

CHAPTER 3 THE WAR FOR INDEPENDENCE

I. RELIGIOUS BACKGROUND

A. Prologue to the Awakening

1. Halfway Covenant. By the turn of the seventeenth century (1699), the American colonies were experiencing a sharp decline in morals and religion. The influence of the rough-and-ready life of the frontier and the dynamics of a population on the move had produced a less stable spiritual climate in which to grow. The series of devastating wars carried on with the French and the Indians, beginning in 1689, made inroads into the faith of the people and produced a hardness that affected their moral and spiritual outlook. It appears to be *axiomatic*¹ that every postwar period is also a time of great moral decline. Further, the evolving tendency toward more and more separation between church and state produced a parallel tendency among people to relegate church and spirituality to a place of little importance in their lives. By the 1750s a large majority of the American colonial population was un-churched. Only five out of every one hundred inhabitants of the English colonies were church members. This situation was only partially due to the scattered condition of the population. Many of the settlers had not had strong religious backgrounds in Europe. Even in the strongly Puritan settlements, often as many as three-fourths of the population were non-church members. Many of the normal church institutions broke down because of the separation of the colonial churches and the mother country. The Bishop of London, 3,000 miles from the shores of America, was the ecclesiastical head of the colonial manifestations of the Church of England. The earlier zeal for the Gospel soon waned, and most of the churches grew cold. Each succeeding generation exhibited less and less concern for the things of God. Fewer and fewer young people requested church membership on the basis of their personal faith in Christ. Eventually, it was decided to consider as members in good standing all who had been baptized in childhood. These pseudo-members were accorded all church rights except that of partaking of the Lord's Supper. Because these non-communicants were said to be only partially under the covenant believed to exist between God and their ancestors, the arrangement became known as the "Halfway Covenant." Before too long the majority of church members were these unsaved Halfway Covenanters. The American colonies were in a state of great apostasy.

¹ axiomatic – accepted without proof

2. Orthodox: conforming to the Christian faith as represented in the creeds of the early church. Protestantism: adherence to any of those Christian bodies that separated from the Church of Rome during the Reformation, or of any group descended from them.

3. Pietists. The period encompassing the Anglo-French wars was one of nearly universal cold religious formalism. At the same time, however, a series of revivalistic movements began that literally turned the world around. Starting during the latter part of the seventeenth century, Germany and Scandinavia experienced sweeping revivals due to the efforts of the German Pietists. The Pietists placed great emphasis on Bible study, prayer, and personal piety. The Pietist revival spawned a tremendous missionary outreach throughout the world. A particularly influential Pietistic school was founded at Halle, Germany. One of the students at Halle was Nikolaus Ludwig von Zinzendorf. Count von Zinzendorf later permitted several Hussite Bohemian Brethren to settle on his estate in Saxony. Because the majority of these refugees had come from the area of Moravia, the church that they and Zinzendorf organized was given the name “Moravian.” The Moravian Church occupied the center of a pattern of cyclic influence in the Christian world.

4. Wesley. The English revivals of the Wesley brothers were mentioned earlier in the course. In 1735 these two young men went to Georgia to do mission work among the Indians. Their missionary endeavor proved to be a total failure, and the Wesleys returned home in utter discouragement. However, while in America, John Wesley had made the acquaintance of a Moravian preacher who presented to him the simple Gospel. Wesley became convicted of his own lost condition. Upon his return to Europe, Wesley visited the Herrnhut community on Zinzendorf's estate and was greatly impressed with the Moravian way of life. Finally, while attending a Moravian house meeting in London in the year 1738, John Wesley heard the reading of the preface of Martin Luther's Book on Romans. At this meeting John Wesley was converted, and an interesting circle of events was thus completed. The Englishman John Wycliffe had greatly influenced John Huss who, in turn, founded the Bohemian Brethren, from which the Moravian Church was later to arise. This Moravian Church, as has already been related, influenced and occasioned the conversion of John Wesley. Wesley's revivals revitalized England, and when the English revival crossed the Atlantic Ocean, it inflamed the apostate American colonies.

1. By the 1750s a large majority of the American colonial population was _____.

2. Only five of every 100 inhabitants were _____.
3. Orthodox means _____ to the Christian faith.
4. Pietists placed great emphasis on _____ study, _____ and personal piety.
5. During a Moravian house meeting in 1738, John Wesley was _____.

B. The Great Awakening

In 1720 German Pietist Theodore J. Frelinghuysen arrived in America and accepted the pastorate of a Dutch Reformed church on the New Jersey frontier. Frelinghuysen began to preach revival to his congregation in 1726. The results were that lost sinners were saved and Believers renewed their fellowship with God. This spirit of revival began to spread outward in all directions. Frelinghuysen greatly influenced the Presbyterian pastors William Tennent and his son, Gilbert. William Tennent had come to America from Ireland and became the pastor of a Presbyterian church in Neshaming, Pennsylvania. The elder Tennent had educated his oldest son, Gilbert, for the ministry. In 1736 Tennent built a small log cabin to be used as a school for the similar education of his three younger sons—William, Jr., John, and Charles. In course of time, Tennent prepared these three younger sons and fifteen other young men for the ministry. Tennent's school was soon nicknamed the "Log College." All who went forth from the Log College did so with great evangelistic zeal. From Frelinghuysen and the Tennents, the revival spread to other Dutch Reformed and Scotch-Irish Presbyterian groups in the middle colonies.

In the South the Awakening was greatly inspired by such men as Presbyterian, Samuel Davies; Moravian, August Spangenburg; and Episcopalian, Devereaus Jarratt. New England caught the fires of revival under Baptist, Shubal Stearns and Daniel Marshall; then, beginning in 1734, through Congregationalist, Jonathan Edwards of Massachusetts. Edwards staunchly supported a strong Calvinistic viewpoint and preached penetrating sermons that brought sinners to repentance all across New England. This New England revival reached its zenith in 1740. In 1741 Edwards delivered his famous sermon *Sinners in the Hands of an Angry God*, which is much quoted out of context by his detractors today. In this and all other sermons, Edwards preached that sinful man was deservedly headed for hell because of his wicked nature but that God, in His love, had made a way of escape through acceptance of Jesus Christ as Savior and the

personal application of His blood to cleanse all sin. Because of his firm stand against the sinful life and his complete opposition to the Halfway Covenant, Edwards made many enemies even in his own congregation. In 1750 Edwards was discharged from his pulpit. He spent the next eight years as a missionary to the local Indians.

Jonathan Edwards' greatest achievement was undoubtedly his book, *A Careful and Strict Inquiry into the Modern Prevailing Notions of That Freedom of Will*. This volume of Christian philosophy and profound theology sets him apart as one of the great minds of his day.

