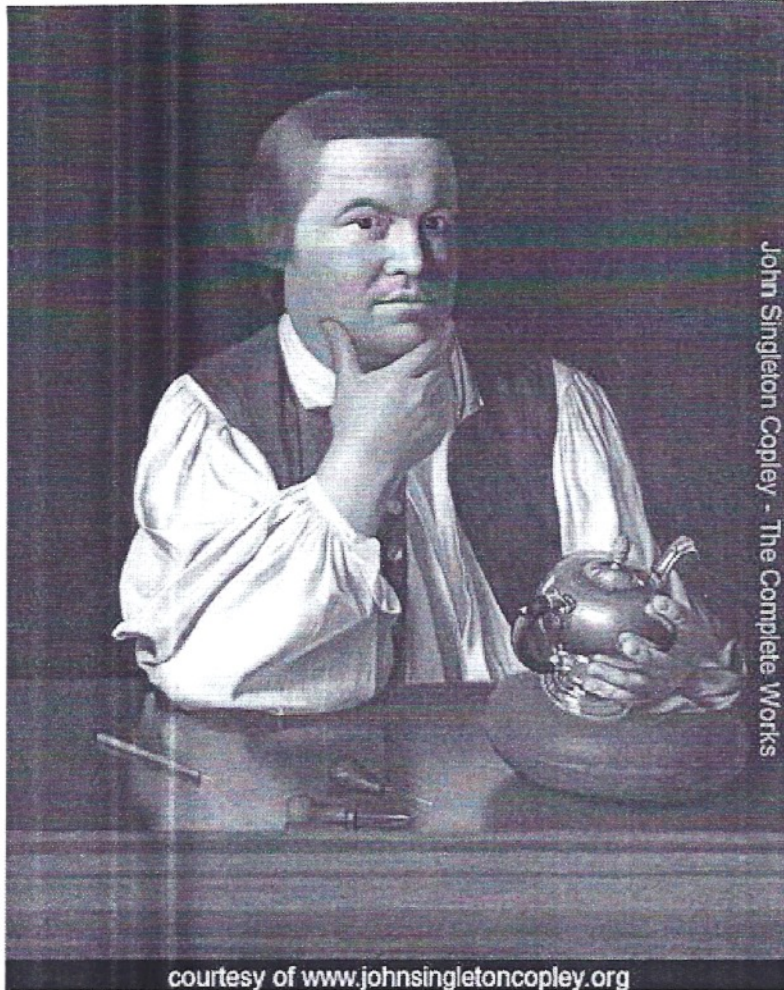
*Foreign and Domestic.*

MONDAY, March 12, 1770.

Last Thursday, agreeable to a general Request of the Inhabitants, and by the Consent of Parents and Friends, were carried to their *Grave* in Succession, the Bodies of *Samuel Gray*, *Samuel Maverick*, *James Caldwell*, and *Crispus Attucks*, the unhappy Victims who fell in the bloody *Massacre* of the Monday Evening preceding!



On this Occasion most of the Shops in Town were shut, all the Bells were ordered to toll a solemn Peal, as were also those in the neighboring Towns of Charlestown, Roxbury, &c. The Procession began to move between the Hours of 4 and 5 in the Afternoon; two of the unfortunate Sufferers, viz. Mess. *James Caldwell* and *Crispus Attucks*, who were Strangers, borne from Faneuil-Hall, attended by a numerous Train of Persons of all Ranks; and the other two, viz. Mr. *Samuel Gray*, from the House of M. Benjamin Gray, (his Brother) on the North-side of the Exchange, and Mr. *Maverick*, from the House of his distressed Mother Mrs. *Mary Maverick*, in Union-Street, each followed by their respective Relations and Friends: The several Hearses forming a Junction in King-Street, the Theatre of the inhuman Tragedy! proceeded from thence thro' the Main-Street, lengthened by an immense Concourse of People, so numerous as to be obliged to follow in Ranks of six, and brought up by a long Train of Carriages belonging to the principal Gentry of the Town. The Bodies were deposited in one Vault in the middle Burying-ground: The aggravated Circumstances of their Death, the Distress and Sorrow visible in every Countenance, together with the peculiar Solemnity with which the whole Funeral was conducted, surpass description.



John Singleton Copley - The Complete Works

courtesy of [www.johnsingletoncopley.org](http://www.johnsingletoncopley.org)

## **Student Assessment Plan**

Students will be assessed based on the completion of their scrapbook. They will be required to 85% completion on the scrapbook including accurate sources and notes. A rubric is attached. The scrapbook also serves as a study guide for the Unit 4 Test from Harcourt Brace. The test will serve as their final assessment.

## Paul Revere Scrapbook Rubric

Name: \_\_\_\_\_

<u>Information</u>	<u>Points Possible</u>	<u>Points Received</u>
Cover: Journal is covered and made to look old String is attached	1	
Family Tree: picture attached, information completed	1	
Father: information written about father, seal attached	2	
Mother: information written	1	
Paul's Life: Photo attached, info written about his character	2	
Boston: Map included, information about Boston written	2	
British Rule: Information written, photo of King George attached	2	
1754: Journal entry	1	
Receipts from Paul's business	1	
April 5: journal entry	1	
Boston Gazette Headline & Article	2	
Dec. 16: journal entry, rally cry	2	
Dec. 1773, May 1773, Oct., 1773 Journal entries	3	
1774, Sept., 1774, Dec ., 1774 journal entries	3	
Thomas Gage: photo and information	2	
Boston: Message information, picture of message	2	

April 19: Ride diagram, message photo, regulars coming 3

British March: Map 1

The Trunk: information 1

After the battle: information 1

Resources 2

Extra credit: neatness of handwriting and attachments  
up to 5 points

35 points possible

Score: \_\_\_\_\_  
35

## Reflection

I started to think about this project long before I taught it. I was not sure how I would teach my students about the Revolution through the eyes of a person I, myself, was not very familiar with. For our book study I read the book "Paul Revere's Ride," and discovered more about the events leading up to the Revolution than I ever had. I became especially interested in Revere as a person and began to do more research on my own time. I began to compare the small tidbits of information that were given in my teacher's manual with the new information I was obtaining. I realized that there was so much more my students could be learning about the people who lived through the events we only briefly discuss in class. I wanted to give my students a hands-on way to learn about Revere while still learning the content they would be assessed on at the end of our Social Studies unit. I had to create a project that would not take away from my current curriculum, but would enhance it and help my students gain an understanding of why and how the Revolution came to be. I came up with the idea of a scrapbook because it would allow me to give my students specific information that they could in turn translate into their scrapbooks along with primary documents such as maps, paintings and quotations to place inside. My goal was that the students would end up with a chronicle of the life of Paul Revere that would help them to understand not only his role in the Revolution, but the general thoughts of the colonists who fought to create an independent country.

What I discovered is that my students were more interested in the content of the Revolution than they had ever been before. They loved creating the journals themselves and were eager to write in them. We began by learning about Revere's mother and father and connected that with our prior learning. This gave us a basis for the beliefs that Revere would have grown up with. We spent a little time on his childhood, work and education. We included



dates and places in our journal and wrote in first person so that our finished product would resemble a journal written by Revere himself. I included small bits of information about Revere and the time period that helped the students to envision the events realistically such as quotes about his wife and children.

As we continually placed quotes and events into our scrapbook I was able to discuss what I had learned with the students. I became more confident with my knowledge of the subject and was able to get the students thinking more deeply about the rising tension amongst the people and the reasons why they began to revolt. The students and I both felt much more connected to the people and the events because we understood it through the thoughts of a real person who lived through it.

At the end of the project the students wanted to continue to make scrapbooks for other people in history. They would talk about Paul Revere and discuss how much they respected him and wanted to learn more about him. Many students continued with their own research up until the end of the year because they were interested in getting even more information.

The student samples that are shown do not have all of the entries written in the lesson plan. As we ended our project I went back and redefined some of the information based on what the students asked in their questions and what they were expected to know for their assessment. I thoroughly enjoyed this project and I truly believe my students not only loved it, but will remember it forever. Each of them took pride in their books and turned in excellent examples. I will never teach the Revolution through the basal again!

## **The Coming of the American Revolution: White Men, White Women**

### *Abigail Adams and John Adams (letters to each other)*

Love is becoming more of a basis for coming together- signifies a change in how people relate to one another.

Letters portray Abigail's position in politics.

Jefferson did not intend that women were included in "All men are created equal" statement.

### *Political and Legal Status of White Women*

Legally covered by males – thought of as property

Dependent – men make the money – society is structured this way – women are paid less

Cannot own property

Cannot vote – there is no reason because they would only vote the way they are told by husbands or fathers

Cannot choose husbands

Inferior – intellectually & morally

### *Teaching with Biography*

Humanize history – give students a person to relate to, to live through, get inside a person. (Teach the way women thought by using the letters from Abigail Adams).

Abigail – self-educated, enlightened, chooses husband, taught herself to read and write, from a wealthy family, very involved in the age of reason. She is limited by the laws but is trying to change them.

### *Women's Power & Capabilities*

In her letter she writes to John to remember the ladies as he writes new laws.

She also states that a rebellion will occur if they are not considered. She is writing this at a time when it was thought that women didn't have the capacity to understand politics.

Women become involved in the political resistance 1765-1776 when colonists are all resisting British rule. Women begin making their own clothing – becomes patriotic. They begin to get together to sew and discuss politics for the first time. Abigail makes "home spun" clothing.

### *During the War: Poorer women*

Poor women are finding that they can't feed their families because their husbands are gone. Groups get together and go to merchants and demand that they lower prices and stop hoarding grains. Become forceful because they believe in a moral economy.

Women begin to riot against limiting urban ownership of pigs. Pigs could feed a family for months but government bans pigs. Women force them to change this ban.

### *Wartime Experiences*

Greater independence and responsibility.

Women begin to take on men's roles. At this time they realize what they are capable of. Conscience begins to change.

Abigail takes over the farm and is very effective at it. John does not like this much because it is a knock at his manhood.

Youtube – Abigail Adams was brilliant

### *Love and Marriage*

Liberty and Independence – women begin to select their own husbands. Independence; not dependence. Women no longer want to be restrained by these laws.

Women begin to assert themselves more. Balance of power is changing.

Marriage becomes based on affection and emotional satisfaction of both people.

A decline in patriarchy begins. (This is a turn from the puritan belief that the man run the family).

## **The Constitution and America's Indians**

### *Evolving Policies*

American Indian policy evolved over time.

### *Discovery*

We know Columbus didn't discover America. Under the laws of Spain Columbus laid claim to land on the basis of the Doctrine of Christian Discovery. The stated policy (which came long before Columbus) implies that war should be declared against all non Christians. All infidels are enemies and should be treated as wild animals or beasts of prey. The land that was discovered must be clean – driven by these Christian concepts. Natives are not seen as people who are allowed to possess that land because they don't follow these Christian laws. Columbus was under the impression that it was his authority, given by the church, that he could take any land he discovered that wasn't ruled by Christian. It was considered the job of these explorers to spread the Christian religion. In 1823 this Christian Doctrine of Discovery was adopted into the U.S. by the Supreme Court.

### *First of the Marshall Trilogy*

Chiefs of Illinois and Piankeshaw tribes deeded away parcels of land to Thomas Johnson. Later these chiefs treated with U.S. and retained lands but dealt other lands away. US sold some of these lands but Johnson's descendents claimed that some of this land was theirs by prior agreement.

Christian European nations had assumed ultimate dominion over the lands of America during the Age of Discovery.

Upon discovery the natives lost their right to complete sovereignty as independent nations. And only retained a right of occupancy in their lands.

Marshall ruled that tribes could not sell land to private parties without consent of federal government.

### *Spanish Indian Policy*

Conquest

Slavery

### *French in the New World*

Less conflict with natives

Peaceful

Lack of settlement meant little competition over land

French needed cooperation in the fur trade.

Made partners with the natives by marrying their women and creating families.

Francisation called for changing Indians to French and converting to Catholicism and remaking every aspect of their culture in the image of France.

The French actually became more like the natives than was intended.

### *British Indian Policy*

Wanted to avoid war and promote peace.  
Used Native lands to separate whites from Indians.  
Negotiated with natives to acquire their land.

### *French and Indian War 1754-1763*

Both British and French courted Native alliance, but most tribes sided with the British.  
British had promised an Indian state.

### *American Indian Policy*

Generally inherited from British  
Acquisition of new lands  
Lands would serve as border between Americans and French or Spanish.  
Northwest Ordinance: The utmost good faith law. Land cannot be taken from the Indians without their consent. Preserve peace and friendship with them.

### *Constitutional Inclusion*

Gave final authority for Indian Affairs to Congress. Some clauses allow for implied power in treaty-making powers, ownership, etc.  
Article 1, section 8, clause 3  
To regulate commerce with foreign nations and among the several states and with the Indian tribes.

### *Cherokee Nation v. Georgia (1831)*

Gold discovered on Cherokee land. Cherokee land was in Georgia.  
State of GA passed laws regulating the lands which violated sovereignty.  
Cherokee sued state.  
Marshall Trilogy Part 2: decided that tribes are "domestic dependent" nations. Their relations to the US resemble that of a ward to his guardian. Indian tribes were a political society separate from others, managing their own affairs. (But to what extent?)  
Didn't solve anything.

### *Worcester v. Georgia (1832)*

Worcester is a minister living on Cherokee land with their permission, but against the law because he didn't have permission from the state of Georgia.  
Marshall's decision: Cherokee laws are the supreme law of the land, and Georgia law does not apply.

### *President Andrew Jackson*

Refused to enforce the decision and continued to pressure the Cherokee to leave.  
Federal government has absolute legislative authority over tribes. (Plenary Power). They decided when and how to use it.

### *Paradox*

Are tribes sovereign or under the control of the Federal government?

## **African Americans & Indians & the American Revolutionary Era**

“The World Turned Upside Down” 18<sup>th</sup> century engraving

### *Thomas Peters*

Kidnapped African in 1759

Yoruba people

Brought to New Orleans and sold as a slave.

