COLONIAL TRILOGY VIII

THE SOCIETY OF COLONIAL WARS

IN THE STATE OF OHIO

Presents

A TRILOGY OF TRILOGIES

NINE ESSAYS BY

WALNUT HILLS HIGH SCHOOL STUDENTS

SUBMITTED FOR

THE SOCIETY OF COLONIAL WARS

SCHOLARSHIP CONTEST

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The Society of Colonial Wars in the State of Ohio

Printed in the United States of America

INTRODUCTION COLONIAL TRILOGY VIII

The Society of Colonial Wars in the State of Ohio has established a prize for the best essay on Early American History for history students at our pet beneficiary: Walnut Hills High School.

Walnut Hills, the Alma Mater of a number of our Warriors, is a public college preparatory school, with, as we believe, a national reputation for scholarship. We are pleased to present the products of our most recent contest as valuable contributions to our Early American History.

Frank G. Davis
Editor

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THE EVOLUTION OF PIRACY

By Jonathan Lipps
December 3, 2001

Although they are often picturesquely romanticized in the modern world, pirates formed an intriguing subculture, which profoundly shaped the British empire and colonial America. Piracy in fact went through a process of devolution from mercantile and imperial authority into a distinct egalitarian social order. The privateering industry, which flourished during wartimes and had brought riches to the British empire would eventually transform into a illegal state of piracy, which would become the enemy to the maritime world. A campaign of terror would be initiated to eradicate piracy, forcing a durable and distinctive culture below-decks.

Ironically, in tracing the roots of piracy it was the pirates who brought riches to England and propelled her to the status of a naval authority in the era of overseas expansion. Francis Drake, born in Devonshire about 1545 and one of the earliest pirates, sailed from Plymouth in 1577 on his round- the-world plundering expedition. "Upon his return in September, 1580, Queen Elizabeth ordered the royal barge rowed down the Thames so that she might knight the 'master thief of the known world on the deck of his Golden Hind.* The loot Drake brought back to England has been moderately valued at 1,500,000 pounds" (I p.5). There was a ·fine line between privateering and piracy. Privateering was generally considered to be piracy during peacetime, but during wartime it augmented the standing navy. Many of Francis Drake's raids on Spanish shipping and coastal towns in the 1570's were acts of piracy because they were carried out when England was officially at peace with Spain. The same status was given to Henry Morgan who a century later aided the Spanish Panama. While both Drake and Morgan were considered pirates by Spain, because Spain was Britain's traditional rival, they were both treated as heroes and received knighthood (2 p.9). As national hostility toward Spain increased, Elizabeth became even more indulgent with pirate affairs. Not only did she shut her eyes to their aggressions against the Spaniards, but she began to take an active interest in their exploitive affairs. The embracing of piracy by the British empire brought much wealth to the country, but more importantly it provided a foundation for the evolution of a race of seamen which saved England in its time of defeated its enemies, and made it the world power on the seas. Others would continue to be swayed into the privateering industry by England's maritime heritage, traditions, and its reliance on sea trade (1 p.6-7)

Piracy passed through a number of historical stages before common working sailors could have a vessel of their own. There was a "long term tendency for the control of piracy to devolve from the top of society to the bottom, from the highest functionaries of the state (in the late sixteenth century), to big merchants (in the early to middle seventeenth century), to smaller, usually colonial merchants (in the late seventeenth century), and finally to the common men of