Before 1738 the American Awakening had been a series of loosely connected, but basically independent, local revivals. In 1738 however, George Whitefield, the English Methodist companion of John and Charles Wesley, arrived in the colonies and exacted a unifying influence on the efforts of the American revivalists. The various revivals became *The Great Awakening*. Between 1738 and 1769, Whitefield visited America seven times and literally preached the length and breadth of the country. Wherever Whitefield preached, great revival broke out. His influence on the English colonies is absolutely beyond measure. Between 25,000 and 50,000 people were added to the church rolls in New England alone. Over 150 new churches were established in the same area. All this occurred in a population of 300,000. Thousands more in the southern and middle colonies became Believers and were baptized. A higher moral tone became noticeable in the homes, work, and amusements of the people. A spirit of true conversion stirred the land.

The results of the Great Awakening was manifold. Many Christian colleges were founded to train men to preach the Gospel of Jesus Christ. Great missionary efforts were started, especially among the local tribes of American Indians. Orphanages were established, and hundreds of kindred Christian works were begun. The Great Awakening changed the basic attitudes of a people who had grown morally and spiritually callous, and it helped them face the hardships of the French and Indian War.

In addition to proselytization among the Eastern Seaboard Indians by Wesley, Spangenburg, and Edwards, the most noteworthy missionary work of the Great Awakening period was accomplished by young David Brainerd. Born and raised in Haddam, Connecticut, Brainerd began his education at Yale University, but he was unjustly expelled. Due to this experience, Brainerd decided to devote his life to mission work, and he became a representative of the Scottish Society for the Propagation of Christian Knowledge. This Presbyterian mission board sent David Brainerd among the Indians of Massachusetts, New York, New Jersey, and Pennsylvania. Brainerd devoted the remainder of his abbreviated life to this work. Even though his body was wracked with tuberculosis, Brainerd rode horseback many miles through the snow

to bring the Gospel to his Indian parishioners. Brainerd became engaged to Jonathan Edwards' daughter, but he never lived to marry her. Brainerd died in Edwards' home in 1747, a victim of tuberculosis and sheer exhaustion. He was twenty-nine years old. David Brainerd's inspiring life and death aroused an even greater interest in Indian missions. Chief among the mission workers were those of the Moravian Church. Even Count von Zinzendorf himself made a missionary journey to America.

The Great Awakening had a tremendous influence on the history of this country. The essence of this revival message related to a personal salvation experience with Jesus Christ. Once people had had this experience, they were made equal in the sight of God. This fact influenced the political thinking of the nation in the area of republican government and the individual worth of man. All of our Founding Fathers heard George Whitefield preach. Although not all of them became Believers, they were greatly influenced by him and his message. Their thinking was based upon Biblical principles that he, Edwards, and other men of God preached. Truly it may be said that Whitefield converted a nation. It was due to this influence that the War for American Independence did not degenerate into the immoral and bloody excesses of the French Revolution. In the same manner, the preaching of Whitefield and the Wesley brothers in England kept those same excesses from crossing the English Channel from France and destroying England. The only social change for the betterment of mankind is that which is based upon the Bible and Biblical principles. The American War for Independence produced a better world because Godly, Bible-influenced men let themselves be used of God. The French Revolution failed because God was left out. Human logic, finite reason, and the deification of man resulted in the tragedy, terror, and bloodshed from which France never fully recovered. God worked through His preachers to change the hearts of the people and prepare thirteen colonies for the greatest experiment in personal liberty ever known in history.

6. William Tennent built a small log cabin as a ministry school for his son which was nicknamed the _____.
7. Because of his firm stand against the sinful life and his complete opposition to the Halfway Covenant, _____ was discharged from his pulpit.
8. Wherever George Whitefield preached, great _____ broke out.
9. Great missionary efforts were started especially among the _____.

10. All of our _____ heard George Whitefield preach.
11. The American War of Independence produced a better world because Godly, Bible-influenced men let themselves be used by _____.

II. PHILOSOPHICAL BACKGROUND

A. The Enlightenment

As man began to awaken from the darkness of the Middle Ages, his mental processes carried him along a number of converging and diverging paths. The relative worth of these various philosophical ramblings varied greatly. The four-hundred-year period of the fifteenth, sixteenth, seventeenth, and eighteenth centuries gave birth to a series of movements that affected the entire world for all time. The Renaissance, Reformation, Western Expansion, and Enlightenment rearranged the thinking of mankind. The fundamental direction taken by any human school of thought is predetermined by that which is held as the ultimate authority for that particular point of view. The authority for the renaissance was personified reason. In the Protestant Reformation, the final authority was the Bible. The Enlightenment worshipped the personified reason of the Renaissance but made man the final authority. Man was enthroned, and God was dethroned. This deification of man is known as humanism.

There are elements of humanism in all human endeavors, but the period of the Enlightenment crowned man as the supreme master. This humanism produced trends of thought and counter-trends. The deification of man produced atheism, materialism and deism. The various Pietistic movements sprang up in opposition to these ungodly philosophies. Chief among these revivalistic movements were the Moravians and the Wesleyan Methodists. Great and humble men of God, such as August Spangenberg and John Wesley, preached on the sinful nature of lost mankind in direct counter to the humanistic ideas of the innate goodness of man and his ultimate perfection by purely human agencies. It was this belief—that man and his society could be perfected—that led to the formation of the numerous Utopian concepts of governments. The theorists of the Enlightenment believed man had a rational will that would, if properly directed, choose good over evil. There was, they maintained, an orderliness in nature; therefore, there would logically be an orderliness among humans as well. In 1748 the French philosopher

Montesquieu wrote *The Spirit of the Laws*, in which he attempted to discover the universal laws of human behavior.

B. The Philosophes. Probably chief among the *iconoclasts*² of the Enlightenment were such French Philosophes as Diderot, Rousseau, and Voltaire. The Philosophes accepted the idea of perpetual progress. They desired to apply so-called “scientific” principles to all aspects of life. They further wanted to separate morality from religion, because they believed that all moral problems could be resolved independent of religion. The Philosophes were generally anti-Christian. Most maintained that Christianity was basically unreasonable and filled with silly superstition. The worship of reason and human knowledge led these atheistic Frenchmen to attempt to create a compendium of all human knowledge. The result of that undertaking was the French *Encyclopedie*, which was to have influence over all the world.

12. Humanism makes man the _____ authority and dethroned God.
13. Great and humble men of God preached on the _____ nature of lost mankind.
14. The belief that man and his society could be perfected led to the formation of numerous _____ concepts of governments.
15. The Philosophes were generally _____.