Ran away at least three times before 1770. Captured and brought back every time.

Sold and brought to North Carolina where tobacco farms were in abundance. 1 out of every 5 Americans were slaves at this time.

1775 he fled to Lord Dunmore (governor). Dunmore offered that any slaves that come to him and enlist in his army he will free. 30,000 slaves fled to Dunmore.

These fugitives from slavery are fulfilling the American dream by fighting for their freedom.

Women begin to run away more than ever before.

### *Fighting for the British*

Most African Americans fought for the British.

The continental army was reluctant to take Africans to war. When they did take them, they would only do so if the master brought them in and signed them up.

Many tried to leave with the British and several thousand did. They were taken to Nova Scotia, London and West Indies.

Peters goes to Nova Scotia (Canada). Wants to set up a colony in Africa for the slaves sent to London to come to.

Petition of Thomas Peters to the British Prime Minister demanding a competent settlement for black Loyalists. He wants the land promised to them.

King won't deliver so he brings 15,000 freed slaves with him to community in Africa.

He struggled for Life, Liberty and the Pursuit of Happiness.

Died a few months after arriving in Africa of a tropical disease.

### *Native Americans in the Revolutionary Era*

1750-1800 – constant war, hostility

Cultural reinvention – figure out what to do in the new circumstances to maintain culture.

Strategize to play off the French to the British. Go between the two and use them against each other.

In 1763 the French leave the country and the British gain control over their land. Now the Native Americans cannot play sides.

Pontiac comes along to try to get Native Americans to band together to fight the British.

British do not want to fight. They draw a line and tell colonists they cannot move into the territory. Colonists do not like this because they wanted to move there.

### *American Revolution: 1776*

Natives decide to go back to their old strategy using the colonists and British against each other. They will fight on the side that offers them the most.

Joseph Brandt goes to England to see what side they will fight on. Meets with the king who paints a portrait to honor him. They make promises and remind them of the line that they issued. They push for the Natives to fight with them.

Thayendanega and the Mohawks ally with British and win most of the battles.

Colonists outlast British and win the war, but there are 150,000 natives left on the land.

The colonists say that they fought for the land and it is now theirs.

### *After the Revolution*

The natives begin making decisions.

Molly Brandt – Iroquois leader flees to Canada

Cornplanter – goes onto reservations in New York. Became farmers.

Handsome Lake (Prophet) – goes on reservation and begins cultural reconstruction of European and Iroquois values combined.

### *Native American Cultural Resistance*

Return to traditional ways

Tenskwatawa wants his people to get rid of all European influences.

Established “Prophets Town” in Indian to renew the old ways

Tecumseh – led the physical resistance in the War of 1812. Tecumseh fought with British and killed in 1813.

## **Tell It to the Cherokees: And other tribes thus removed**

### *Indian Removal*

Solution to the Indian problem: move them

Indian Removal Act of May 28, 1830: Passed by Andrew Jackson

1835 Cherokee signed treaty to give up land in Georgia for land in Oklahoma

Trail of Tears: 14,000 Cherokee marched 1,200 miles to Oklahoma. 4,000 died during the trip.

### *The Power to Negotiate Treaties*

Cherokee were able to sign a treaty that gave up land for other lands.

A treaty is a contract between sovereign nations, constitutionally bound.

Treaties are considered the supreme law of the land. They are superior to state laws and constitution.

US has entered in more than 650 Indian treaties.

Most treaties call for peace.

Treaties do not grant rights to a tribe. The purpose of an Indian treaty was not to give rights to the Indians but to remove rights they already possessed, as sovereign nations.

Indians have a great many rights in addition to those contained in treaties.

Early treaties were voluntary and mutually advantageous: US obtained land and assurances of non-aggression from the Indians and the Indians received goods and services from the federal government.

After the war of 1812, Indian tribes were not looked at as sovereign nations. Treaties became more forced agreements.

### *Treaty rights are:*

Protection for Indians from attacks upon their land

Health care

Education

Money

Sovereignty and religious freedom

Self government, fishing & hunting, jurisdiction of their own lands.

### *Second Fort Laramie Treaty, 1868*

Provides information about education. Requiring the children to attend school. For every 30 children the government would provide a teacher who would live on the reservation and teach the children.

### *Constitutional Protection*

These promises were made in honor. They are legally binding by the 6<sup>th</sup> article of the US constitution.

### *Purpose of Treaties*

1/3 were treaties of peace



2/3 were for land: 174,000,000 acres of Native lands were acquired by the Federal Government.

In effect, these treaties are taking away the Native's right to live on the land (which was promised to them).

#### *Treaties Today*

In 1871 Congress ceased to use treaties as a mechanism to seize land. This law declares that Indian tribes were not sovereign nations with whom the US would make treaties. Since then, congress has regulated Indian affairs through legislation, which is more convenient for Congress because laws, unlike Indian treaties, do not need the consent of Indians before they go into effect.

Section 71 states that all treaties previously made are still in effect.

Many disputes have arisen over the terms and provisions of Indian treaties. These disputes often involve important and valuable interests in land, water, minerals and hunting and fishing rights. Therefore, the Supreme courts developed a set of rules known as canons of treaty construction to help them decide how the treaties should be interpreted.

#### *Canons of Treaty Construction*

First, uncertainties in treaties must be resolved in favor of the Indians.

Second, treaties must be interpreted as the Indians would have understood them.

Finally, Indian treaties must be liberally construed in favor of the Indians.

Indianlaw.org

## **The U.S. Constitution: Fulfillment or Betrayal of Revolutionary Ideals?**

The world turned upside down: life is changing, ideals of life and status have changed. From people, to music, to art many changes have taken place.

### *Urban lower classes*

Sailors, laborers, dock workers, housing construction, shipyard workers, stevedores, shoemakers, tailors, laborers.

Often overlooked in history, but really push along the rebellion against Britain.

These men form the majority in Boston, NY, Philadelphia, Charleston.

Men are hard working, yet underpaid.

### *George Robert Twelves Hewes*

Impoverished background

As he gets old enough to work his father is unable to pay for him to apprentice under someone well to do.

Becomes a Shoemaker

Struggles with poverty: wages could not meet household expenses

1760-70: wages decline, seasonal employment

Fights in the Revolutionary War

1826: a newspaper discovers him, gets written about and celebrated for being a part of the American Revolution. He saw all the major events that led to the revolution.

Lower class people didn't have just grievances against Britain, they have general concerns about life itself.

### *Philadelphia Almshouse*

Very large buildings

Meant to house the poor

### *Jail*

Becomes a huge institution

People start to incarcerate criminals for minor crimes like theft of food.

### *Lower Class Wants*

A desire for a society that is equal (mainly just men)

Want a society where it is easier to make ends meet.

Economic equality

### *Stamp Act Riots*

Destroyed Lt. Governor Hutchinson's Mansion

George Hewes: poor shoemaker, crowd leader

People tired of seeing the rich get richer and the poor get poorer.

They begin by targeting the stamp act official. They got to his house and take it apart brick by brick (and stamp each brick as they go).

Britain realizes that they cannot continue this. Therefore, the lower class has been successful.

In Boston they begin to target the homes of the rich. They dismantle the entire house. These riots show the kind of rage the poor are beginning to feel.

#### *Boston Massacre*

Pictures were engraved of the event by Henry Pelham and Paul Revere. Printed in the papers.

The 5 men who died were all lower class workers.

It was the urban population that was pushing for the revolution and became very involved but are often overlooked.

#### *Boston Tea Party*

Hewes claims to have been a part of this.

These events lead the lower class to believe that they are more equal with the upper class.

They stand together for the same purpose.

As they go to fight in the war they are equal.

#### *1774*

Hewes sees an official threaten a young boy. He approaches him and tells him to stop.

There is a verbal exchange between the two. The official begins to hit Hewes.

A crowd gathers and attacks the official. Tar and feathered.

All of these events were a way for the people to express their grievances.

Lower class are pushing for American Independence.

#### *Common Sense*

January 1776

American Independence

Republican Government

Increase Equality

#### *Achievements for Lower Classes*

Push for Independence – Thomas Paine

More democratic government – more white males are allowed to vote (land ownership standards are lowered)

American commitment to equality of all white males – deference declined

#### *Failures of Lower Classes*

Inequality of wealth increases after Revolution

Elite maintain political power

*Benjamin Franklin: Renaissance Man & Man of the Enlightenment*

Printer 1657-1730

Rising Citizen 1731-1747

Solider, Scientist & Politician 1748-1757

American 1758-1764

Unofficial Ambassador to England 1765-1775

The Oldest Revolutionary 1776-1785 (Governor of Pennsylvania 1784)

Elder Statesman 1786-1790

Self-made man

Makes it from the bottom to the top (rags to riches)

Believes in hard work and frugality

Wrote: *The Way to Wealth*

Anticapitalist

He is wealthy but does not want to gather more goods.

Retires at age 42. "I would rather have it said that He lived usefully rather than He died rich."

Founded: University of Pennsylvania and Pennsylvania Hospital for the Sick Poor (1<sup>st</sup> hospital in America), Library Company of Philadelphia, American Philosophical Society.

Paves and lights streets

Convinces city government to get a police force

Advocates progressive taxation – we should have taxes to pay for the community good.

Scientist – key and the kite, invents bifocals, stove, etc.

Analyzes religion and becomes a deist.

"Beer is proof that God loves us and wants us to prosper."

Numerous romantic liaisons – neglected wife.

Advocates for a republic (for the time was revolutionary)

Too old to run for president

January 25, 2011

## **The American Indian Wars for Independence (1754-1818)**

*Long war for the west*

The French and Indian War (Seven Years War)

Pontiac's Rebellion

Lord Dunmore's War

The American Revolution

Chickamauga Wars

Northwest War

The War of 1812

Tecumseh's Confederacy

Creek War

First Seminole War

*The Great Issue for the Long War for the West: The fate of the continent*

Would it be permanent Native American country?

Would it fall to some European Power?

Or (least likely) would it join with the United States?

## **Religion and the American Revolution Jon Butler**

Handout: Church Formation in Colonial America

Most discussion is about religion in the middle colonies.

18<sup>th</sup> century religion becomes very important.

There are many different religious groups in the colonies during the American Revolution.

In NE colonies there is one dominant group: Congregationalists- original puritans that came to America. Said the congregation would have all authority over doctrine.

The majority of people are not part of organized religion.

Religion: belief in transcendent forces, supernatural beings

Was religion the cause of the Am. Rev?

Declaration of Independence does not refer religion even though it was a cause of the Revolution. Paul Revere's painting of the devil and a catholic bishop dancing together. Most colonists brought their traditions of religion with them and practiced it in the colonies except New England. It is very difficult to document a cause for the American Revolution even though it was always there. It was more about taxes and representation.

The declaration talks about laws of nature and nature's god, but it is very nonspecific.

There is nothing that refers to specific religion or the bible. They tied religion to the declaration in a very broad sense and left it open for interpretation.

The way the document is written alludes to religion but it does not say anything about Christian religion or otherwise.

However, most religious leaders supported the revolution.

"victory has a thousand authors"

All denominations will embrace a new independence.

They would see this as divine providence.

All religion preached morality. Are you moral? They can agree that the behavior of the British Monarchy is wrong. Clergy preached this (even though they themselves were probably not moral). This preaching influenced the way people thought. Religion was not the cause of the revolution, however it was present.

### **The Constitution Debate**

Approach three C's – context content, conclusion

Federalists & Antifederalists

Anti- against strong central government wanted bill of rights to make sure gov't doesn't have too much control.

The Anti-Federalists did not want to ratify the Constitution. Basically, they argue that:

- It gave too much power to the national government at the expense of the state governments.
- There was no bill of rights. Want a bill of rights.
- The national government could maintain an army in peacetime.
- Congress, because of the 'necessary and proper clause,' wielded too much power.
- The executive branch held too much power.

The Federalists, on the other hand, had answers to all of the Anti-Federalist complaints. Among them:

- The separation of powers into three independent branches protected the rights of the people. Each branch represents a different aspect of the people, and because all three branches are equal, no one group can assume control over another.
- A listing of rights can be a dangerous thing. If the national government were to protect specific listed rights, what would stop it from violating rights other than the listed ones? Since we can't list all the rights, the Federalists argued that it's better to list none at all.

Activity with the students (see handout). Students interact with primary source documents.

### **Voices of Revolution – Chris Sink**

Events that lead to the declaration of independence: Proclamation of 1763  
Intolerable Acts, Boston Massacre, Boston Tea Party, Lexington & Concord

Clergyman: You are a Quaker who believes in pacifism. You do not believe in violence of any kind. You wish everyone could compromise and get along.

Use the transcript of the Declaration of Independence and underline key words and phrases that can affect the clergyman. (See Marking the Text handout).

Each person has a different card. Go through the declaration and consider what is important to your specific person.

Use the independence worksheet to focus on your role.

Line up according to your rating.

Discuss who you are and what you wrote on your paper.

Fill in other squares.

Attitudes: The king is the most important person, supporting family and business are essential, change that takes power from the king is essential.

### **Leaps of Faith: Religious Syncretism in Native America – Walter Fleming**

Syncretism: blending of two or more religious belief systems into a new system.

Religious syncretism is not compatible with true Christianity because any modification to biblical law and principles for the sake of better religion is heresy (Revelations).

#### *Indian Religious beliefs*

Life after death.

Ghosts, gods and spiritual personalities that intervene in human affairs.

All Indians believe in supernatural power.

Attempt to understand and enter into the spiritual world for own betterment. Gives order and purpose to society and individuals alike.

Animism: belief in spirit beings.

Mana: a force that is supernatural attribute of people and things. Above all it is exceptional power to do unusual things.

Each tribe has their own perception of the universe, therefore their own view of religion.

#### *Longhouse Religion aka Handsome Lake Cult*

Iroquois Tradition

Long before Europeans came a prophet named Peacemaker came among the people.