the deep (in the early eighteenth century)" (3 p.156). Woodes Rogers, the hugely successful captain of a privateering voyage between 1708 and 1711 was influential in obtaining the enactment by the British Parliament of a new Prize Act in 1708. At one time the crown received a fifth of the profits from all privateering enterprises and then later one tenth. Under the new prize act however, the Crown received nothing at all. The largest share of the profits went to the owners of the ships and the private investors who financed the voyage. A smaller share went to the ship's officers, and a even smaller share was distributed among the crew (1 p.7). Woodes Rogers, who would become the royal governor of the Bahama Islands and the scourge of pirates in the West Indies, arrested a sailor who wished himself "aboard a Pirate" and said that, "he should be glad that an Enemy, who could over-power us, was a-long side of us" (3 p. 162), Privateers were often not happy ships. Many captains ran their vessels like naval craft, subjecting their crew to severe codes of discipline and other draconian measures that generated protests or mutinies. Merchant seamen were also subject to impressment during wartime by the Royal Navy. Conditions aboard navy vessels were in some respects worse than the mercantile equivalents; Wages, especially during wartime, were lower, food rations were meager, and maintaining order required even more violent displays of discipline. The ships were also ill-ventilated, causing disease of epidemic proportion s. "One official claimed that the navy could not effectively suppress piracy because its ships were 'so much disabled by sickness, death, and desertion of their seamen" (3 p.160). An anonymous author of a pamphlet entitled Piracy *Destroy'd* (1700) wrote: "It was the too great severity Commanders have used as to their backs and their bellies" that "had occasioned the Seamen to mutiny and run away with the Ships. "The harsh discipline, and poor conditions aboard naval and mercantile vessels caused crew to mutiny and turn pirate. It is not difficult to fathom then that the majority of those who became pirates volunteered to join the crew of outlaws after the capture of their ship.

Life aboard a pirate ship was largely a reaction to the abuses of the traditional capitalistic maritime system. The pirate ship was democratic in an undemocratic age; Crews distributed justice, elected officers, and divided loot equally. Captains of a pirate ship were also given much less authority, none of the extra food, and none of the special accommodations with which merchant and naval captains were accustomed. Captains who exceeded their authority were often executed. The captain's power was also limited by the quartermaster who was elected to present the interest of the crew and a general council that involved every crew-member. Pirates were also class-conscious, often taking revenge on tyrannous merchant captains and royal officers. "'Distribution of Justice' was a specific practice among pirates. After capturing a prize vessel, pirates would 'distribute justice* by inquiring about how the ships commander tread his crew 'They then 'whipp'd and pickled' those 'against whom Complaint was made'. They often rewarded the 'honest fellow that never abused any Sailors' and even offered to let one decent captain 'return with a large sum of Money to London"(3 p.163).

The pirate ship was usually made up of a multi cultural, multi-racial, multi-national crew. There are even some accounts of female pirates in the eighteenth century. Pirates generally

denied affiliation with their own country, proudly claiming themselves as 'from the seas". Black Sam Bellamy's crew of 1717 was "a mix't multitude of all Country's, "including British, French, Dutch, Spanish, Swedish, Native American, and African American, along with two dozen Africans liberated from a slave ship. Hundreds of people of African descent found themselves amidst the pirates' social order. Even though pirate ships occasionally captured and sold slaves, Africans and African Americans both free and enslaved were numerous and active aboard pirate ships. "Black pirates sailed with Captains Bellamy, Taylor, Williams, Harris, Winter, Shipton, Lyne, Skyrm, Roberts, Spriggs, Bonnet, Phillips, Baptist, Cooper, and Blackbeard" (3 p.166). In 1718, sixty out of Blackbeard's crew of one hundred were black. Black pirates were so common that one newspaper reported an all-mulatto band of sea robber in the Caribbean "eating the hearts of captured white men." In so many ways the pirates' social order was a completely egalitarian subculture at a time when power in the British empire was held by an elite social class.