C. John Locke. John Locke was born in a little English town about eight miles from Bristol. His family was of Anglican persuasion, but they had Puritan leanings. Locke was educated at Oxford University in the traditional studies of rhetoric, grammar, moral philosophy, geometry, and Greek.. He received his B.A. in 1656 and his M.A. in 1658. During his busy lifetime, Locke was a physician, diplomat, teacher, and writer. In 1666 Locke became the *protégé*³ of the Earl of Shaftesbury. For the next twenty years, Locke’s personal fortune rose and fell with that of Shaftesbury’s political fortune. Both Shaftesbury and Locke found themselves out of political favor in 1683, and Locke fled to Holland. He did not return to England until William and Mary became England’s monarchs in 1689.

² iconoclasts - a person who attacks cherished beliefs or traditional institutions

³ protégé – someone under the welfare, training, or protection of an influential person

Locke was greatly influenced by the Cambridge Platonists, who were a group of Christian humanists, and by the Latitudinarians. The latter group maintained that the simple confession of Christ was enough for church membership. Conformity in nonessentials was not considered needful. These influences caused Locke to develop an extremely antidogmatic approach to theology. The Enlightenment had produced a kind of neo-Epicureanism, and Locke adopted a simplistic form of this philosophy, which he somehow felt able to graft to his beliefs. Locke theorized that the universe contained three types of entities: (1) mind, (2) bodies [of varying kinds], and (3) God. Locke further believed that God had established a divine law and that this law could be discovered by reason. To disobey that law, once discovered, was morally wrong. That divine law also sustained a rule of reason over nature. To Locke, all things were possible with reason.

Locke asserted that man had, by his very nature, certain basic rights and duties. Man's innate rights were liberty, life, and the ownership of private property. Locke defined "liberty" as political equality. Locke maintained that it was the duty of government to protect its citizens' rights. Because every government was an inconvenience to man, the only justification for the existence of a national state was its ability to protect its citizens' rights better than the individuals could themselves. Government, by Locke's definition, was a trust. Government and political power were necessities, but so were the liberties of the citizens. Locke believed in a democratic, constitutional monarchy in which people would have the right to decide who ruled them. If a government failed to meet its obligations, the wronged citizens had the right to find or create another government. This idea that a compact exists between the rulers and the ruled has been called the social contract theory. The social contract theory found its most zealous advocates in John Locke, Thomas Hobbes, and Jean Jacques Rousseau.

The effect of Locke's ideas was widespread, influencing especially the histories of England, France, and the United States of America. His writings were avidly read by men of these and other nations. Locke's *Two Treatises on Government* (1690) contained most of his political views. This essay and the one entitled *Some Thoughts Concerning Education* (1695) had considerable influence on the thinking of our Founding Fathers. Locke's defense of the Christian faith is found in his *The Reasonableness of Christianity*. In this essay, Locke voiced his plea for a less dogmatic theology. Locke's major work, however, was *An Essay Concerning Human Understanding* (1690). Although always interested in morality, Locke never wrote an essay on that subject. Benjamin Franklin and Thomas Jefferson were avid readers of Locke's essays. The influence of Locke on Jefferson can clearly be seen in the Declaration of Independence. The red

script portions in this extract from the Declaration are good examples of Jefferson's use of Locke's ideas.

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

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

16. During his lifetime John Locke was a _____, _____, _____ and _____.
17. Latitudinarians maintained that the simple _____ of Christ was enough for church membership.
18. Locke theorized that the universe contained three types of entities: _____, _____, _____.
19. Locke maintained that it was the duty of government to _____ its citizens' rights.
20. The effect of Locke's ideas was widespread, influencing the histories of _____, _____, and _____.
21. Avid readers of Locke's essays were _____ and _____.

D. The Physiocrats. Sixteenth century economic thought involved a tightly controlled and closed system known as mercantilism. This system attempted to encourage exports at the expense of imports. Through a system of tariffs and governmental regulations, the maximum amount of gold could be brought into the country and a favorable balance of trade maintained. In France this economic system produced an obvious need for reforms. In the time of Louis XIV, the Sieur de Boisguillebert opted for the abolition of all government controls inherent in mercantilism did violence to the very laws of nature. He further stated that the ailing economy could be cured only under the institution of free competition. Fifty years later, François Quesnay, court physician to Louis XV, advocated basically the same reforms as Boisguillebert. Quesnay gathered about him a group of economic thinkers who collectively called themselves *les économistes*. This group became known as the Physiocrats.

The Physiocrats agreed that man's economic motives were selfish, but given the condition of unimpaired free trade, all would work to the common good. The Physiocrats accepted the concept of natural laws. They held that agriculture was the only real profitable endeavor and that industry and commerce merely augmented the former. This belief, an obvious reaction to mercantilism, indicates the kinship of the Physiocrats to the "back to nature" and "noble savage" theories of Rousseau and Voltaire. Because land was considered the single most important economic entity the Physiocrats demanded that the sole income of the state be derived from a single direct tax on the land. The most important contribution of the Physiocrats to the world of economic thought was their advocacy of the principles of *laissez faire, laissez passer* ("let it be, let it go"), in other words, free enterprise. One of the followers of the Physiocratic philosophy, Pierre Samuel du Pont de Nemours, later immigrated to the United States. Du Pont de Nemours' descendants later founded the Du Pont industries.

E. Adam Smith. Adam Smith was born in the Scottish town of Kirkcaldy, near Edinburgh. Smith studied at the University of Glasgow and at Oxford University. In 1751, at the age of twenty-seven, Smith became a professor at the University of Glasgow and in 1758 was elected dean of faculty. The publication of his first major essay, *The Theory of Moral Sentiment* (1759), brought a certain degree of fame to the young professor. Due to this public acclaim, Smith was able to become the tutor of the youthful Duke of Buccleuch, who was the stepson of Charles Townshend. (This same Townshend later became the British Chancellor of the Exchequer, whose tax policy angered the American colonists to the point of war.) In 1763 the young Duke and his tutor went to France. For the next three years, Smith traveled around France and Switzerland, meeting many of the prominent philosophers of the day.

In Paris the secretary of the British embassy, David Hume, introduced Smith to some of the leading Physiocrats. Their economic ideas greatly influenced Smith's thinking. In 1766 Smith returned to England and spent the next ten years working on his own economic theories, which were based on physiocratic concepts. The results of Smith's labor was his monumental treatise, *Inquiry into the Nature and Causes of the Wealth of Nations* (generally known simply as *The Wealth of Nations*), published the very year of American Independence. *The Wealth of Nations* has been considered the first comprehensive study of political economy. The book discussed the relationship between freedom and order, analyzed the basic economic processes, and attacked the British mercantile system's limits on free trade. This three-pronged approach to the economic problems of the day was presented by Smith as a totally integrated socioeconomic theory.