He created a system of being (somewhat like a government)

Created a four-tiered nomination system: Clanmothers

The system is voted on by the people and approved by a council.

Chiefs can be removed for breaking of various laws or practices.

The peacemaker brought a cohesiveness to the culture.

This same story is found in all tribes only with different names.

Justice was rooted in compassion. Death, banishment and compensation were considered penalties.

Thanksgiving Address

#### *Handsome Lake (man)- Anti Peacemaker*

Change was happening too quickly for normal evolution and adaptation to change.

Unlike the Peacemaker, Handsome Lake was a drunkard

Seneca clan

Veteran of the Revolutionary War

Iroquois are currently not in a good place

Handsome Lake was in a coma and was visited by sacred beings that told him to bring back ancient rituals and to avoid substances that alter the mind.

Ideals of the Peacemaker were adopted into Christianity

Longhouse meeting – church

God and Devil/Heaven and Hell

Attack on alcohol

Focus on family and stability

The Seven Visions of Pole Lodge (book)



January 26, 2011

### **Women of the Revolution- Chris Sink**

Women played many roles: teachers, mothers, business women, taking over husbands businesses, keeping homes, etc.

The spectrum of what women did was much more broad than people would suspect.

Do a before and after activity.

Graphic organizer: Revolutionary Women

Looked at articles, paintings and letters from women at the time.

(Posted online)

Colonial Williamsburg at History.org

### **The First Amendment: Religion and the government – Jon Butler**

Deals completely with religion:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

There is a very widespread of types of religion in the colonies at the time.

More religious variety in New York and New England. No religious majority.

You had to have a license to preach or could be whipped and taken to jail.

Establishment meant to coheres and funds paid that the government would favor on the question of religion.

This amendment was meant to set some boundaries. Government would not have any decisions with religion because of the diversity of it.

Issues have come up with “exercising” your religion. What does it mean? Can you practice sacrifice, drugs, polygamy?

### **Ways of Making Treaties – Danice Toyias**

Wampum

Tiny beads and shells woven into belts to serve as contracts and record history

Hiawatha Belt: oldest treaty, colors and symbols represent the treaty

Represents the first United Nations Agreement

Pine tree at center represents Great Peace

All joined by five Iroquois nations

Two Row Wampum Belt: First treaty between Europe and 5 nations

Declaration of Coexistence

Two sovereign nations – separate but parallel – coexist without interference

Treaties benefit both the natives and the government

Great Chain or Covenant Belt

\*\*Great lessons on creating or looking at Wampum belts

## **Indians and the American Revolution – Jim**

Native Americans and Europeans differences

Matriarch/Patriarch

Covering the dead: if someone murders someone else they would have to provide gifts to the family of the victim to honor and make up for what you have done

Raising the Dead: you provide a child or adult in place of the victim. They would capture someone from the whites and bring them back to the family and raise them as an Indian.

These kidnapped people did not want to leave even after they were able to go.

Iroquois nation was split due to religion, disease and alliances

Alcohol becomes a factor.

“Good Peter” Oneida Chief. Wanted to keep peace and land.

Involved in many different wars on different sides sometimes.

Smallpox

Depending on what is important to each tribe they would have to choose sides depending on which one would fulfill their needs the best. Some did not choose side and remained neutral.

Their eventual demise would come no matter which side they chose.

Negotiating treaties.

## **The Great Transformation – Jon**

Religious issues divide

African Spiritual Holocaust 1680-1800- Africans forced to come as slaves undergo a spiritual holocaust.

When slaves were brought over they were just a body. No one cared about their status or spiritual standing. They all meant the same...nothing.

Slave holders did not want them to practice religion because it would bring them together and unite them against their white owners.

The thought was if they turned the slaves into Christians they would obey better.

Slaves were the only immigrant group who did not import their religious beliefs.

The change is remarkable.

Methodists: spiritual group from Church of England. During the revolution most of them supported the crown and went back to Britain. They have to start all over again after the revolution.

Fox Sisters- used the first board to communicate with spirits. They used to perform and trick people.

Lincoln- does not state what religion he is. His wife invited spiritualists into their home to contact her dead sister.

All religious groups claim to have had a part in the development of the US.

When you embrace diversity you embrace multiplicity.

Religion does shape American life, it gives meaning to America, it gives meaning to personal experience. People are better off if they have some sort of religion to operate within.

January 27, 2011

## Quarrels and Conflicts

1754 Father died. Took over goldsmith business. Took care of mom, but charged her room and board.

Skills: Goldsmith, frame maker, copper-plate engraving, printing, setting teeth.

Ad: Persons so unfortunate as to lose their Fore-Teeth by Accident, and other ways, to their great detriment not only in looks but speaking may have them replaced with artificial ones...by PAUL REVERE Goldsmith.

### Bills:

Patching a hole in a silver vessel

Bosom Pin

Making a sugar dish out of an ostrich egg

Mending a spoon

### Misc. Jobs:

Served on a committee to put up the first streetlamps

Clerk of Boston Market

Health officer of Boston

Helped found the Massachusetts Fire Insurance Company

1755: Joined the militia as a lieutenant of artillery and served in an expedition against the Crown Point during the French and Indian War.

1760: Return from war. Became an active mason.

Joined a secret club called the Long Room Club with lawyers, physicians, ministers, etc. Paul was the only mechanic.

August 1757 Married Sarah Orne.

Had 8 children.

Sarah died in 1773.

Married Rachel Walker

“the fair one who is closet to my heart”

Had 8 more children his “little lambs”

5 died as infants, another 5 in early adulthood

April 5, 1764 Sugar Act

To pay for the war parliament decided to tax goods that were being imported.

The British are greedy and the tax is unjust because we have no choice!

Loyalists say we should be thankful to the king for fighting for us.

1765: The town is poor. Paul is poor and in debt.

Sons of Liberty formed. Wanted freedom to make their own laws.

November 1, 1765 Stamp Act

Said anything written on paper had to have a special stamp on it to show that the tax had been paid on it.

Unfair because the colonists had not agreed upon this.

“No Taxation without Representation” said James Otis. People in the streets protesting. People have begun to stand up against these taxes by not buying goods that had been stamped.

Sons of Liberty campaigned strongly against it.

King has ignored petitions and letters from colonists asking him to repeal the taxes.

Some violence broke out: tax collectors homes were attacked or they were beaten and chased out of the colony.

Ben Franklin sent a warning that said, “The seeds of liberty are universally sown there and nothing can eradicate them.” But he was ignored.

September 30, 1768

British fleet sailed into the harbor. Regulars marched with weapons loaded and cannons ready. Paul very angry!

Engraved “Insolent Parade” primary source

March 5, 1770 Boston Massacre

Soldiers killed 5 people

Paul engraved “Fruits of Arbitrary Power” primary source

Regulars were taken out of Boston

Taxes, except for the tea tax, were repealed

December 16, 1773 Boston Tea Party

Ships came in filled with tea.

Paul Revere and his associates plan: Cover faces with black and red makeup to pose as Indians and dump the tea chests into the harbor.

Rally Cry:

Rally Mohawks! Bring out your axes,

And tell King George we’ll pay no taxes

On his foreign tea...

Our Warren’s there, and bold Revere

With hands to do and words to cheer

For Liberty and laws. (25-26)

December 17, 1773

Paul went out on a ride to tell other towns of the tea party to be sure they understood their reasons.

March 17, 1776

When parliament repealed the Act Paul organized a celebration on Boston Common to unite the people.

# Great Seal of France

From Wikipedia, the free encyclopedia

The **Great Seal of France** (French: *Grand sceau de la République française*) is the official seal of the French Republic.

## Contents

- 1 Description
- 2 History
- 3 Usage
- 4 Sealing documents
  - 4.1 Sealing wax
  - 4.2 Colour
  - 4.3 Ribbons



Great Seal of the French Republic

## Description

The Great Seal features Liberty personified as a seated Juno wearing a crown with seven arches. She holds a fasces and is supported by a ship's tiller with a cock printed on it. At her feet is a vase with the letters "SU" ("*Suffrage Universel*", "Universal suffrage"). At her right, in the background, are symbols of the arts (painter's tools), architecture (Ionic order), education (burning lamp), agriculture (a sheaf of wheat) and industry (a cog wheel). The scene is surrounded by the legend "RÉPUBLIQUE FRANÇAISE, DÉMOCRATIQUE, UNE ET INDIVISIBLE" ("French Republic, democratic, one and indivisible") and "24 FEV.1848" (24 February 1848) at the bottom.

The reverse bears the words "AU NOM DU PEUPLE FRANÇAIS" ("in the name of the French people") surrounded by a crown of oak (symbol of perenity) and laurel (symbol of glory) leaves tied together with weed and grapes (agriculture and wealth), with the circular national motto "LIBERTÉ, ÉGALITÉ, FRATERNITÉ".

## History

The first seals were created by the Merovingian kings to authenticate their orders. Merely rings originally, later worn on a necklace, the royal seals grew bigger and bigger under the House of Capet to reach around 12 centimetres. These are the modern dimensions of the seal.

All the seals under the Ancien Régime featured the king sitting on this throne and giving justice, yet every king had his own personal seal, a unique item which passed with him. All edicts, orders, decrees and declarations were then sealed.

After the abolition of Monarchy and installation of the Republic on the 21 September 1792, the end of monarchy was symbolised by the seals of the State being broken and sent to the *Monnaie* (the place where seals and coins are made and stored). In September 1792, Danton (then minister of Justice) had the first seal of the Republic made: a personification of Liberty standing, supported by a fasces and holding a spear with a phrygian cap.

Napoléon, Louis XVIII and Charles X all took back the seal of majesty, Louis-Philippe showing only his bust.

The present seal dates back to the Second Republic, which briefly used the seals of the First Republic before having a new design made by the artist Jacques-Jean Barre on the 8 September 1848.

## Usage

Under the Second Republic, usage of the Great Seal of France tended to be reduced to sealing laws, decrees of the National Assembly and diplomatic treaties. The function of Keeper of the seals was officially linked to that of Minister of Justice at that time (the French Minister of Justice is popularly referred to "*Le Garde des Sceaux*").

After the Second Empire, the practice of applying seals to laws was gradually abandoned and restricted to constitutional acts and diplomatic treaties (for instance, the Treaty of Versailles was sealed in this way).

Under the Fourth Republic, the only document to be sealed was the Constitution of the 27 October 1946.

Since the Fifth Republic, after sealing the Constitution of the 4 October 1958, it became common practice to seal some constitutional modifications.

Sealing ceremonies are always held at the *Chancellerie* where the Keeper of the Seals, the Minister of Justice, holds a sealing press affixed to a best and the unique matrices of the Seal of the State.

## Sealing documents

### Sealing wax

Originally, sealers used a plastic sealing wax which they shaped by hand into generally circular pieces which were definitely shaped by a press.

Nowadays, a liquid wax is fed directly into the inferior part of a shape made of a stamp and a mobile metallic ring; the shape is closed and the wax cools down until it becomes pasty before it is applied.

Usage of the Great Seal having become obsolete between 1920 and 1946, the recipe for the wax was lost. In 1946, trials had to be made by the Sigillographic service of the National Archives.

### Colour

The *Ancien Régime* used a green wax for important documents, and a yellow for less important ones.

The Restoration, the July Monarchy and the Third Republic kept the yellow wax, while the First Republic, the Consulate and the Empire used a red wax.

The Constitution of 1946 has taken back the red colour. The Constitution of 1958 and subsequent documents were sealed with yellow wax, until 2002 when the color turned to be green again.

### Ribbons

The Empire sealed on wide yellow and blue silk ribbons; the Republic and the Consulate, on a tricolour braid.

The Third Republic used the same red and green ribbon as the Monarchy. Since 1946 (the Fourth and Fifth Republics), a tricolour ribbon is in use.

Retrieved from "[http://en.wikipedia.org/wiki/Great\\_Seal\\_of\\_France](http://en.wikipedia.org/wiki/Great_Seal_of_France)"

Categories: National symbols of France | Seals (insignia) | Government of France

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# Huguenot

From Wikipedia, the free encyclopedia

The **Huguenots** (French pronunciation: [yɡnɔ]; English: /ˈhjuːɡənɒt/, /huːɡəˈnoʊ/) were members of the Protestant Reformed Church of France (or French Calvinists) from the sixteenth to the seventeenth centuries. Since the seventeenth century, Huguenots have been commonly designated "French Protestants," the title being suggested by their German co-religionists or "Calvinists." Protestants in France were inspired by the writings of John Calvin in the 1530s and the name Huguenots was already in use by the 1560s. By the end of the 17th century, roughly 200,000 Huguenots had been driven from France during a series of religious persecutions. They relocated primarily in England, Switzerland, Holland, the German Palatinate, and elsewhere in Northern Europe, as well as to what is now South Africa and to North America.

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  - 3.2 St. Bartholomew's Day massacre
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## Etymology

Used originally as a term of derision, the derivation of the name *Huguenot* remains uncertain. Various theories have been promoted. The nickname may have been a French corruption of the German word *Eidgenosse*, meaning a *Confederate*, perhaps in combination with a reference to the religious leader and politician Besançon Hugues (died 1532). Geneva was John Calvin's adopted home and the center of the Calvinist movement. In Geneva, Hugues was the leader of the "Confederate Party," so called because it favoured an alliance between the city-state of Geneva and the Swiss

## Calvinism



John Calvin

### Background

- Christianity
- St. Augustine
- The Reformation
- John Calvin
- Five *Solas*
- Synod of Dort

### Theology

- Five Points (TULIP)
- Covenant Theology
- Regulative principle

### Documents

- Calvin's *Institutes*
- Confessions of faith
- Geneva Bible

### Influences

- Theodore Beza
- John Knox
- Huldrych Zwingli
- Jonathan Edwards
- Princeton theologians

### Churches

- Reformed
- Presbyterian
- Congregationalist
- Reformed Baptist
- Low church Anglican

### Peoples

Search billions of records on Ancestry.com

First Name

Last Name

Search

## American Silversmiths



Apollos Rivoire  
(1702-1754)

### Apollos Rivoire

- Born: 20 Nov 1702, Riaucaud France
- Marriage: Deborah Hitchbourn on 19 Jun 1729 in Boston MA
- Died: 22 Jul 1754, Boston MA

#### General notes:

Silversmith

#### Events in his life were:

- Arrived in Boston about 1715, by way of Guernsey Island in the English Channel. Had changed his name to Paul Rivoire by 1722 when Coney died. In 1723 he revisited Guernsey, but returned to Boston. <sup>2</sup>
- Apprenticed about 1720 to [John Coney](#) in Boston MA <sup>1</sup>  
His master died in 1722 and the inventory of his estate notes "*Paul Rivoire's Time abt Three Year & half as pr indenture £30/0/0.*" Rivoire bought his freedom from the estate.