Because they posed such a great danger to Atlantic trade (especially the slave trade) a reign of terror was initiated by Britain to eradicate piracy. In the American Colonies there was no really strong public sentiment to suppress piracy. The colonists' objection to Britain's Navigation Acts made piracy in the colonies an acceptable part of life. Many colonists considered the pirate captains public benefactors (1 p.168). In 1700 the British Parliament passed the Piracy Act, which provided that in the future piracy and other felonies on the Atlantic would by tried by special vice-admiralty courts constituted by commissions from the Crown. If any colonial governor refused to comply with the piracy act, he would be subject to the forfeiture of his chartered rights to the government (4 pp.38-39). Both Whigs and Tories both responded by erecting gallows for pirates and the merchants with whom they dealt (3 p. 173) Lieutenant Maynard's violent execution of Blackbeard prevented North Carolina's inlets from becoming a haven for pirates. Likewise, Governor Woodes Rogers operating out of Nassau, was doing an effective job of cleaning out pirate nests in the West Indies. Virginia however, would continue to be plagued by pirates for a few years afterwards. In 1720 the House of Burgesses presented an address to Virginia's Governor Spotswood, which was concerned with the frequent plunderings of pirates' off the coast. Four pirates off the coast of Virginia were convicted in 1720 and hanged in chains, as a warning to others (1 p.169) The enactment of deadly legislation by Parliament combined with the superior f6rce of England's improved navy were the two major factors which ultimately lead to the end of piracy.

Only a couple centuries after European rulers had turned pirates loose on the riches of other countries did the pirates themselves become national enemies. Rival nations found a common interest in an Atlantic system of capitalism. Under this system, trade would flow most efficiently without the disruption from an autonomous social order thriving on the terror of the civilized world. The profits from piracy were outweighed by the risks. By the 1720's, thousands of pirates had severely damaged Atlantic shipping. In doing so, they also created a democratic, egalitarian social order and a distinctive below-decks counterculture that would contribute to a colorful history of the maritime world.

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THE EFFECTS OF THE EUROPEAN ENLIGHTENMENT ON EARLY AMERICAN REVOLUTIONARY IDEAS AND LITERATURE

By Michael Koucky

During the 17th and 18th centuries, the intelligentsia of Europe and its American colonies were experiencing an intellectual revolution known as The Enlightenment. This period saw the greatest expansion of knowledge and philosophy in any time since the Renaissance. Scientists such as Newton and Galileo, Mathematicians such as Descartes, and philosophers such as Hume, Locke, Voltaire, Rousseau, and many others are associated with this period. The main connection between these seemingly different people was their desire to understand the world through reason and logic. From their concepts came a very different world than that of previous centuries, a shifting of power from traditional institutions such as the Church and monarchies to new societies based upon the desire for the "rights of man".

Previously many people considered knowledge to be directly inspired by God and to be an immutable and unchallengeable block of wisdom held from long ago, interpreted only by religious scholars. The unalterable views of the Church of Rome silenced scientists such as Galileo and tended to discourage debate and enquiry until the Renaissance and Reformation opened religious texts and debate to the common man in Europe. In this new age many still considered God to be the source of all knowledge, however in the new view God played a much more passive role in the formation of new ideas and concepts. The thinkers of this period believed that man's ability to reason would allow him to understand the world he lived in and through that knowledge better his own situation, using the world (called "Nature" in man works) to mankind's advantage.

As a result of the Enlightenment, a new religious philosophy began to gain acceptance. This philosophy, known as Deism, claimed such important followers as Thomas Jefferson, George Washington, and Benjamin Franklin. The main philosophy of Deism is that the universe was created by God, who set down a number of natural laws and then let the whole thing go, much a watchmaker, and that by observing Nature mankind could in a scientific fashion discern the "divine laws "that made the universe work. The cosmos was no longer a locked and forbidden property of the Church alone in which scientific observation was often dangerous or heretical, but the explorable and discoverable world of a "divine watchmaker" whose methods and creations were understandable and quantifiable to human observation under the discipline of "Reason". These times are often called the "Age of Reason" because of this fundamental change

toward the application of scientific methods to endeavors as seemingly diverse as religion, science, mathematics, literature, architecture and music

The political philosophers of the 17th and 18th centuries; most notably John Locke, Jean Jacques Rousseau, and Francis-Marie Arouet (Voltaire), as well as Hugo Grotius and Thomas Hobbes, and even earlier writers such as Sir Thomas More; were to have an enormous impact on the revolutionary philosophies of Thomas Jefferson, John Hancock, and John Dickenson. Because of the writings of the Enlightenment philosophers, the "Founding Fathers" were convinced that they could use reason to build a better society based on natural and moral law which would preserve the rights of man.