The Wealth of Nations is a book that goes far beyond economics. It deals with the basic problems of how social order and human progress can function within society without succumbing to the self-interest of individuals. Smith maintained that individualism, instead of leading to chaos, leads to that very order and progress desired. To make money, people produce things that other people buy. Buyers and sellers, meeting in the marketplace, develop patterns for production that result in social harmony. Because of this natural order of things, there is no need for controls. The social harmony occurs "as if by an invisible hand." Departing from the Physiocrats, Smith declared that labor, not land or even money, was both the source and final measure of true economic value. Smith believed that wages were dependent on the workers' basic needs and the rents on the land. Profits were simply the difference between the selling prices and the costs of the labor and rents. Profits would be used to expand production, and that expansion would, in turn, create new jobs and overall growth in the national income. Such social and economic progress was possible only through, the agencies of free trade and a self-regulating economy. Smith severely criticized the British government's system of import/export tariffs. He insisted that government had only four legitimate functions: (1) preserve law and order, (2) enforce justice, (3) defend the nation, and (4) provide for those few social needs that could not be met in the free market.

The Wealth of Nations was, in reality, a continuation of Smith's earlier *The Theory of Moral Sentiments*. One ultimate question was posed by Smith in both these essays. How does the inner struggle between man's passions and his moral behavior work its effect on the total spectrum of world history, past and present? Smith sought to discern the patterns of the total evolution of society as well as those characteristics that distinguished his own day. Smith was able to discover four stages of organization through which he said every society passes: (1)

primitive state of hunting, (2) nomadic agriculture, (3) feudal or manorial farming, and (4) commercial interdependence. In this new and final stage, wages are determined by the market rather than by the guilds. The system is then one of free enterprise rather than of government-constrained enterprise. This free market system, which later became labeled “*laissez-faire* capitalism,” Smith called “the system of perfect liberty.”

Although Smith’s scheme of social evolution is superficially similar to the Marxian view of history, there is a crucial difference. Marx stated that all progress was the result of an undying struggle between the contending social classes. Smith, however, saw social progress as the result of human nature driven by the desire for self-betterment and guided by reason. To Smith “the wealth of nations” was the annual production of all goods and services. The competitive struggle for self-betterment causes the natural regulation of a free economy. The market itself is a self-regulating mechanism. Smith identified three classes of society: (1) laborers, (2) landlords, and (3) manufacturers; each had an important role to play. When all these conditions are met for a free market, each item will float to its “natural price”, and the ultimate goal of *laissez faire*, *laissez passer* capitalism will be reached.

Our American industry has been one of the major factors in making this nation great. American inventiveness and plain hard work have created an economic climate conducive to the tremendous growth and cultural attainment of the United States. All this has been possible because American industry was allowed to prosper under the free enterprise system. Much has been said about the abuses of big business. These abuses are offered as proof that *laissez-faire* does not work, but it has been the violations of the principles of free enterprise, and not free enterprise itself, that has caused the monopolistic abuses with which we have had to deal. True free enterprise is free from government interference. The abusive monopolies of some mega corporations today are the products of government interference in the form of sanctions and subsidies. Adam Smith, in his day, fervently attacked the mercantile system because of the monopolies which that system favored. If government had not interfered with free enterprise initially, there would be no need for government interferences today in order to curb monopolistic practices. Government control over industry was a long, slow process in this country, and that is why American industry reached the level of attainment that it did. In far less than two hundred years, thirteen frontier colonies grew into the mightiest nation on the face of the earth. Only the free enterprise system could have produced that degree of attainment. The world has changed, but Adam Smith’s economics have not. Today, over two hundred years later, *The Wealth of Nations* stands as the unrivaled classic of sound and concise economic thought. We must always remember that America’s greatness cannot be totally attributed to the industriousness of men.

The hand of the Almighty Creator and Sovereign God of the universe was ever upon those tiny colonies and this fledgling nation.

22. The Physiocrats held that _____ was the only real profitable endeavor.
23. DuPont de Nemours' descendants founded the _____.
24. *The Wealth of Nations* has been considered the first comprehensive study of _____.
25. Smith insisted that government had only 4 legitimate functions:
- a. _____
 - b. _____
 - c. _____
 - d. _____
26. Four stages of organization which every society passes are:
- a. _____
 - b. _____
 - c. _____
 - d. _____
27. Three classes of society are: _____, _____, and _____.

III. POLITICAL BACKGROUND

A. Foundational Grievances

The events in the American colonies prior to 1776 prepared them in a unique way for independence. A national consciousness had been awakened. The thirteen separate colonies were beginning to think and act as a unit. There were definite religious, political, and philosophical currents prevalent in the land, which almost inevitably led to national independence. The French and Indian War had played an extremely important role in creating that feeling of unity. Their common difficulties had caused the thirteen colonies to act in concert.

Further, the French and Indian War, merely the American climax of one hundred years of Anglo-French conflict, was considered an English problem with which the colonies had been saddled. The colonists blamed English politics for their own involvement in this costly war. The American settlers began to feel that they might be better off without the millstone of England around their necks. America's involvement in the war had made the colonies stronger, and France was quick to exploit this situation. France exerted all the pressure possible upon the English colonies in the direction of independence. It was very clear that France was indeed hoping for an American rebellion against England. French diplomacy worked tirelessly toward that end.

The American colonists were an independent sort. They had learned to survive in the American wilderness. Most Americans were foundationally republican in nature. Basically, the strong ties with the state Church of England had been severed. The revivals of the Great Awakening had sired a greater feeling of ecclesiastical independence. In America, church and state were no longer one. While republicanism and local-churchism were the common modes in the colonies, most Englishmen were still political monarchists and ecclesiastical high-churchmen. A natural feeling of independence was rapidly developing in America. The colonies were isolated from close political and ecclesiastical bonds with mother England by 3,000 miles of ocean. Although the colonies were not forgotten by England, they were often ignored. For over six generations, the colonies had basically managed their own affairs, often because of official neglect. Popular assemblies had sprung up throughout the colonies. A new self-reliance had developed because of the French and Indian War. The colonist saw themselves as able to govern themselves, often better than the detached politicians in faraway England. At first, any grievances the colonists had against the crown were based upon their rights as Englishmen. Gradually, however, they began to think in terms of their rights as men. The "rights of man" ideas of the French Enlightenment began to permeate American thinking through the writings of John Locke, Adam Smith, and others.