- Caudle cup, c 1720  
Boston Museum of Fine Arts <sup>2</sup>  
h: 1 5/16"  
d: 1 1/16" (of base)  
wt: 9½ dwt



- Milk pot, 1730-1750  
Boston Museum of Fine Arts <sup>2</sup>  
h: 4 5/8"  
d: 2 1/16" (of base)  
wt: 5 oz, 7 dwt



#### Family Links

#### Spouses/Children:

#### [Deborah Hitchbourn](#)

- [Paul Revere+](#)
- [Thomas Hitchbourn Revere+](#)
- [John Revere+](#)
- [Elizabeth Revere](#)

- Advertised in the *The Boston Weekly News-Letter* (Boston MA), 21 May 1730, "*Paul Revere, Goldsmith is removed from Capt. Pitts at the Town Dock to North End over against Col. Hutchinson.*" <sup>2</sup>
- Master to Paul Revere abt 1747 in Boston MA. <sup>1</sup>

Apollos married Deborah Hitchbourn on 19 Jun 1729 in Boston MA. (Deborah Hitchbourn was born on 25 Jan 1704 in Boston MA and died on 23 May 1777 in Boston MA )

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[Directories & Member Lists](#) | [Family & Local Histories](#) | [Newspapers & Periodicals](#) | [Court, Land & Probate](#) | [Finding Aids](#)

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## TIMELINE OF EVENTS LEADING UP TO THE DECLARATION OF INDEPENDENCE

- 1765** Stamp Act passed by the House of Commons  
Patrick Henry offered a series of resolutions against the Stamp Act before the House of Burgesses  
Quartering Act
- 1766** Stamp Act repealed – new tax duties levied on the colonies  
Declaratory Act
- 1767** The Townsend Revenue Act
- 1767** Boston Non-Importation Agreement
- 1770** Boston Massacre
- 1773** The Tea Act  
Boston Tea Party
- 1774** Intolerable Acts  
First Continental Congress meets in Philadelphia
- 1775** Patrick Henry's "Give me Liberty or give me death" speech  
Clash at Lexington and Concord  
Second Continental Congress meets  
George Washington named Commander in Chief  
Battle of Bunker Hill
- 1776** June 7 Congress, meeting in Philadelphia, receives Richard Henry Lee's resolution urging Congress to declare Independence.  
June 12 Jefferson drafts a declaration.  
June 28 A copy of the committee draft of the Declaration is read in Congress.  
July 1-4 Congress debates and revises the Declaration of Independence.  
July 4 Congress adopts the Declaration.  
July 8 First public reading of the Declaration is in Philadelphia.

# Transcript of Declaration of Independence (1776)

(from www.ourdocuments.gov)

IN CONGRESS, July 4, 1776.

## The unanimous Declaration of the thirteen united States of America,

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

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--

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

3 He has refused his Assent to Laws, the most wholesome and necessary for the public good. He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within. He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance. He has kept among us, in

## CHRONOLOGY OF IMPORTANT EVENTS IN AMERICA BEFORE 1750

You need to know the following facts so that you can better interpret the meaning of the events before 1750. The first multiple-choice test will include questions about this information.

<u>DATE</u>	<u>EVENT</u>
34-18,000 BCE	Migration of peoples over Bering Strait land bridge (BCE = before year 0)
8-5,000 BCE	Agricultural Revolution in America
0-800 CE	Moundbuilder Society in Ohio Region (CE = after year 0)
700-1200	Mississippian Culture thrives in America
1450-1800	Iroquois Confederation in New York Region
1492	Columbus Sails the Ocean Blue
1519-1521	Cortés defeats Aztecs in Mexico
1607	Jamestown, Virginia: first permanent English colony
1619	First Africans sold as servants in Virginia
1620	Pilgrims arrive in Plymouth, Mass in the <i>Mayflower</i>
1622	War between English and Powhatan Indians in Virginia
1630	Puritans settle Massachusetts Bay Colony (Boston)
1637	Pequot-Puritan War in New England
1660	Navigation Acts passed by English Parliament to control colonial trade
1661-1664	Slave codes in Maryland and Virginia define black people as slaves
1675	Metacom's War ("King Philip"): Indians vs. Puritans in New England
1682	William Penn and the English Quakers settle in Pennsylvania
1700	Population of colonies: about 250,000 (11% slaves)
1734-45	Great Awakening: a religious revival sweeps the colonies
1739	Stono Rebellion: significant slave uprising in S. Carolina
1741	Race riot in New York: 31 slaves executed
1750	Colonial population 1,250,000 (20% slaves)

### Regions of Thirteen Original Colonies

**NEW ENGLAND:** Massachusetts, Connecticut, Rhode Island, New Hampshire

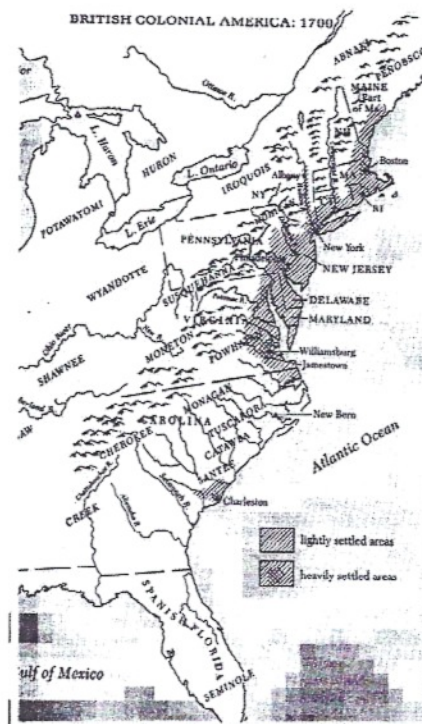
**MIDDLE COLONIES:** New York, Pennsylvania, New Jersey, Delaware

**UPPER SOUTH:** Virginia, Maryland

**LOWER SOUTH:** N. Carolina, South Carolina, Georgia

### **Time Periods:**

Pre-Columbian	Before 1492
17th century	1600-1699
18th century	1700-1799
19th century	1800-1899
Colonial Period	1607-1776



# Paul Revere

- Artisan - metal artist
- Boston Silversmith
- Huguenot origins
- Yankee speech
- He was half French, half English, and always entirely American
- He helped start a revolution, but his purpose was to resist change and to preserve the values of the past.
- Father Apollon Rivoire - French Huguenot came to Boston as a religious refugee @ 12. Became a blacksmith
- Mother - Deborah Hitchborn - Yankee
- Schooling: Calvinism
  - Living in Boston - learned from life
  - Very private community - tight knit
- Founded a Bell Ringers Association
  - boys made a government among themselves
- Took over father's business 1752 age 19
- Believed that everyone needed to work & pay their way
- Made frames, etched, false teeth
- Married had 8 children, wife died, married younger woman had 8 more children. Ten died
- Became a very respected man in the community & served on many town boards. Gentleman
- Rode back & forth from Boston to NY
  - brought important correspondence
- Joined Sons of Liberty
- He believed in Liberty: right of free born people to be governed by laws of its own making

## Thomas Gage:

- Battle of Fontenoy - 30,000 deaths General Gage
- Commanded Army - helped save George Washington
- Believed in British rule - was made governor \*
- He was dealing with the Americans protests against the British
- He made many decisions that led the revolution including the events of Boston Massacre
- What New Englanders thought what were their ancestral rights Gage saw as anarchy. \*
- He wanted stronger laws, greater enforcement & punishment for Boston \*
- Boston Tea Party 1774
  - King asked Gage how to deal with Boston
  - Took Gage's suggestions: Coercive Acts aka
- Gage planned to have a intolerable Acts munitions taken away from the people so that they could not battle \*
- Sept. 1, 1774 Gage prepared to seize large stock of gunpowder in New England - sneak in at dawn & take all gun powder
  - New England was enraged & panicked
  - Militias began to march - every man joined
  - Marched to William Brattle's mansion ?
  - He was forced out & never let back
- They surround homes of loyalists and forced them to sign papers saying they would not enforce the Coercive Acts
- They were becoming more & more violent - driving people out of homes & towns. \*



Why Whig?

- Paul Revere wrote letters about their success
- General Gage was surprised & cautious \*
  - Ordered town of Boston to be closed
  - Sent in cannons
  - Stripped people of their arms
  - Gage wanted to suspend Coercive Acts - angered King
  - Gage asked for more men - only 400 were sent
- Meanwhile New England gathered & created committees
- Revere organized a group to watch every movement of the British & any movement of Tories. Very secret society \*
- Gage heard about it from Dr. Benjamin Church, who was paid for his defiance
- Dec. 1774 Export of arms to America, and to take arms away
  - Revere heard of this threat & warned people of New Hampshire \*
  - He rode from Boston to N.H.
- N.H. men attacked a British ship who was not prepared to fight
  - They took the ship & abused the men.
  - The first blows of the Am. Revolution & mus. before Lexington & Concord
  - They took tons of arms
- British blamed Paul Revere for their defeat \*
- Gage planned to take more arms by force
  - He put Alexander Leslie in command

Feb

? Why did they play Yankee Doodle?

- Revere heard there was something in the works, but didn't know what
  - British landed and secretly set up to attack
  - Men of Salem met them. They had a standoff at the Drawbridge. They came to an agreement but the British left w/ nothing
  - left British disgraced - Massachusetts felt powerful
  - This was the result of Gage's attempt to remain a "gentleman"

- Spring 1775 Boston

- Men getting sick, food scarce, dying, water unclear ★
  - Drinking because it was cheap
  - Many deserted the Garrison
  - If Gage's men caught deserters they were killed
  - Townspeople began to help them escape and offered them land to do so
  - Soldiers were fighting amongst themselves
- Revere created political cartoons (73) that were printed in the paper - summarized the ideology of the rev. movement - reached larger audience
  - Royal American Magazine
  - Angered British told publisher he would be next to wear a coat of tar & feathers

- King sent word that Gage was to arrest leaders of ★ the rebellion & restore order & command

massachusetts historical society  
Dec. 12 Bus

Focus questions

How does Revere's family influence his future?

Next focus question:

Look for comedy on British side.

How were people affected as war broke out.

What did Revere actually do on his famous ride?

Was this preplanned?

There is a lot more that leads up to Lexington + Concord.

Use of spies on both sides

Red coats were actually pink

Other book: The Way of Duty

Women's role: cook, medics, prostitutes, wives

## Project Ideas

look at the picture - what do you see? copley paul revere portrait  
Gage + Revere's portrait

Webquest

Powerpoint w/audio to portray Paul Revere

copy actual pages from book

study changing language

use literary devices/strategies Gage vs Revere

have kids recognize different points of view like Boston  
Massacre (perspective)

Relate events to today

\* Use appendices for dates, times, etc.

- Gage makes plans to march into Concord + seize + destroy all Artillery, Ammo, Provisions, tents, small arms + military stores
- April 9 - Revere left Boston to warn Concord that troops were planning to march in.
  - The note was early, but Concord began to prepare
- April 16 Revere rides to Lexington to tell of news that Gage ordered soldiers to learn new evolutions. Also discussed the idea of having an alarm system set up in New England for warnings
  - Came up with messengers on special routes or a system of lantern signals
- Gage sent men to intercept messengers
  - alarmed the countryside. Word got to Adams + Hancock.
  - Militias gathered

\$ 7.7  
night  
Jan, 10.  
Magnific City  
Center Hotel  
24, 25, 26

Book Group 2  
12-12-10

- History is not absolute values. It all depends on whose point of view you look at
- Use dates, times, and imagery to guide reading
- Interesting comparison between our history books and the way this portrays the people.
- The details in this story help to make more sense out of the events.
- What did kids really know about John Hancock?
- Movie - The Patriot  
connect melted toys in movie to excerpt in book
- Role of media?
- What were specific events that united everyone?

*John Butler, Yale*  
1-25-11

# CHURCH FORMATION IN COLONIAL AMERICA

## ERA OF EXPANSION: 1680-1770

Americans usually think of the 17th century as the great age of religion and American churches. This is not true. Aside from the special example of New England between about 1630 and 1660, the century that witnessed the greatest increase in churches and established America's denominational pluralism and regional peculiarities was the 18th.

Before 1680, America's churches were overwhelmingly Protestant and narrowly English. Two churches, the Congregational and the Church of England, or "Anglican," accounted for more than 90 percent of the congregations in the British colonies. They reflected the persistence rather than the demise of the traditional European state-church relationship in America. Congregational churches of New England and the Anglican churches of Virginia received their principal financial support from taxes and enjoyed a legal monopoly over religious activity. Where governments failed to support churches, churches hardly existed, as in Maryland, where anti-Catholic mobs desecrated Catholic chapels during the colony's frequent political turmoil yet where only two or three Anglican congregations and one or two Quaker meetings existed through the 1680s.

Congregations formed after 1680 transformed organized religion in America. Above all, they quickly outnumbered their 17th-cen-

tury predecessors. Fully 85 percent of the colonial churches existing on the eve of the American Revolution had been founded after 1700, and no less than 60 percent of them were founded after 1740 in the 30 years before the Revolution. As a result, the old Congregationalist and Anglican churches formed before 1680 comprised only 15 percent of the congregations existing in the 1770s.