These American Revolutionaries were most influenced by John Locke, he was one of the most widely read authors of his day. Some have gone so far as to accuse Thomas Jefferson of plagiarizing Locke. However, in 1775, no educated person could fail to recognize the ideas of John Locke in Jefferson's writings. Locke's writings were so pervasive in contemporary thought that Jefferson's use of similar language and ideas was a restatement of familiar ideas. It is inappropriate to imply that Jefferson was trying to pass these ideas off as his own original thoughts. Plagiarizing Locke in 1775 would be similar to trying to pass off "We have nothing to fear except fear itself ' or "I have a dream" as an original thought.

Locke believed that at birth all men are a blank slate, the term "tabula rasa" (Latin for blank slate) came from a Latin translation of Aristotle's *De Anima* and was not used by Locke in his 1690 Essay, but rather in a French translation of that work[1] This was in direct opposition to the concept of original sin, an idea popular among the various religious groups of the day. The concept of original sin is that all people are born evil and that we must work to reach salvation. Locke's belief in man as a blank slate implies that evil must come after birth, it must come from outside the individual person. Locke, like many others of his day, believed that evil came from society. So, he reasoned, that in pre-civilized state man would be basically good. He believed that in this state, which he called a state of nature, man had rights to certain things, these included his life, his freedom to do as he wished, and the things which he required to live. The concept of natural rights was not new to Locke, it was present in the works of Hugo Grotius, Thomas Hobbes, and even Thomas Aquinas. Many of these earlier writers believed that men gave up many of their rights upon forming or joining society. In contrast, Locke believed that these rights were so basic that they could not be alienated (at the time the common usage of alienate was to give away of sell, rather than the modern usage which means to make someone feel unwelcome). Locke's most famous work *Two Treatises on Civil Government* is meant to first dispute Robert Filmer's defense of absolutism, *Patriarcha*, and second to provide and inquiry into the rights of men.

Jean Jacques Rousseau had the second greatest impact on the ideals of the American Revolution. Rousseau's most famous work, *The Social Contract* is a summery of his ideas. He begins the social contract by arguing against "the right of the strongest," then against "the right

of kings," as the basis of government. He then argues that the consent of the people is the only legitimate basis for a government, and that the only legitimate purpose of government is to provide for the safety of the people while taking as few of their natural rights as possible.

Francis-Marie Arouet, better known as Voltaire, was one of the most famous writers of his day. His fame as a philosopher was second to his fame as a satirist; he was famous for works such as *Puerto Regnato, J'ai vu, Edipe, La Heriade,* and *Candide*. Always poking fun at those in power, Voltaire's work often resulted in his imprisonment or exile, and many later works were written while in prison. Voltaire was a champion of religious tolerance, and wrote heavily on the subject. He also, through his plays, novels, and criticisms, helped to bring some of the lesser known philosophies of his day to a greater audience.

All of these philosopher s supposed that there was a natural law, much like the laws of physics and mathematics, by which men should be governed. This idea was not new to Locke, in fact Hugo Grotius and Thomas Hobbes had pioneered this idea years before Locke. Even farther back one could trace the origins of Enlightenment philosophy to Plutarch , or even Epicurus. However, because of the revolutions in science and philosophy, which emphasized reason, the philosophers of the Enlightenment believed that they could create a better world through the application of scientific principles.