The American colonists found themselves confronted with two main antagonists: the King and Parliament. King George III was considered the worst European monarch since Louis XIV and his views of government were clearly those of an absolute *despot*⁴. George III has been described as stubborn, thick-headed, and incompetent. The King's unlovely personality traits were coupled with a total disregard for the basic human rights of his subjects. Under George III, England's political systems were taken backwards into the Middle Ages, and George III consistently surrounded himself with advisors who were equally narrow-minded. This type of

⁴ despot – absolute ruler; cruel and oppressive dictator

political repression was certainly ill-received by the independent-minded descendants of the Pilgrim Fathers. On the other hand, Parliament was as bad as, if not worse than, the King. Parliament's only reaction to American dissent was the swift application of force. Years of political reform had thoroughly established the precedent in English common law that English subjects had the right to vote on the taxes needed for the functioning of government through the medium of their representatives in the House of Commons. The colonists' basic rights as Englishmen were being flagrantly violated by the heavy-handed combination of the King and Parliament. The Americans maintained that, because of the absence of American representation in Parliament, that body had the authority to tax only British subjects who were residents in England. The agitation in America was not for the purpose of promulgating revolution but merely for the establishment of local home rule.

B. British Legislation

In 1733 the English Parliament passed the Importation Act, which imposed heavy import duties on all cargoes of sugar, molasses, and rum brought into the colonies. This added tax considerably raised the consumer price on these commodities and inflamed the *ire*⁵ of the merchant-oriented colonists. Subsequent acts of Parliament prohibited the construction of iron foundries and the manufacture of steel in America. The harvesting of pine trees was allowed only by the purchase of a special permit. Most of these and other similarly repressive acts were generally disregarded by the displeased colonists on the basis that such laws were unjust and tyrannical. In 1761 the British government launched a concerted effort to enforce the unpopular regulations. Special search warrants called 'writs of assistance' were issued. These enabled the King's agents, with utter disregard for the rights of private property, to arbitrarily enter and search any establishments suspected of harboring contraband goods. In Massachusetts the citizens of Boston and Salem particularly reacted to these measures. *Apologist*⁶ James Otis, a respected and moderate colonial lawyer, voiced in eloquent terms the American objection to these extra constitutional activities. Otis' address is often considered the birth of the American War for Independence. Two years later the English Admiralty empowered the British navy with the authority to seize and confiscate all vessels transporting untaxed sugar, molasses, or rum. The result of this action was the near destruction of the colonial-West Indies trade. The Boston firebrand and apologist Samuel Adams delivered a powerful oration attacking the British government on the grounds that taxation and representation were inseparable under English law.

⁵ ire – anger; wrath

⁶ Apologist – person who defends an idea or belief in speech or writing

Adams asserted that the principle of “no taxation without representation” was not only a basic right of Englishmen, but of all men. The years 1763-1764 saw a rapid deterioration of Anglo-American relations.

In 1764 the members of Parliament debated the passage of a bill requiring every American legal transaction to be validated by the purchase of a special government stamp. Opposition to the Stamp Act in the colonies was overwhelming. Even the British Prime Minister, William Pitt, opposed the bill. The following year, however, Pitt was voted out, and the Stamp Act was voted in. The colonial argument continued to be that “taxation without representation” was illegal. The British government maintained that the French and Indian War was fought in protection of the American colonies, and the latter should share the expense. This line of reasoning angered the American even more. The actual cost of an individual stamp was minimal, and the colonists objected, not to the tax, but to the principle behind it.

The reaction to the Stamp Act crossed all strata of American society, and the opposition was nearly universal. In the oldest popular assembly in America, the Virginia House of Burgesses, young Patrick Henry sounded a clarion call that came close to demanding was. “Tarquin and Caesar had each his Brutus,” shouted the angry Henry. “Charles I had his Cromwell, and George III may profit by their example.” When Henry’s impassioned speech was met with cries of “Treason,” Henry retorted with, “If this be treason, make the most of it!” The House of Burgesses condemned the Stamp Act in a strongly worded resolution that caused the more temperate delegates great consternation. Similar resolutions were passed in New York and Massachusetts. James Otis proposed a general meeting of representatives from all the colonies, and on October 17, 1765, the First Colonial Congress convened in New York City. That congress passed a more moderated, but firm, Declaration of Rights. It reiterated the colonial position of protest against the Stamp Act—“no taxation without representation.” The opposition was so strong that few stamp agents could actually perform their duties. Finally, in March of the following year, the Stamp Act was repealed. The principle of unrepresented taxation, however, remained in force.

The joy felt by the colonists due to the repeal of the Stamp Act was extremely short-lived. Fifteen months later the British minister of finance, Charles Townshend, proposed the three acts that bear his name. The Townshend Acts suspended the colonial legislature of New York; denied trial by jury in revenue cases; and imposed an import tax on glass, paper, paints, and tea. Once again, the American colonists lifted their voices in protest. American merchants agreed among themselves to boycott English goods, and numerous colonial legislatures sent circular letters to the other colonies requesting an untied resistance. The British reaction to the

colonial unrest was to send General Gage and a regiment of British troops to Boston. The situation continued to escalate alarmingly as the British and the Americans reacted to each other's actions. In February 1769 Parliament formally declared the people of Massachusetts to be rebels, and those suspected of political crimes were to be henceforth sent to England for trial.

28. The French and Indian War played an extremely important role in creating a feeling of _____.
29. For over _____ generations the colonies basically managed their own affairs.
30. King George III was considered the worst _____ monarch as he was described as being _____, _____ and _____.
31. The Importation Act passed by Parliament imposed heavy import duties on all cargoes of _____, _____, and _____ brought into the colonies.
32. The harvesting of _____ trees were allowed only by the purchase of a special permit.
33. Samuel Adams asserted the principle of “_____” a basic right of all men.
34. The first Colonial Congress met in 1765 in _____.