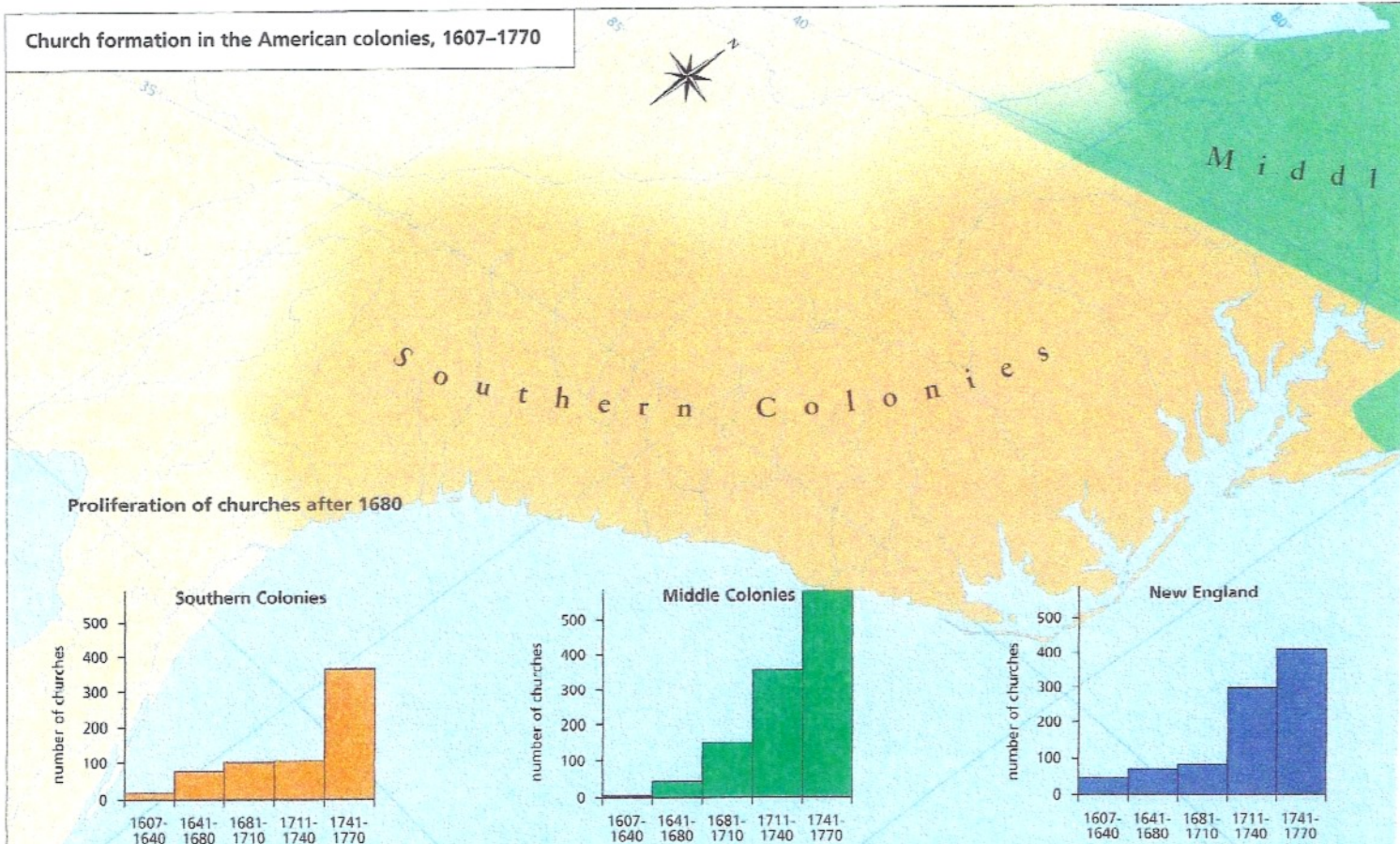
Pre-Revolutionary colonial church expansion occurred in two waves: 1680 to 1710 and 1740 to 1770. In the first, both Congregationalists and Anglicans strengthened the state-church patterns begun in the previous century. Anglican campaigns for legal establishment created nearly 90 congregations between 1680 and 1710, most of them in Maryland, North Carolina, South Carolina, and New York, where English-speaking residents had often been without effective organized religious worship of any kind. Congregationalists established some 60 new congregations in New England between 1680 and 1710, most in new towns but others in older towns where churches divided in response to new settlement patterns.

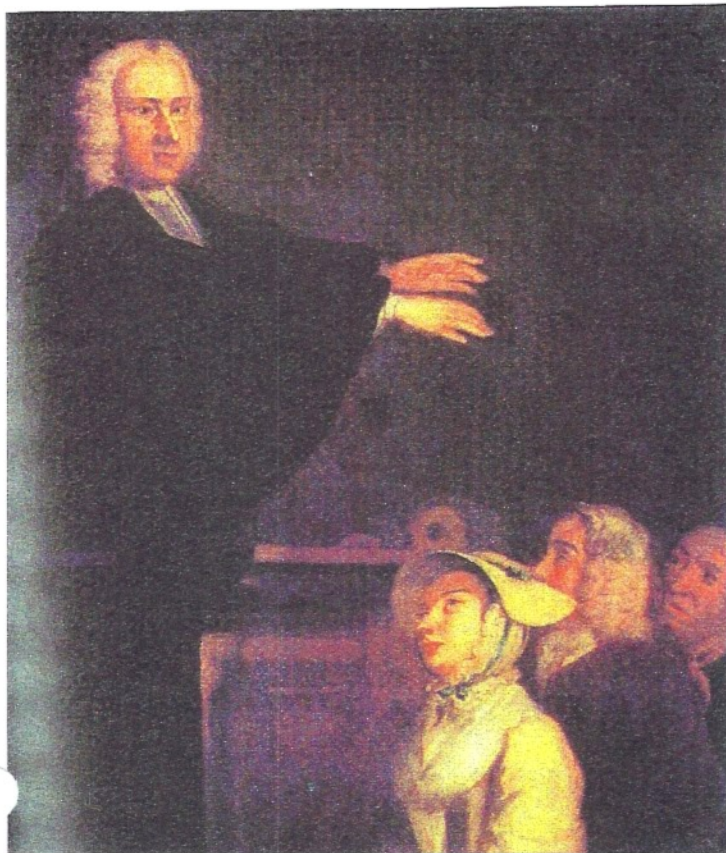
The second period of congregational growth, from 1740 to 1770, stemmed from two causes. Some of it benefited from Calvinistic revivalism in New England and the middle colonies (1740-1755) and in the southern colonies (1755-1770). Dissenting evangelical

Baptist and Congregationalist churches benefited most clearly from this revivalism, although perhaps a third of the new congregations survived for less than a decade.

At least as many new churches resulted from proselytizing by increasingly powerful and numerous colonial denominations. The Society for the Propagation of the Gospel in Foreign Parts (SPG), the Church of England's missionary organization for English settlers, established nearly 150 congregations between 1740 and 1770. The Synod of Philadelphia and its constituent presbyteries established more than 200 Presbyterian churches, and the several Baptist associations, including those of Philadelphia, Charleston, and Rhode Island, established 200 Baptist congregations. Together with these, the German Lutheran and German Reformed denominations accounted for most of the 1,200 congregations formed in the colonies between 1740 and 1770.

Eighteenth-century church expansion brought modern religious heterogeneity to the colonies, except for New England which remained remarkably homogeneous however. In the 1770s, 75 percent of its churches were Congregationalist; only about 13 percent were Baptist, 8 percent were Anglican, and 3 or 4 percent were Presbyterian. Heterogeneity was much more important in the southern colonies. In the 1770s, a third of all congregations there were Anglican, 30 percent were Baptist, and 25





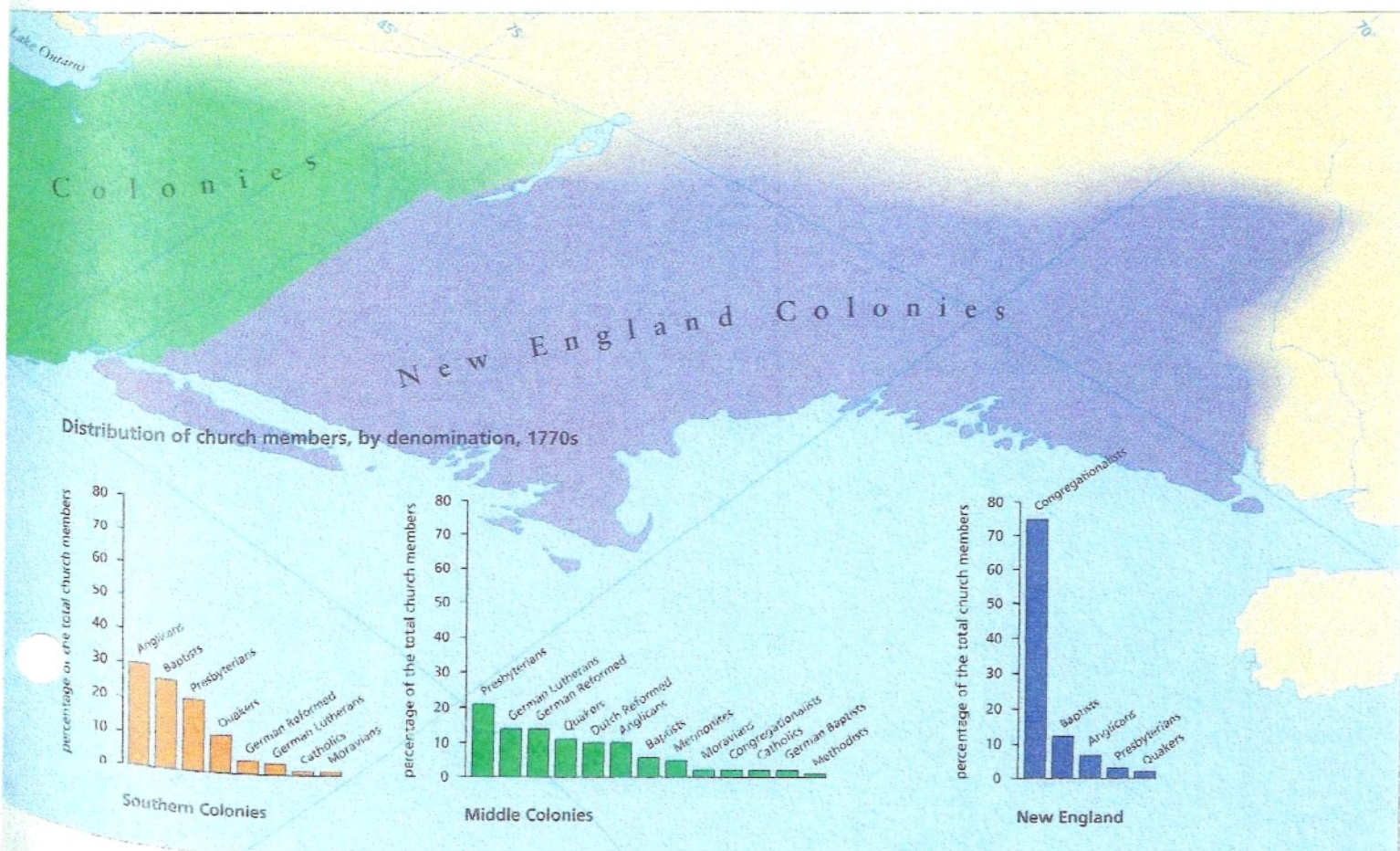
George Whitefield, a young English preacher whose visits to America after 1739 attracted huge audiences and helped draw thousands into organized religion. Though himself a Calvinist, Whitefield contributed to the growth of all denominations. "Don't tell me you are a Baptist, an Independent, a Presbyterian, a dissenter, tell me you are a Christian. That is all I want," he preached.

percent were Presbyterian, many of the latter being recently-arrived Scottish immigrants.

Yet no region equalled the diversity of the middle colonies. By the 1770s, German-speaking congregations accounted for nearly a third of the region's churches, and they were divided into two major groups (German Lutheran and German Reformed or Calvinist) and four minor groups (Amish, Mennonite, Moravian, and German Baptist). Among English-speaking colonists, Presbyterians accounted for a quarter of the region's churches, followed by Baptist, Quaker, and Anglican churches. Perhaps most indicative of the heterogeneity was the establishment of 12 Catholic churches in the region by the 1770s. Accounting for only one percent of all churches there, they were solidly established and forecast the expansion of Catholicism in the next half-century.

Thus, the 30 years before the Revolution transformed early America's religious landscape. The early government-supported Congregationalist and Anglican churches of New England and Virginia gave way to rapidly increasing Presbyterian, Baptist, Lutheran, and German Reformed churches, as well as numerous sects and even Catholicism. Together, they created the vigorous ethnic and theological mix that subsequently characterized much of 19th-century American religion and society.

Jon Butler





# CHURCH MEMBERSHIP

## LESS THAN GOD-FEARING

Most colonists did not belong to or attend church in the colonial period, a pattern that conflicts with modern myths about early American religion but which was well known at the time. Moreover, this pattern changed little down to the time of the Revolution. The formation of congregations and construction of church buildings that so dramatically altered the colonial landscape between 1680 and 1770 helped Christianity to survive in rapidly expanding colonial settlements, but, on the eve of the Revolution, fewer than 20 percent of American adults adhered to a church in any significant way, a far cry from the 60 percent who do so in the late 20th century.