Thomas Jefferson is today regarded as one of the foremost philosophers and political writers of his time. While *The Declaration of Independence* was his most famous work, many of his earlier works express his political belief. In 1774 he wrote *A Summery View of the Rights of British America,* in this document he makes numerous references to natural rights, natural law, he clearly outlines the limits of royal and parliamentary power in the colonies. His arguments frame these issues in such a way that no student of Locke could deny that the British crown was indeed violating the Americans' natural rights. In February of 1775 Jefferson wrote *Resolutions of Congress on Lord North's Conciliatory Proposal* for the Continental Congress, this paper clearly shows the influence of Locke on Jefferson. In this paper Jefferson says, "This leaves us without anything we can call property. But, what is of more importance, and what in this proposal they keep out of sight, as if no such point was now in contest between us, they claim a right to alter our Charters and established laws, and leave us without any security for our Lives or Liberties."[3] The important words in this quote are life, liberty, and property; these are Locke's basic natural rights. They will be used again by Jefferson in *The Declaration of Independence*.

Many other leaders of the patriot cause were influenced by the enlightenment. After the Boston Massacre, John Hancock delivered a speech in which he says, "The town of Boston, ever faithful to the British Crown, has been invested by a British fleet; the troops of George III have crossed the wide Atlantic, not to engage an enemy, but to assist a band of traitors in trampling on the rights and liberties of his most loyal subjects in America - those rights and liberties which, as a father, he ought ever to regard, and as a king, he is bound, in honor, to defend from violation,

even at the risk of his own life...."[4] This quote states that the king's job is to defend the rights and liberties of his subjects, an idea which obviously comes from Rousseau's *Social Contract*.

On July 6, 1775 John Dickenson, the author of *Letter From a Farmer in Pennsylvania*, drew up a paper entitled *Declaration on Taking up Arms* for the Second Continental Congress. It states that "In our own native land, in defense of the freedom that is our birthright, and which we ever enjoyed till the late violation of it - for the protection-of our property, acquired solely by the honest industry of our forefathers and ourselves, against violence actually offered, we have taken up arms. We shall lay them down when hostilities shall cease on the part of the aggressors, and all danger of their being renewed shall be removed, and not before."[5] Again we see the influence of John Locke, the idea that defense of one's property is just cause for taking up arms was one of Locke's most basic principles.

However, the most important section of the declaration is when Dickenson says, "But a reverence for our Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject, that government was instituted to promote the welfare of mankind, and ought to be administered for the attainment of that end." This is the philosophy of Rousseau, pure and simple.

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"THE INFLUENCE OF PRIVATEERING ON THE COLONY OF ROANOKE"

By Julie Griff
December 3, 2002

England's first attempt to colonize America derived from the country's interest in privateering. Privateering originated as a means for merchants to recover the value of cargoes lost at sea. Ship owners had to convince the government through accurate, witnessed accounts that their cargo had been stolen. If approved, they were awarded licenses of retaliation to seize Spanish goods equivalent to the amount lost, giving a portion of each prize to the government. Initially, this procedure was tightly controlled, but if became increasingly corrupt. Merchants began to buy fraud licenses, or even raid ships without any documented permission. While privateering increased tensions between England and Spain, it also became a type of sport for English gentlemen. They viewed privateering as an extravagant game of gambling, and would finance ventures in hopes of gaining great fortune. Sir Walter Raleigh was one of the few successful gentlemen investors. His involvement in privateering was the chief motive in establishing a colony at Roanoke.

Roanoke, England's first settlement in the New World is best known for the mysterious disappearance of its colonists in 1587. However, these colonists were not the first to settle in Roanoke. A previous colony had been attempted in 1585, originally meant to serve as a privateering base. Ironically, the settlements' link to privateering became the cause of its downfall. It influenced the colony's site, the choice of settlers, and the behavior of those who were sent to aid them. Privateering was both the reason for Roanoke's establishment and destruction.