C. Colonial Reaction

As dissension grew, particularly in Boston, a second regiment of redcoated British regulars was quartered in that city. Numerous minor altercations occurred between the soldiers and the citizenry of Boston. On March 5, 1770, a young Boston boy called out a series of insults to a passing British officer. A nearby sentinel, who overheard the insults, became angry and knocked the child to the ground with his musket butt. A crowd of some fifty or sixty men and boys soon gathered around the British sentry and began pelting him with snow and ice. More troops were quickly dispatched to quell the disturbance. The appearance of additional soldiers delighted the excited crowd because it lent more poignancy to their protest. When the angered

troops fired on the crowd, three men were killed instantly, and two died later of wounds received. The leader of the crowd is said to have been one Crispus Attucks. Attucks was born about 1723 in Framingham, Massachusetts. He may have been an African-American or an Indian of the Natick tribe. He may have been a runaway slave or sailor. Whoever or whatever else Crispus Attucks was, he was the first American to shed his blood in the War for Independence. The enraged citizens of Boston demanded the immediate removal of the troops from Boston and the trial for murder of those soldiers involved in the “Boston Massacre.” At the trial, the soldiers were defended by Josiah Quincy and John Adams. Two of the soldiers were found guilty of manslaughter, branded on the hand, and dismissed from the army. The rest of the accused were acquitted; however, the Boston Massacre would not be forgotten by the Americans.

Totally misunderstanding the underlying basis of the American grievances, England lowered the price of tea but not revoke the import duty. In December of 1773, three British ships were anchored in Boston Harbor. These ships carried cargoes of English tea, which could not be unloaded until the tea tax had been paid. One dark night fifty men, disguised as Indians, marched in formation to the Boston dock area and swarmed aboard the English tea ships. Three hundred forty-two chests of tea were broken open and dumped into the water. Over ninety thousand dollars’ worth of tea was destroyed that fateful night. The “Boston Tea Party” was applauded with great enthusiasm throughout the colonies. The following popular song was written to commemorate the event:

*We made a plaguey mess of tea
In one of the biggest dishes,
I mean we steeped it in the sea
And treated all the fishes.
Tol-le-lol-de-riddle, tol-le-lol-de-ray,
And treated all the fishes*

Britain responded by closing the port of Boston and moving the customs house to Salem. All over the colonies, committees of patriots met to decide what to do next. Many of these gatherings were considered illegal by the British. In March 1775 the members of the dissolved Virginia House of Burgesses met at Saint John’s Church of Richmond. At that prescribed meeting, Patrick Henry delivered another of his famous inflammatory speeches. Henry recited the various grievances the colonies had against the English government and climaxed with the following stirring words:

<p style="text-align:center">It is vain sir, to extenuate the matter. Gentlemen may cry, peace, peace-but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash</p>

of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

Some of Henry's listeners were stunned by his impetuous words, but the majority present passed his proposed resolutions and began to arm for defense. Later, when Henry asked for volunteers to drill on the lawn of the Culpepper Court house, three hundred fifty Virginians responded. These "minutemen" adopted a yellow flag emblazoned with a coiled rattlesnake above the motto, "Don't tread on me!" The stage was set for conflict, and the events of history had traveled too far down the road to turn back. The American War for Independence was inevitable.

A *Patriot* was a colonist who desired and fought for independence from Britain.

A *Loyalist* was a colonist who remained loyal to King George III and opposed the War for Independence.

Tory was another name for Loyalist.

Redcoat was the name used by a colonist when derisively referring to a British soldier dressed in his bright red jacket.

35. The first American to shed his blood in the War of Independence was _____
_____.

36. The Boston Massacre started with a young Boston boy calling out a series of
_____ to a passing _____ officer.

37. Three hundred forty-two chests of tea were broken open and dumped into the water by
men dressed as Indians. This became known as the _____
_____.

38. The last seven words of Patrick Henry's speech were _____
_____.

39. The ‘minutemen’ adopted a yellow flag with a coiled rattlesnake above the motto
“ _____!”
40. A _____ was a colonist who desired and fought for independence.
41. A _____ was a colonist who remained loyal to King George III.

IV. THE WAR OF INDEPENDENCE

A. The Opening Conflicts: 1775-1776

In 1775 there were 800 British troops in the city of Boston. When it became known that the Minutemen were stockpiling arms, General Gage was given orders to seize these arms *caches*.⁷ In April Gage sent out to confiscate guns and powder stored at Lexington and Concord. The troops were also to arrest Samuel Adams and John Hancock as troublemakers. Adams and Hancock were to be taken back to England for trial. News of the British plans reached the ears of the colonists and a signal system was set up. A watchman waited in the belfry of the Old North Church. When he saw the British soldiers crossing the Charles River, the sentry signaled to waiting horsemen. Once they had sighted the signal, William Dawes and Paul Revere rode through the night, by different routes, to Lexington. Dawes and Revere arrived at Lexington about midnight and warned Hancock and Adams of their imminent danger. Around 1 a.m. Revere and Dawes were joined by Dr. Samuel Prescott, and the three rode toward Concord to alert their fellow patriots there. Along the way, the trio was surprised by a British cavalry patrol, but Dawes and Prescott managed to escape. Only Dr. Prescott succeeded in making the ride to Concord. The captured Revere was later released and allowed to return to Boston without his horse.

1. The Shot Heard Round the World. The following day, April 19, 1775, the British regulars from Boston met seventy Minutemen at Lexington Green. The skirmish that resulted has been called the “shot heard round the world.” No one knows who fired the first shot; but when the shooting was over, eight Minutemen were dead and ten were wounded. The British suffered only one casualty. Later that day the British advanced to Concord Bridge, where they were confronted by 200 armed Minutemen. The Battle of Concord resulted in ninety-three American

⁷ caches – a hidden store or supply

and 273 British deaths. The Redcoats were forced to retreat. Along the route of march from Concord to Boston, the British soldiers were continually harassed by some 16,000 angry Minutemen. The British barricaded themselves in Boston, and the city came under a state of virtual siege. The American War for Independence was a reality. The thirteen colonies realized they needed a central government to conduct the war, and it was decided that the delegates to the Second Continental Congress should act as that government. On May 10, 1775, the Continental Congress appointed Virginia planter George Washington as commander in chief of the Continental Army.

42. In 1775 there were _____ British troops in Boston.
43. _____ and _____ warned the people the British were coming.
44. George Washington was appointed commander-in-chief of the _____.
45. The British Fort Ticonderoga was captured without a single shot being taken by _____ and his _____.

2. The Green Mountain Boys. Early in May of 1775, Vermonter Ethan Allen and his Green Mountain Boys launched a surprise attack on the British Fort Ticonderoga. The British commander of “Fort Ti” was totally unaware of the events at Lexington and Concord, which enabled Allen’s men to capture the installation without firing a shot. When challenged by Ticonderoga’s commander with the question, “By what authority have you entered His Majesty’s fort?” Allen retorted, “In the name of the Great Jehovah and the Continental Congress.” Washington’s ragged army was in great need of cannons and other supplies that were captured at Fort Ticonderoga. The shipment of these supplies, however, had to wait until winter so that the heavy cannons could be dragged on homemade, ox-drawn sleds. Fifty-nine cannons were hauled 200 miles through the dead of winter. In January 1776 George Washington set up these captured guns on the hills overlooking Boston.