Only in the earliest years of the Puritan experiment did churches command the loyalty of most New Englanders. Between 1630 and 1660, adult church membership in most New England towns approached 70 or 80 percent. Membership was never universal, however, and ominous patterns in Boston and Salem suggest that the impending decline occurred not only because the churches were strict and concerned only with current members—"tribal," as the historian Edmund Morgan describes it—but also because increasing numbers of New Englanders were indifferent about organized worship. By 1650, fewer than 50 percent of Boston's adults were church members. By the 1680s, many New England towns reported church membership rates of no more than 10 to 25 percent. By 1690, on the eve of the witch trials, Salem's churches could claim only 15 percent of its adults as members, including only half of the town's well-to-do selectmen.

Church membership rates in the middle and southern colonies were even lower than in New England. Although the slack church participation in the former New Netherlands picked up somewhat after 1690, when Dutch Reformed congregations became centers for Dutch ethnic expression, low church adherence among English settlers kept New York's general membership rates low throughout the colonial period. In Pennsylvania, high church membership rates occurred only in the earliest years of Quaker settlement, between 1682 and 1695, then fell off quickly as non-Quakers arrived. The small number of churches in early Virginia and their remarkable absence in early Maryland necessitated low church involvement through the early Chesapeake. Even when churches existed, attachment could prove erratic, as in New England. In Virginia's Charles Parish, 85 percent of newborn Caucasian children went unbaptized between 1650 and 1680, although the parish supported a clergyman and sustained regular worship throughout the period.

Local and regional differences also characterized church adherence in the 18th-century colonies. The growing splendor and increasing number of churches in the colonial cities actually

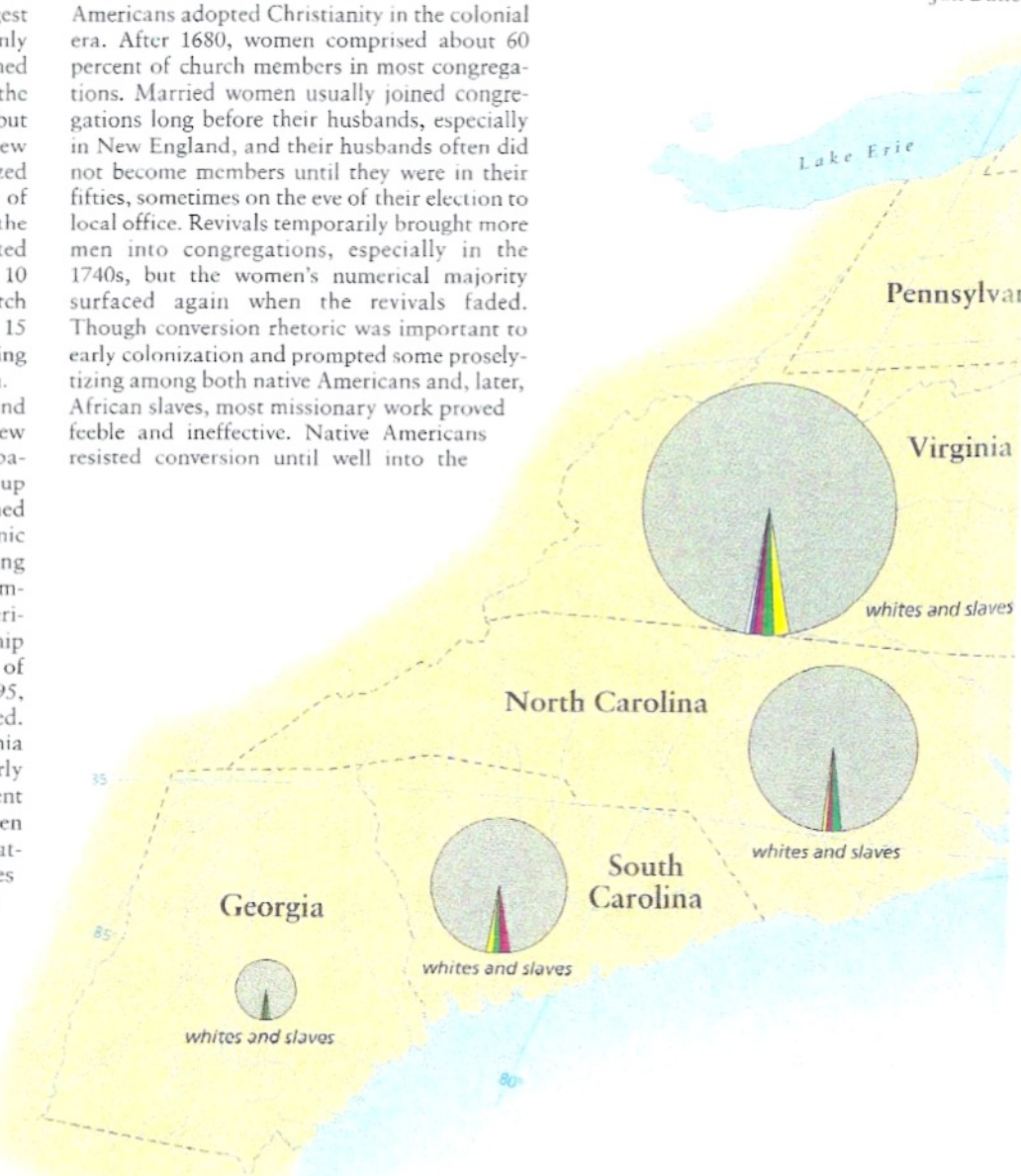
masked low church membership rates. In 1780, Samuel Mather guessed that scarcely a sixth of Boston's adults attended church, and in New York City and Philadelphia, church membership probably did not approach 10 percent. Rural church membership rates could be equally low, although there were important and puzzling variations. Ministers responding to a Church of England survey in 1724 claimed sabbath attendance of several hundred persons (probably an exaggeration) but usually reported fewer than 20 or 30 persons taking communion. In Newcastle, Delaware, Anglican congregation-eligible persons taking communion actually declined from about 20 percent in the 1740s to between 8 and 12 percent in the 1770s, with no compensating rise in adherence to other churches, and despite an increase in the parish's population. Relatively low participation characterized other Anglican congregations as well.

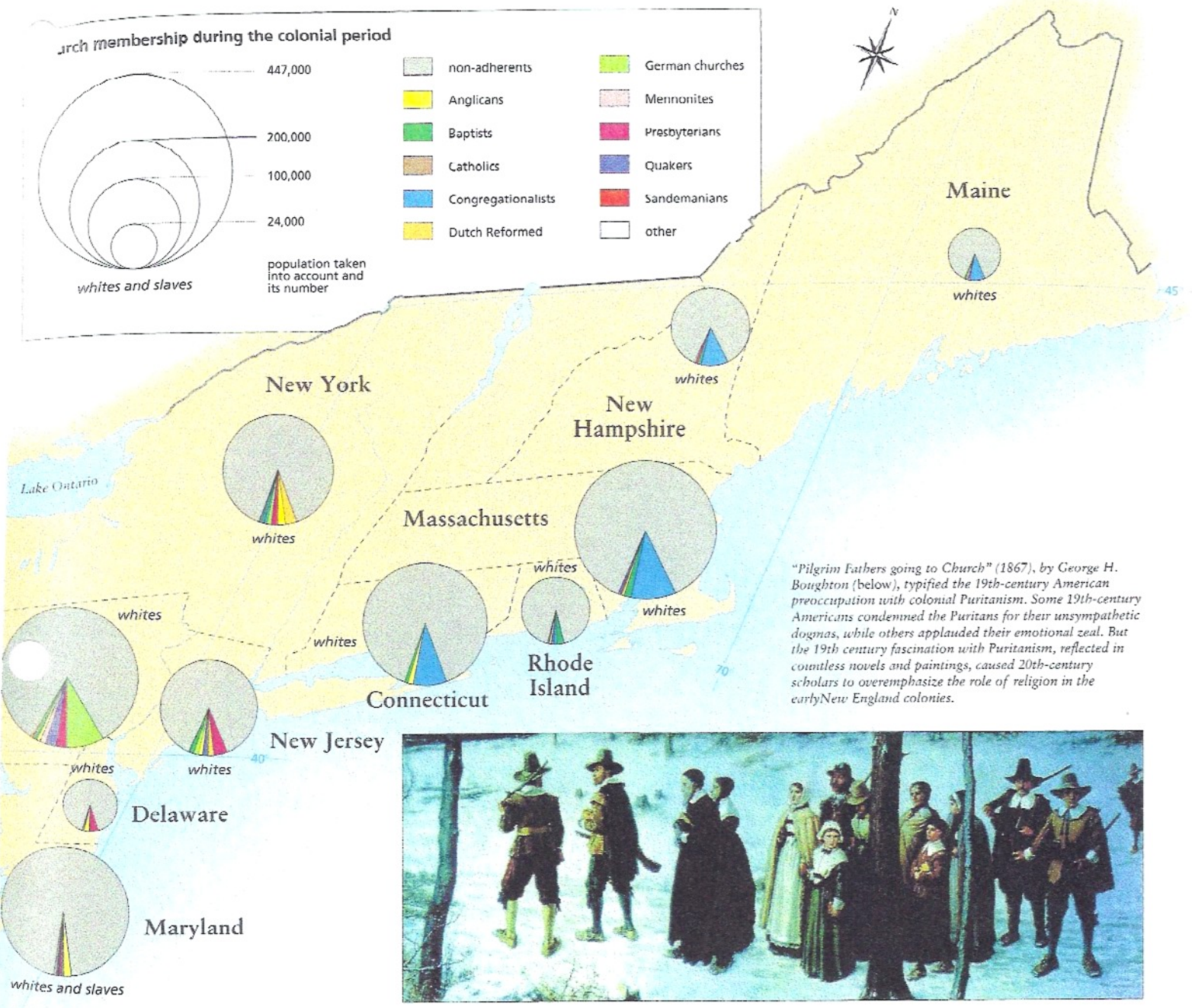
Church membership did not reflect society. Among European colonists, most members were women, and few African slaves or native Americans adopted Christianity in the colonial era. After 1680, women comprised about 60 percent of church members in most congregations. Married women usually joined congregations long before their husbands, especially in New England, and their husbands often did not become members until they were in their fifties, sometimes on the eve of their election to local office. Revivals temporarily brought more men into congregations, especially in the 1740s, but the women's numerical majority surfaced again when the revivals faded. Though conversion rhetoric was important to early colonization and prompted some proselytizing among both native Americans and, later, African slaves, most missionary work proved feeble and ineffective. Native Americans resisted conversion until well into the

19th century, and not until the 1760s, at the earliest, did African slaves turn to Christianity in any significant number.

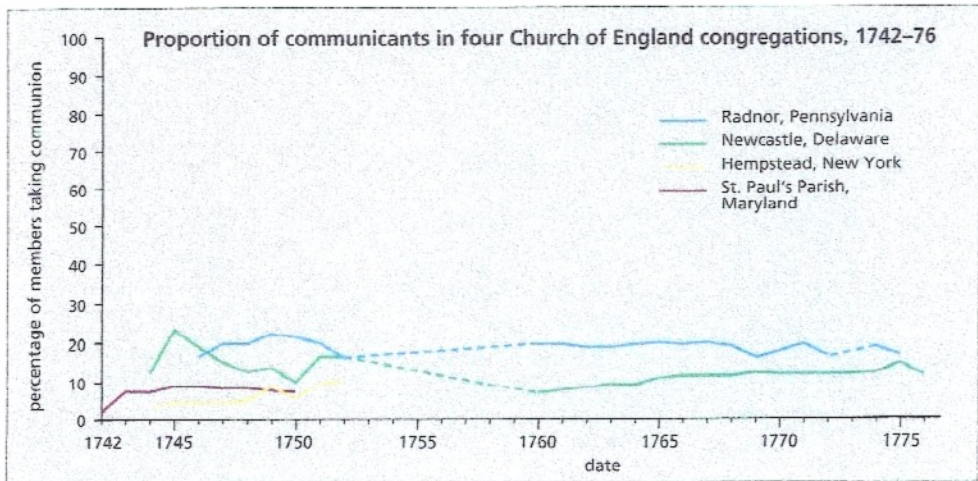
At the time of the Revolution, then, between 70 and 90 percent of all European colonists in America remained unattached to any church. The southern colonies contained both extremes. South Carolina tied New Hampshire for the highest church membership rate (about 16 percent), and North Carolina had the lowest rate (about four percent). However, if slaves, who accounted for nearly 50 percent of the population, are counted, the church membership rates of the southern colonies fell by half in most places, while New England's rate of church membership rose, at least relative to the total population. In short, although Christianity survived in the New World wilderness, in part through a dramatic congregational expansion from 1680 to 1770, the great age of American religious prosperity would wait for the next two centuries.

Jon Butle





"Pilgrim Fathers going to Church" (1867), by George H. Boughton (below), typified the 19th-century American preoccupation with colonial Puritanism. Some 19th-century Americans condemned the Puritans for their unsympathetic dogmas, while others applauded their emotional zeal. But the 19th century fascination with Puritanism, reflected in countless novels and paintings, caused 20th-century scholars to overemphasize the role of religion in the early New England colonies.



# Boston Massacre

## A Behind-the-Scenes Look At Paul Revere's Most Famous Engraving

When Paul Revere first began selling his color prints of "The Bloody Massacre perpetrated in King Street" in Boston, he was doing what any like-minded patriot with his talents in 1770 would have done. Only, Paul Revere did it faster and more expeditiously than anyone else, including two other artist-engravers who also issued prints of the Massacre that year.

Twenty-one days before — on the night of March 5, 1770 — five men had been shot to death in Boston town by British soldiers. Precipitating the event known as the Boston Massacre was a mob of men and boys taunting a sentry standing guard at the city's customs house. When other British soldiers came to the sentry's support, a free-for-all ensued and shots were fired into the crowd.

Four died on the spot and a fifth died after four days. Six others were wounded.

The presence of British troops in Boston had long been a sore point among Boston's radical politicians. Paul Revere wasted no time in capitalizing on the Massacre to highlight British tyranny and stir up anti-British sentiment among his fellow colonists. As you will see, Revere's historic engraving is long on political propaganda and short on accuracy or aesthetics.