The first fateful decision based on privateering was the choice of location for Raleigh's colony. He wanted a site near enough to the West Indies to intercept major trading ships, yet sufficiently secluded to serve as a hiding place from pursuing Spanish fleets. Roanoke Island, located in present day North Carolina, is nestled between a line of costal islands known as the Outer Banks and the mainland, thus providing an ideal shelter for privateering. Raleigh sent an expedition in 1584 under the command of Philip Amadas and Arthur Barlowe to survey the land. When Amadas and Barlowe discovered Roanoke, they were so impressed by the shelter its location provided that they failed to adequately explore or test the land. This lack of planning ultimately proved fatal.

Once Amadas and Barlowe enthusiastically reported back to Raleigh on the promise of the land, arrangements for the colony were made. Seven ships departed England on April 9, 1585 for North Carolina. At their destination, the colony-bound settlers began to understand for the

first time the inadequacy of their chosen site. Roanoke Island is surrounded by shallow sounds unsuitable as anchorages for the large English ships. One of the larger ships, the Tiger, became stuck and the major supply of food was destroyed. The other ships were forced to anchor several miles off shore completely exposed to the Atlantic Ocean. It was clear that Roanoke would not be a suitable harbor for privateering ventures. In addition, the colonists were left with a scarce supply of food.

A second example of the detrimental influence of private on the colony was the choice of settlers. The majority of Roanoke's first colonists were veterans of the Irish or European wars. Their war experience made them strong candidates because they would be able to defend the territory, especially against the Spanish. However, their war mentality was not helpful in maintaining Indian relationships. The English veterans felt both vulnerable and superior to the Indian natives. They believed the Indians would desire instruction in English ways, yet they were reliant upon the Indians for food and knowledge of the new territory. Trained not to appear vulnerable, the colonists were reluctant to give a more pacific approach a chance and therefore decided to intimidate the Indians with their English weapons. This tactic only increased tension between the cultures and the English failed to create lasting bonds with the Indians. However, because their provisions had been ruined during anchorage, the colonists relied upon the Indians for food. Native tribes were aware of this and used it to their advantage. At one point several tribes conspired, refusing to sell or trade any food with the English settlers. The weakened colonists were forced to live off the land as best they could.

Another flaw in the selection of colonists was the dominance of single men. Without the presence of wives and children, male settlers were poor at building society. They tended to rely on Indians for food and guidance instead of working to become self- sufficient.

The connection of the Roanoke settlement and privateering is further emphasized in the behavior of those who were sent to assist the struggling colony. For example, soon after the colonists first arrived in North Carolina, Raleigh arranged to send an additional ship carrying supplies and food to Roanoke. However, the queen ordered Raleigh to divert his ship to Newfoundland to warn the English there that Spain had captured all English ships in Spanish harbors and that a sea war was on. The ship never arrived in Roanoke, illustrating the underlying concept that the interests of the colony were always secondary to privateering.

Similarly, when Sir Richard Grenville, general of the Roanoke expedition, sailed back to England to replenish the colony's provisions, he became sidetracked by a privateering venture. He arrived in England with a large prize, much to the excitement of the colony's English backers. While the purpose of Grenville's trip was to acquire much- needed food for his desperate colony it was overshadowed by the success of his cargo raid. The founding of Roanoke stemmed from interest in privateering, but it was this obsession, which led to the overlooking of critical problems in the colony. As long as English backers were profiting from privateering escapades, they saw no need to further invest in the settlement's well being.

Ultimately, the situation is one of great irony. Without England's interest in privateering, Roanoke would never have been founded. However, the dominating emphasis put on privateering also led the colony to its decay. The choice of location, the selection of settlers, and the actions of England's backers were all geared primarily toward the promotion of privateering. Eventually, all of the above became detrimental to the colony's success, forcing the settlers to sail home in August, 1586.