3. Bunker Hill. The British were encamped in Boston, and the Americans could not dislodge them. Unable to mount a direct attack against the British installations, the Continental

Army had to be content with bombarding the city from nearby hills. The Americans had planned to fortify Bunker Hill but changed their base of operation to the closer Breed's Hill. Thus, the famous Battle of Bunker Hill was actually fought on Breed's Hill. General Howe marched his red-coated regulars out of Boston toward the American positions. Sixteen hundred American musket men met the British attack. Twice the British charge was routed by the withering American fire. By the third assault, the Americans had exhausted their ammunition and were overrun by the British. One hundred Americans were killed in the battle, but over 1,000 British soldiers died with them. The American soldiers had proven that they could stand their ground.

George Washington took over the command of the siege of Boston and fortified Dorchester Heights, which overlooked the city from the south. In January the guns from Fort Ticonderoga arrived and were placed in position. Realizing that the arrival of artillery in the hills around Boston jeopardized his position, General Howe withdrew his forces in March. Britain proceeded to concentrate on setting up a naval blockade and hiring non-English mercenaries, particularly Germans and Indians. Twenty thousand German troops from the province of Hesse, hence "Hessians," were brought to America. Various Indian tribes were induced to fight on the British side. A goodly number of these Indians did not care what white men they killed as long as they were white men. The Iroquois Confederacy had pledged loyalty to the British during the French and Indian War, and they maintained that loyalty to the British during the War for American Independence. The Iroquois forces were commanded by Mohawk Chief Thayendanegea. He had been born in Ohio and was sent to the school for Indians in Lebanon, Connecticut. At this school, Thayendanegea became a Christian and was given the name Joseph Brant. Until the outbreak of the War for Independence, Brant had worked as a missionary among his own people. He had translated the Episcopal Prayer Book and part of the New Testament into the Mohawk language. During the war he fought bravely on the British side and inflicted considerable damage on the settlements in the Mohawk Valley. He was granted the rank of Colonel in the British army and was highly decorated. After the war Brant moved to Canada and continued his missionary activities among the Indians.

4. The Declaration of Independence. Even though the war had actually begun, many Americans hoped to restore peace and gain their rights as Englishmen. By early 1776 the growing feeling was that the colonists should sever themselves totally from England. The drafting of the Declaration of Independence by Thomas Jefferson laid the groundwork for that complete break. Jefferson's document, drawn almost entirely from the philosophy of John Locke, destroyed any idea for reconciliation. The Declaration may be divided into three distinct parts:

(1) a general statement of political principles, (2) the specific grievances against England, and (3) the actual declaration of independence. The importance of the Declaration of Independence along the road to freedom cannot be overstressed. In stirring words, Jefferson specifically stated the colonial position in regard to England. He listed the rights of man, the source of governmental authority, and the specific rights of people in relation to government. The social contract ideas of Locke were the basis of Jefferson's thinking. According to Jefferson, George III had broken his half of that contract, which in turn released them from theirs. The Declaration of Independence was not, to Jefferson, an act of rebellion, but merely a statement of fact. England had defaulted on her part of their mutual agreement. The American colonies "are, and of right ought to be, free and independent States." To the patriotic American colonists, theirs was not a revolution by the American War for Independence.

Concord Hymn

The "Concord Hymn" was written by Ralph Waldo Emerson as a memorial to those brave colonists who met and defeated the British at Concord Bridge in the first battle of the American War for Independence. The poem was sung as a hymn on July 4, 1837, upon the completion of a stately obelisk as a battlefield monument in Concord, Massachusetts. The poem would have had special meaning to Emerson since his grandfather fought in the battle at Concord Bridge in 1775.

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

*The foe long since in silence slept;
Alike the conqueror silent sleeps;
And Time the ruined bridge has swept
Down the dark stream which seaward creeps.*

*On this green bank, by this soft stream,
We set today a votive stone;
That memory may their deed redeem,
When, like our sires, our sons are gone.*

*Spirit, that made those heroes dare
To die, and leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and thee.*

46. The famous Battle of Bunker Hill was actually fought on _____.

47. When the cannons from Fort Ti were in place _____ withdrew his forces.
48. The drafting of the _____ laid the groundwork for a complete break from England.
49. The Declaration may be divided into three distinct parts.
- a. _____
 - b. _____
 - c. _____

B. The Middle Years: 1776-1778

1. The New York Campaign. After they withdrew from Boston, the British began to concentrate on the New York City area. Slowly the British pushed the Americans out of New York. Only Washington's great skill kept the American retreat from becoming a general rout. During the New York campaign, a young officer in the Continental Army volunteered to act as an American spy behind enemy lines. Nathan Hale passed himself off as a Dutch school teacher. He gathered a great deal of information useful to the colonists, but he was discovered by the British. Hale was sentenced to hang as a spy. About to die, Hale spoke these immortal words, "I only regret that I have but one life to lose for my country." Nathan Hale was only twenty-one years of age, but he loved his country and, when given the opportunity, gladly served and fought for freedom.

2. Crossing the Delaware. Things were going badly for the Americans. The Continental Army was in a constant state of retreat. A lesser man than George Washington might have given up, but on Christmas night in 1776, Washington attempted a desperate stroke. In a howling blizzard, Washington's army crossed the ice-choked Delaware River in leaky open boats. Near Trenton, New Jersey, Washington and his men were able to surprise the Hessian mercenaries. The Germans were celebrating Christmas and did not expect an American attack. The American victory was a swift and complete one. Nearly 1,000 Hessians were captured along with a large amount of needed supplies. The rout of the Hessians at Trenton was quickly

followed up by the defeat of two British regiments near Princeton. Washington's decisive and brilliant maneuvers had rekindled the dying spark of American hope.

The British General "Gentleman Johnny" Burgoyne began a military campaign that was calculated to split the American forces in two. Burgoyne began his drive in Canada and headed south, but Burgoyne's troops overextended themselves physically and soon ran out of supplies. To make matters worse, the local settlers harassed the troops along the entire route. For the first time since the evacuation of Boston a year and a half earlier, it was the British who were on the retreat. Finally, near Saratoga, New York, Burgoyne found himself surrounded by elements of the American army. Two bloody battles took place and resulted in the surrender of Burgoyne to General Horatio Gates on October 17, 1777. The Battle of Saratoga was the turning point of the American War for Independence. The British plan to split the Continental Army in two was destroyed. Americans began to believe that they were really going to win the war and, what is perhaps more important, many of the British began to think so also.