Notice how the British Grenadiers are shown standing in a straight line shooting their rifles in a regular volley, whereas when the disturbance actually erupted both sides were belligerent and riotous.

Notice also that Revere's engraving shows a blue sky. Only a wisp of a moon suggests that the riot occurred after nine o'clock on a cold winter night.

Notice too the absence of snow and ice on the street, while Crispus Attucks — a black man lying on the ground closest to the British soldiers — is shown to be white. As an aside, it should be noted that as a result of his death in the Boston Massacre, Crispus Attucks would emerge as the most famous of all the black men to fight in the cause of the Revolution, and become its first martyr.

Documentation has come to light over the years indicating that Revere copied engraver Henry Pelham's drawings of the Massacre, produced his own engraving, and three weeks after the occurrence was advertising his prints for sale in Boston's newspapers. By the time Pelham's prints hit the street, Revere's

print had flooded the market. A third engraving was executed by Jonathan Mulliken, who also issued prints depicting the event. Except for a number of minor differences, all three prints appear alike.

In his rush to produce his engraving Revere employed the talents of Christian Remick to colorize the print. Remick's choice of colors is simple yet effective. Notice the use of red for the British uniforms and the blood. The other colors — blue, green, brown and black — all contribute to make this print what is arguably the most famous in America.

Few historians would deny that the "Boston Massacre" proved to be a milestone in America's road to independence. By popularizing the tragic event, Paul Revere's print became "the first powerful influence in forming an outspoken anti-British public opinion," one which the revolutionary leaders had almost lost hope of achieving.



# Paul Revere

<b>Born</b>	December 1734 <u>Boston (North End)</u>
<b>Died</b>	May 10, 1818 (aged 83) <u>Boston, Massachusetts</u>
<b>Occupation</b>	<u>silversmith, patriot</u>
<b>Spouse</b>	Sarah Orne, then Rachel Walker

**Paul Revere** (bapt. January 1, 1735 [O.S. December 21, 1734] – May 10, 1818)<sup>[1]</sup> was an American silversmith and a patriot in the American Revolution.

He was celebrated after his death for his role as a messenger in the battles of Lexington and Concord, and Revere's name and his "midnight ride" are well-known in the United States as a patriotic symbol. In his lifetime, Revere was a prosperous and prominent Boston silversmith, who helped organize an intelligence and alarm system to keep watch on the British military.

Revere later served as an officer in the Penobscot Expedition, one of the most disastrous campaigns of the American Revolutionary War, a role for which he was later exonerated. After the war, he was early to recognize the potential for large-scale manufacturing of metal.

## Early years



Paul Revere worked at times as a dentist—his tools shown here—before his later fame.

Revere was likely born in very late December, 1734, in Boston's North End, the son of a French Huguenot father and a Boston mother. Revere had eleven siblings with whom he appears to have been not particularly close. He was the third oldest child and the eldest surviving son. Revere's father, born Apollos Rivoire, came to Boston at the age of 13 and was apprenticed to a silversmith. By the time he married Deborah Hichborn, a member of a long-standing Boston family that owned a small shipping wharf, Rivoire had anglicized his name to Paul Revere. Apollos (now Paul) passed his silver trade to his son Paul. Upon Apollos' death in 1754, Paul was too young by law to officially be the master of the family silver shop; Deborah probably assumed control of the business, while Paul and

one of his younger brothers did the silver work. Revere fought briefly in the Seven Years War (French and Indian War), serving as a second lieutenant in an artillery regiment that attempted to take the French fort at Crown Point, in present day New York. Upon leaving the army, Revere returned to Boston and assumed control of the silver shop in his own name. One of the skills that distinguished him from other silversmiths was that he was not only an expert smith but also a skilled engraver and one of the few craftsmen who could complete a piece of silver, even to the engraved decoration. The daybooks of his shop that survived to our days document that among more than 5,000 products crafted by the shop there were many small and affordable items such as buckles, buttons, rings and beads. He was also a prominent Freemason.<sup>[2]</sup>

Revere's silver work quickly gained attention in Boston; at the same time, he was befriending numerous political agitators, including most closely Dr. Joseph Warren. On August 4, 1757, Paul Revere married Sarah Orne, who bore eight children, six of whom survived. During the 1760s, Revere produced a number of political engravings and advertised as a dentist, and became increasingly involved in the actions of the Sons of Liberty. In 1770, he purchased the house in North Square which is now open to the public. One of his most famous engravings was done in the wake of the Boston Massacre in March of 1770. It is not known whether Revere was present during the Massacre, though his detailed map of the bodies, meant to be used in the trial of the British soldiers held responsible, suggests that he had first-hand knowledge.<sup>[3]</sup> Sarah died in 1773, and on October 10 of that year Revere married Rachel Walker, with whom he would have five more surviving children.



*"The Bloody Massacre Perpetrated in King Street Boston on March 5th, 1770"* by Paul Walker (1735–1818), engraving by Paul Revere, hand-colored, 1770.

After the Boston Tea Party in 1773, at which Revere was also possibly present, Revere began work as a messenger for the Boston Committee of Public Safety, often riding messages to New York and Philadelphia about the political unrest in the city. In 1774, Britain closed the port of Boston and began to quarter soldiers in great numbers all around Boston. Around this time Revere contributed engravings to the patriot monthly Royal American Magazine.<sup>[4]</sup> Also at this time, his silver business was much less lucrative, and was largely in the hands of his son, Paul Revere, Jr. As 1775 began, revolution was in the air and Revere was more involved with the Sons of Liberty than ever.

## **The Midnight Ride of Paul Revere**

The role for which he is most remembered today was as a night-time messenger on horseback just before the battles of Lexington and Concord. His famous "Midnight Ride" occurred on the night of April 18/April 19, 1775, when he and William Dawes were instructed by Dr. Joseph Warren to ride from Boston to Lexington to warn John Hancock and Samuel Adams of the movements of the British Army, which was beginning a march

officers back toward Lexington.<sup>[8]</sup> As morning broke and they neared Lexington Meeting-house, shots were heard. The British officers became alarmed, confiscated Revere's horse, and rode toward the Meeting-house. Revere was horseless and walked through a cemetery and pastures until he came to Rev. Clarke's house where Hancock and Adams were staying. As the battle on Lexington Green continued, Revere helped John Hancock and his family escape from Lexington with their possessions, including a trunk of Hancock's papers.

The warning delivered by the three riders successfully allowed the militia to repel the British troops in Concord, who were harried by guerrilla fire along the road back to Boston. Prescott knew the countryside well even in the dark, and arrived at Concord in time to warn the people there. An interactive map showing the routes taken by Revere, Dawes, and Prescott is available at the *Paul Revere House* website.<sup>[9]</sup>

Revere's role was not particularly noted during his life. In 1861, over 40 years after his death, the ride became the subject of "Paul Revere's Ride", a poem by Henry Wadsworth Longfellow. The poem has become one of the best known in American history and was memorized by generations of schoolchildren. Its famous opening lines are:

*Listen, my children, and you shall hear  
Of the midnight ride of Paul Revere,  
On the eighteenth of April, in Seventy-Five;  
Hardly a man is now alive  
Who remembers that famous day and year*

Today, parts of the ride are posted with signs marked "Revere's Ride." The full ride used Main Street in Charlestown, Broadway and Main Street in Somerville, Main Street and High Street in Medford, to Arlington center, and Massachusetts Avenue the rest of the way (an old alignment through Arlington Heights is called "Paul Revere Road").

## Myths and legends of the Midnight Ride



Paul Revere's house in Boston.

In his poem, Longfellow took many liberties with the events of the evening, most especially giving sole credit to Revere for the collective achievements of the three riders (as well as the other riders whose names do not survive to history). Longfellow also depicts the lantern signal in the Old North Church as meant *for* Revere and not *from* him, as was actually the case. Other inaccuracies include claiming that Revere rode triumphantly into Concord instead of Lexington, and a general lengthening of the time frame of the night's events. For a long time, though, historians of the American Revolution as well as textbook writers relied almost entirely on Longfellow's poem as historical evidence, creating substantial misconceptions in the minds of the American people.<sup>[citation needed]</sup> In re-examining the episode, some historians<sup>[who?]</sup> in the 20th century have attempted to demythologize Paul Revere almost to the point of



marginalization.<sup>[citation needed]</sup> While it is true that Revere was not the only rider that night, that does not refute the fact that Revere was riding and successfully completed the first phase of his mission to warn Adams and Hancock. Other historians have since stressed his importance, including David Hackett Fischer in his 1995 book *Paul Revere's Ride*, an important scholarly study of Revere's role in the opening of the Revolution.

Popular myths and urban legends have persisted, though, concerning Revere's ride, mainly due to the tendency in the past to take Longfellow's poem as truth. Other riders such as Israel Bissell and Sybil Ludington are often suggested<sup>[by whom?]</sup> as having completed much more impressive rides than Revere's; however, the circumstances behind the others' rides were entirely different (Bissell was a news-carrier riding from Boston to Philadelphia with news of the battle at Lexington; Revere had made similar rides with the news in the years preceding the war. The only evidence for Ludington's ride is an oral tradition.) Longfellow's poem was never designed to be history and there are few serious historians today who would maintain that Revere was anything like the lone-wolf rider portrayed in the poem.

## War years

Revere's political involvement arose through his connections with members of local organizations and his business patrons. As a member of the Masonic Lodge of St. Andrew, he was friendly with activists like James Otis and Dr. Joseph Warren. In the year before the Revolution, Revere gathered intelligence information by "watching the Movements of British Soldiers", as he wrote in an account of his ride. He was a courier for the Boston Committee of Correspondence and the Massachusetts Committee of Safety, riding express to the Continental Congress in Philadelphia. He also spread the word of the Boston Tea Party to New York and Philadelphia, and rode to Portsmouth, New Hampshire to warn of an imminent landing of British troops.<sup>[10]</sup>

At 10 pm on the night of April 18, 1775, Revere received instructions from Dr. Joseph Warren to ride to Lexington to warn John Hancock and Samuel Adams of the British approach. The war erupted and Revere went on to serve as lieutenant colonel in the Massachusetts State Train of Artillery and commander of Castle Island in Boston Harbor.



This Paul Revere Statue in North End, Boston was made by Cyrus Dallin and unveiled on September 22, 1940

At the beginning of the war, when Boston was occupied by the British army and most supporters of independence were evacuated, Revere and his family lived across the river in Watertown. In 1775, Revere was sent by the Massachusetts Provincial Congress to Philadelphia to study the working of the only powder mill in the colonies. Upon his arrival in Philadelphia he met with Robert Morris and John Dickinson who provided him with the following letter to present to Oswald Eve:

Sir Philada. Novr. 21st 1775 I am requested by some Honorable Members of the Congress to recommend the bearer hereof Mr. Paul Revere to you. He is just arrived from New England where it is discovered they can manufacture a good deal of Salt Petre in Consequence of which they desire to Erect a Powder Mill & Mr. Revere has been pitched upon to gain instruction & Knowledge in this branch. A Powder Mill in New England cannot in the least degree affect your Manufacture nor be of any disadvantage to you. Therefore these Gentn & myself hope You will Chearfully & from Public Spirited Motives give Mr. Revere such information as will inable him to Conduct the bussiness on his return home. I shall be glad of any opportunity to approve myself. Sir Your very Obed Servt. Robt Morris P.S. Mr. Revere will desire to see the Construction of your Mill & I hope you will gratify him in that point. Sir, I heartily join with Mr. Morris in his Request; and am with great Respect, Your very hble Servt. John Dickinson<sup>[11]</sup>


Mr. Eve complied with the letter completely and allowed Revere to pass through the building to obtain sufficient information, which enabled him to set up a powder mill at Canton.<sup>[12]</sup>

Upon returning to Boston in 1776, Revere was commissioned a Major of infantry in the Massachusetts militia in April of that year. In November he was promoted to the rank of Lieutenant Colonel of artillery, and was stationed at Castle William, defending Boston harbor, finally receiving command of this fort. He served in an expedition to Rhode Island in 1778, and in the following year participated in the disastrous Penobscot Expedition. Revere and his troops saw little action at this post, but they did participate in minor expeditions to Newport, Rhode Island and Worcester. Revere's rather undistinguished military career ended with the failed Penobscot expedition. After his return he was accused of having disobeyed the orders of one of his commanding officers, and dismissed from the militia. Revere returned to his businesses at that time, but was later cleared of the charges by a court martial.

Revere's friend and compatriot Dr. Joseph Warren was killed during the Battle of Bunker Hill on June 17, 1775. As soldiers killed in battle were often buried in mass graves without ceremony, Warren's grave was unmarked. On March 17, 1776, after the British army left Boston, Warren's brothers and a few friends went to the battlefield and found a grave containing two bodies.<sup>[13]</sup> After being buried for ten months, Warren's face was unrecognizable, but Revere was able to identify Warren's body, because he had placed a false tooth in Warren's mouth, and recognized the wire he had used for fastening it.<sup>[14]</sup> Warren was given a proper funeral and reburied in a marked grave.

## Later years

 1813 portrait of Revere by Gilbert Stuart

 Revere on 1958 the Liberty Issue postage stamp. The design for the engraving was taken from Gilbert Stuart's portrait of Revere, shown above.

After the war, finding the silver trade difficult in the ensuing depression, Revere opened a hardware and home goods store and later became interested in metal work beyond gold and silver. By 1788 he had opened an iron and brass foundry in Boston's North End. As a foundryman he recognized a burgeoning market for church bells in the religious revival known as the Second Great Awakening that followed the war. He became one of the best-known metal casters of that instrument, working with sons Paul Jr. and Joseph Warren in the firm Paul Revere & Sons. This firm cast the first bell made in Boston and ultimately produced more than 900 bells. A substantial part of the foundry's business came from supplying shipyards with iron bolts and fittings for ship construction. In 1801 Revere became a pioneer in the production of copper plating, opening North America's first copper mill south of Boston in Canton, near the Canton Viaduct. Copper from the Revere Copper Company was used to cover the original wooden dome of the Massachusetts State House in 1802.