3. Valley Forge. With the all-important victories behind him, Washington decided to sit out the winter of 1777-1778 at Valley Forge, Pennsylvania. The winter was harsh; and the American soldiers had inadequate food, shelter, and clothing. It was all that Washington could do to keep the army together. Without prayer, Washington himself probably would not have been able to perform his almost herculean task, but George Washington was a man of God who had great faith in his Maker. One bitterly cold winter night at Valley Forge, a local farmer was surprised to come upon the Commander of the Continental Army along, on his knee in the snow, in fervent prayer. Without men of prayer, America could never have survived the War for Independence. Without the hand of God intervening on their behalf, the Continentals could never have defeated the combined armies and navies of the empire of Great Britain.

50. _____ became a spy for the Continental Army.

51. Christmas night in 1776 _____ surprised the Germans with an American victory that was a swift and complete one.

52. The _____ was the turning point of the American War of Independence.

53. In the winter of 1777-1778 Washington kept his troops at _____, _____, Pennsylvania.

C. The Final Campaigns: 1778-1781

1. Western campaigns. Along the western frontier, the British were encouraging the Indians to make raids on American settlements. For this reason the Americans desperately needed to gain control of the region. In 1778 George Rogers Clark led a band of frontiersmen into the Ohio-Mississippi River country where he and his men captured the British forts at Kaskaskia, Cahokia, and Vincennes. The possession of these key installations effectively brought the entire West under American control. When Clark later learned that Vincennes had been recaptured by the British under Colonel Henry Hamilton, Clark led his band of men on a 250-mile march that was truly astounding. In the dead of winter, the Americans waded through waist-deep icy water in swamps and flooded land to reach Vincennes. The attack caught the British totally by surprise, and the fort fell into American hands once again. The American victories in the West held the Indians at bay for the remainder of the war.

2. Naval activity. At the beginning of the War for Independence, America had no navy. American merchant ships were outfitted with guns and given the authority to act as privateers. Slowly, however, an American navy was built. By the end of the war, American ships had captured or destroyed nearly 800 British vessels.

France supplied some of the early American navy ships, including the *Bonhomme Richard*. The *Bonhomme Richard* was commanded by a young Scotsman who had come to America and elected to cast his lot with the American cause. When John Paul decided to become an American, he added "Jones" to his name. John Paul was to become America's first naval hero. In 1779 the *Bonhomme Richard* encountered the British man-of-war *Serapis*. During the three-hour battle, both ships became severely damaged. The *Bonhomme Richard* had sunk. John Paul Jones and the fledgling American navy proved that America could stand up to the might of England on the sea as well as on land.

Many of America's first sailors were really soldiers, and so was America's first submariner. Sergeant Ezra Lee of the Continental Army was the very first man in history to operate a submarine. The *Turtle* was piloted by one man, and it could run on the surface and under water. It was propelled by foot pedals like a bicycle. In 1776 Sergeant Lee and the *Turtle* attempted to sink Admiral Howe's flagship, the *Eagle*, in New York Harbor. The *Turtle* was

armed with a bomb composed of 120 pounds of gunpowder. The submarine was equipped with an intricate device that would enable the operator to fasten the bomb to the bottom of a ship, but the *Turtle*'s bomb worked loose en route, bobbed to the surface, and exploded harmlessly. Sergeant Lee and America's first submarine made it back to shore safely, but the *Turtle* was abandoned.

54. George Rogers Clark and his men captured the British forts at _____, _____, and _____.
55. a. America had _____ navy at the beginning of the War.
b. American ships had captured or destroyed nearly _____ British vessels by the end of the war.
56. _____ was one of American's first naval heroes.

3. Yorktown. Lord Cornwallis was confident that he could defeat the American rabble easily. In August of 1781, he began to fortify Yorktown near the mouth of the Chesapeake. From this base Cornwallis expected to crush the American resistance. Instead, Yorktown became a trap for Cornwallis and the British. France sent military aid to the Americans, which proved invaluable. A French fleet under the command of Admiral Francois de Grasse blockaded Chesapeake Bay; so Cornwallis was cut off from the sea! Meanwhile, a combined American-French army approached Yorktown from land, and Cornwallis found himself surrounded. The battle lasted several weeks, but finally on October 19, 1781, Lord Cornwallis surrendered his army of 8,000 men to Washington. The surrender of Cornwallis brought an end to the war. America had proven that the thirteen colonies "are, and of right ought to be, free and independent States."

4. Financing the war. The War of Independence would have collapsed for want of funding if freedom-loving men of that day had not made great personal sacrifices. Many of these men are nearly unknown to us today. Such a man was Haym Salomon, a Sephardic Portuguese Jew who was born in Lissa, Poland. The struggles for Polish freedom caused Salomon to flee to America in 1772. He became a broker and commission agent of considerable success in New

York City. He also became an ardent supporter of the cause for American independence. He joined the Sons of Liberty and took an active part in the fight for liberty.

Salomon was twice arrested by the British as an American spy, and in 1778 he was sentenced to death; however, he escaped and fled to Philadelphia. There he opened another brokerage firm and began to handle financial matters for the fledgling American government. He greatly assisted Robert Morris, the government financier. Salomon became the U.S. Paymaster-General for the French forces in America. He handled the subsidies to this country from France and the Netherlands and negotiated other foreign loans. He further gave generously, in loans and outright gifts, from his own personal wealth. For all this, Haym Salomon never received one cent in remuneration either for his services or for his loans. He died penniless and forgotten in 1785.

5. “Yankee Doodle”. One of the most popular songs with Continental soldiers was “Yankee Doodle.” The tune is an old one, going back to about 1500 in Holland. Dutch harvesters sang, “Yankee dudel doodle down.” The song was sung to children in Elizabethan England and was revived again by the Cavaliers in the English Civil War. The words of “Yankee Doodle” as we know them today were written by an English army surgeon, Dr. Richard Schuckburgh. It was then a parody on the untrained American troops in the French and Indian War, but the Americans liked the song and sang and played it all through the War for Independence. They often whistled it in battle. When the British retreated from Concord, they heard “Yankee Doodle” so much that General Gage exclaimed in frustration, “I hope I never hear that tune again.” The British army was to hear “Yankee Doodle” again and again. When the defeated British army marched off the field at Yorktown, they did so to the accompaniment of an American band playing “Yankee Doodle.”

57. The surrender of _____ brought an end to the war.
58. Haym Salomon was arrested by the British twice as being an _____.
59. One of the most popular songs with Continental soldiers was “_____.”
60. This tune dates back to about 1500 in _____.