His business plans in the late 1780s were stymied by a shortage of adequate money in circulation. His plans rested on his entrepreneurial role as a manufacturer of cast iron, brass, and copper products. Alexander Hamilton's national policies regarding banks and industrialization exactly matched his dreams, and he became an ardent Federalist committed to building a robust economy and a powerful nation. His copper and brass works eventually grew, through sale and corporate merger, into a large national corporation, Revere Copper and Brass, Inc.

Revere died on May 10, 1818, at the age of 83, at his home on Charter Street in Boston. He is buried in the Old Granary Burying Ground on Tremont Street.

Paul Revere appears on the \$5,000 Series EE Savings Bond issued by the United States Government.<sup>[15]</sup> The copper works he founded in 1801 continues as the Revere Copper Company, with manufacturing divisions in Rome, New York and New Bedford, Massachusetts.<sup>[16]</sup>

His original silverware, engravings, and other works are highly regarded today and can be found on display at prominent museums such as the Boston Museum of Fine Arts.<sup>[17]</sup>

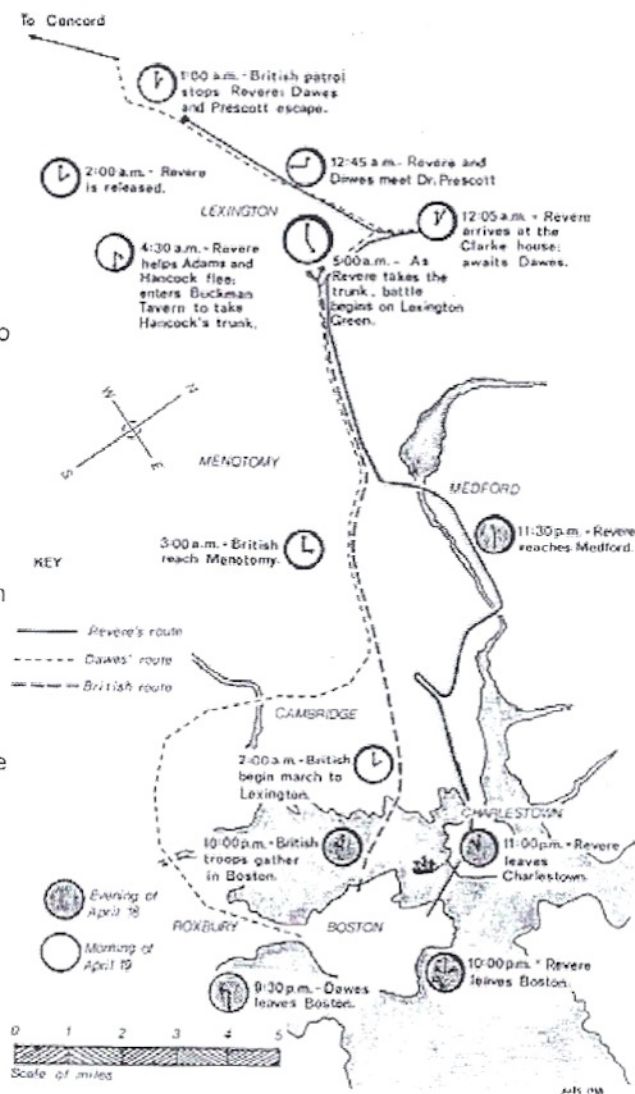
## The Paul Revere House

# The Real Story of Revere's Ride

In 1774 and the Spring of 1775 Paul Revere was employed by the Boston Committee of Correspondence and the Massachusetts Committee of Safety as an express rider to carry news, messages, and copies of resolutions as far away as New York and Philadelphia.

On the evening of April 18, 1775, Paul Revere was sent for by Dr. Joseph Warren and instructed to ride to Lexington, Massachusetts, to warn Samuel Adams and John Hancock that British troops were marching to arrest them. After being rowed across the Charles River to Charlestown by two associates, Paul Revere borrowed a horse from his friend Deacon John Larkin. While in Charlestown, he verified that the local "Sons of Liberty" committee had seen his pre-arranged signals. (Two lanterns had been hung briefly in the bell-tower of Christ Church in Boston, indicating that troops would row "by sea" across the Charles River to Cambridge, rather than marching "by land" out Boston Neck. Revere had arranged for these signals the previous weekend, as he was afraid that he might be prevented from leaving Boston).

On the way to Lexington, Revere "alarmed" the countryside, stopping at each house, and arrived in Lexington about midnight. As he approached the house where Adams and Hancock were staying, a sentry asked that he not make so much noise. "Noise!" cried Revere, "You'll have noise enough before long. The regulars are coming out!" After delivering his message, Revere was joined by a second rider, William Dawes, who had been sent on the same errand by a different route. Deciding on their own to continue on to Concord, Massachusetts, where weapons and supplies were hidden, Revere and Dawes were joined by a third rider, Dr. Samuel Prescott. Soon after, all three were arrested by a British patrol. Prescott escaped almost immediately, and Dawes soon after. Revere was held for some time and then released. Left without a horse, Revere returned to Lexington in time to witness part of the battle on the Lexington Green.



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General Howe, now in command of the British army, thought it would be easy enough to drive off the "rebels." So about three o'clock in the afternoon he made an assault upon their works.

The British soldiers, burdened with heavy knapsacks, and suffering from the heat of a summer sun, had to march through tall grass reaching above their knees and to climb many fences.

Behind their breastworks the Americans watched the scarlet ranks coming nearer and nearer. Powder was low, and must not be wasted. Colonel William Prescott, who was in command, told his men not to fire too soon. "Wait till you see the whites of their eyes," he said.

Twice the British soldiers, in their scarlet uniforms, climb the slope of the hill and charge the breastworks. Twice the Americans drive them back, ploughing great gaps in their ranks.

A third time they advance. But now the Americans do not answer the charge. There is good reason - the powder has given out! A great rush - and the redcoats have climbed over. But it is no easy victory even now, and there is no lack of bravery on the part of the Americans. With clubbed muskets they meet the invaders.



The British won the victory, but with great loss. "Many such," said one critic, "would have cost them their army."

On the other hand, the Americans had fought like heroes, and news of the battle brought joy to every loyal heart. Washington heard of it when on his way to take command of the army.

"Did the Americans stand fire?" was his first question.

"Yes," was the answer.

"Then," said he, "the liberties of the country are safe."



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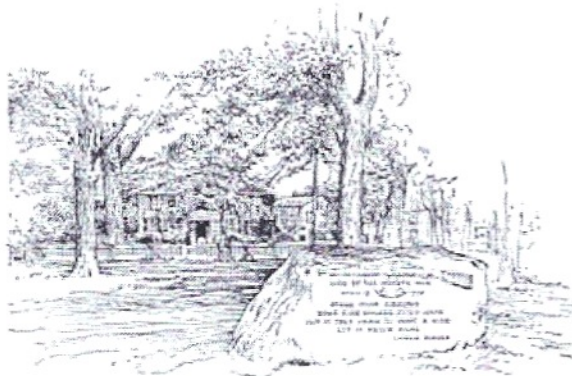
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### US American History Info and Articles The Battle of Lexington and Concord

Meantime, the British troops numbering eight hundred men, under Lieutenant Colonel Smith, were on their way to Lexington. But before they had gone far they were made aware, by the ringing of church bells, the firing of signal guns, the beating of drums, and the gleaming of beacon fires from the surrounding hilltops, that their secret was out, and that the minutemen knew what was going on.



Surprised and disturbed by these signs that the colonists were on the alert, Colonel Smith sent Major Pitcairn ahead with a picked body of troops, in the hope that they might reach Lexington before the town could be completely aroused. He also sent back to Boston for more men.

The British commander would have been still more disturbed if he had known all that was happening, for the alarm-signals were calling to arms thousands of patriots ready to die for their rights. Hastily awakened from sleep, men snatched their old muskets from over the door, and bidding a



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hurried goodbye to wife and children, started for the meeting places long before agreed upon.

Just as the sun was rising, Major Pitcairn marched into Lexington, where he found forty or fifty minutemen ready to dispute his advance.

"Disperse, ye rebels; disperse!" he cried, riding up. But they did not disperse. Pitcairn ordered his men to fire, and eighteen minutemen fell to the ground.

Before the arrival of Pitcairn the British officers who had captured Revere and Dawes returned with them to Lexington, where, commanding Revere to dismount, they let him go. Running off at full speed to the house where Samuel Adams and John Hancock were staying, he told them what had happened, and then guided them across the fields to a place of safety.

Leaving the shocked and dazed villagers to collect their dead and wounded, Colonel Smith hastened to Concord. He arrived about seven in the morning, six hours after Doctor Prescott had given the alarm.

There had been time to hide the military stores, so the British could not get at those. But they cut down the liberty pole, set fire to the courthouse, spiked a few cannon, and emptied some barrels of flour.

About two hundred of them stood guard at the North Bridge, while a body of minutemen gathered on a hill on the opposite side. When the minutemen had increased to four hundred, they advanced to the bridge and brought on a fight which resulted in loss of life on both sides. Then, pushing on across the bridge, they forced the British to withdraw into the town.



return march.

But when they started back, the minutemen kept after them and began a deadly attack. It was an unequal fight. The minutemen, trained to woodland warfare, slipped from tree to tree, shot down the worn and helpless British soldiers, and then retreated only to return and repeat the harassing attack.

The wooded country through which they were passing favored this kind of fighting. But even in the open country every stone wall and hill, every house and barn seemed to the exhausted British troops to bristle with the guns of minutemen. The retreating army dragged wearily forward, fighting as bravely as possible, but on the verge of confusion and panic.

They reached Lexington Common at two o'clock, quite overcome with fatigue. There they were met by one thousand two hundred fresh troops, under Lord Percy, whose timely arrival saved the entire force from capture. Lord Percy's men formed a square for the protection of the retreating soldiers, and into it they staggered, falling upon the ground, "with their tongues hanging out of their mouths like those of dogs after a chase."

After resting for an hour, the British again took up their march to Boston. The minutemen, increasing in numbers every moment, kept up the same kind of running attack that they had made between Concord and Lexington until, late

The affair had become more serious than the British had expected. Even in the town they could not rest, for an ever-increasing body of minutemen kept swarming into Concord from every direction.

By noon Colonel Smith could see that it would be unwise to delay the return to Boston. So, although his men had marched twenty miles, and had had little or no food for fourteen hours, he gave the order for the

## Quarrels and Conflicts

1754 Father died. Took over goldsmith business. Took care of mom, but charged her room and board.

Skills: Goldsmith, frame maker, copper-plate engraving, printing, setting teeth.

Ad: Persons so unfortunate as to lose their Fore-Teeth by Accident, and other ways, to their great detriment not only in looks but speaking may have them replaced with artificial ones...by PAUL REVERE Goldsmith.

### Bills:

Patching a hole in a silver vessel

Bosom Pin

Making a sugar dish out of an ostrich egg

Mending a spoon

### Misc. Jobs:

Served on a committee to put up the first streetlamps

Clerk of Boston Market

Health officer of Boston

Helped found the Massachusetts Fire Insurance Company

1755: Joined the militia as a lieutenant of artillery and served in an expedition against the Crown Point during the French and Indian War.

1760: Return from war. Became an active mason.

Joined a secret club called the Long Room Club with lawyers, physicians, ministers, etc.

Paul was the only mechanic.

August 1757 Married Sarah Orne.

Had 8 children.

Sarah died in 1773.

Married Rachel Walker

"the fair one who is closet to my heart"

Had 8 more children his "little lambs"

5 died as infants, another 5 in early adulthood

April 5, 1764 Sugar Act

To pay for the war parliament decided to tax goods that were being imported.

The British are greedy and the tax is unjust because we have no choice!

Loyalists say we should be thankful to the king for fighting for us.

1765: The town is poor. Paul is poor and in debt.

Sons of Liberty formed. Wanted freedom to make their own laws.



November 1, 1765 Stamp Act

Said anything written on paper had to have a special stamp on it to show that the tax had been paid on it.

Unfair because the colonists had not agreed upon this.

"No Taxation without Representation" said James Otis. People in the streets protesting. People have begun to stand up against these taxes by not buying goods that had been stamped.

Sons of Liberty campaigned strongly against it.

King has ignored petitions and letters from colonists asking him to repeal the taxes.

Some violence broke out: tax collectors homes were attacked or they were beaten and chased out of the colony.

Ben Franklin sent a warning that said, "The seeds of liberty are universally sown there and nothing can eradicate them." But he was ignored.

September 30, 1768

British fleet sailed into the harbor. Regulars marched with weapons loaded and cannons ready. Paul very angry!

Engraved "Insolent Parade" primary source

March 5, 1770 Boston Massacre

Soldiers killed 5 people

Paul engraved "Fruits of Arbitrary Power" primary source

Regulars were taken out of Boston

Taxes, except for the tea tax, were repealed

December 16, 1773 Boston Tea Party

Ships came in filled with tea.

Paul Revere and his associates plan: Cover faces with black and red makeup to pose as Indians and dump the tea chests into the harbor.

Rally Cry:

Rally Mohawks! Bring out your axes,  
And tell King George we'll pay no taxes  
On his foreign tea...

Our Warren's there, and bold Revere  
With hands to do and words to cheer  
For Liberty and laws. (25-26)

December 17, 1773

Paul went out on a ride to tell other towns of the tea party to be sure they understood their reasons.



March 17, 1776

When parliament repealed the Act Paul organized a celebration on Boston Common to unite the people.

→ 1774 Rode to New York to help organize  
resistance against Intolerable Acts  
Encourage Massachusetts to create their  
own gov't & fight against Britain

Sept. 11, 1774 Left Boston & rode to Philadelphia  
350 miles

Arrived Sept. 16

Became known as a leader in the revolutionary movement

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Thomas Gage Notes

Frustrated

People becoming violent (1)

Took precautions (2)

Revere - watching

Attacked bridge - we succeed