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ABIGAIL ADAMS:
A WOMAN AHEAD OF HER TIME

By Lesley Messer

"I desire you would Remember the Ladies, and be more generous and favorable to them than your ancestors... If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion and will not hold ourselves bound by any Laws in which we have no voice, or Representation (Levin, 82)." Abigail Adams, one of the most prominent figures in the early feminist movement, wrote these words in accordance with her belief that the same laws extended to men should apply to their female counterparts. Born in 1744 in Weymouth, Massachusetts to a mother who descended from the prestigious Quincy family and a father who was active in the esteemed Congressional ministry, Abigail was always very curious and had a strong desire to learn. Like most women of her time, she was not formally educated, but read literature and learned French at home with her two sisters. Her voracious reading habits helped her to forge a bond with a young Harvard law student, John Adams, whom she married in 1764.

Although much of her infamy comes from her role as the second First Lady and the mother of President John Quincy Adams, Abigail Adams is also renowned for her role as a strong and independent woman as well as for her prodigious letter writing. The first of her letters were·written to her husband, John, during his service in the American Revolution. (However, as time passed, she began to write more frequently to various family members and friends about both mundane issues of her social life and political topics regarding national affairs.) During this time period, Abigail was forced to assume the more "masculine" role of breadwinner and support her family. She successfully ran her family's farm until she decided to sell it after four years, relying soley upon what domestic skills she had previously acquired to earn money during a time of inflation and scarcity of labor. Although such display may seem hypocritical coming from a feminist, Abigail Adams did not consider domesticity to be a sign of weakness or submission. In fact, she continually expressed dissatisfaction with the feminine role in society and was proud to support her family and her country in whatever way she could.

Besides managing her family farm, Abigail Adams exuded knowledge of entrepreneurship and economics. Withey says, "As prices and taxes continued to rise and paper money continued to depreciate, Abigail depended on her trading ventures to make ends meet (122)." Luxury items were often too expensive for most people in colonial America to afford, and therefore, Abigail requested that her husband order various items from Europe for resale in the United States. Usually, she sold the items herself and was able to make enough economic profit to make ends meet, however, she would also work through others if necessary.

Furthermore, during this time, Abigail Adams not only managed her family's domestic responsibilities and finnncial matters, but also real estate affairs. For example, Withey explains on page one-hundred-twenty-two," ...Abigail took steps to improve the Adamses' long-term financial security. In the spring one of their neighbors died and his farm came up for sale. Knowing that John had long been interested in the property, she immediately began negotiating for the purchase without waiting for his advice. During the next several years she continued to acquire land when it became available, acting with the advice and assistance of Cotton Tufts but relying mostly on her own judgment. "Despite the troubles and hardships that Abigail Adams faced while trying to support her family; she firmly believed that such sacrifices ought be considered her patriotic duty.

In addition to possessing a strange sense of independence, Abigail Adams expressed a strong distrust toward men. In one of her earliest letters to John Adams who was fighting for the patriots, she wrote, "Do not put such unlimited power in the hands of the Husbands. Remember all men would be tyrants if they could (Gelles, 47)." Although she was not in a position to question male authority, she was deeply concerned with the injustices that were impressed upon women during the colonial era. She stresses this when she says, "Why then, not put it out of the power of the vicious and the Lawless to use us with cruelty and indignity and impunity (Gelles, 48)."Although her Puritan background accounted for most of her suspicions regarding men, a great deal also arose from her belief that women were often abused and taken for granted by males. She concluded that women were subordinate to men, as she said, "Regard us then as Beings placed by providence under your protection and imitation of the Supreme Being make use of that power only for our happiness (Gelles, 48)." Metaphorically speaking, Adams says here that the relationship of men and women was comparable to that of human beings and a Supreme Being, insinuating that women were often mistreated and looked down upon due to their inferior stature. Thus, she continually argued for equal women's rights and exhibited unusual gender awareness for this time period. Perhaps this was best demonstrated in her fight for adequate women's education.

This subject was one that preoccupied Abigail Adams throughout her life. In fact, she felt so strongly about the issue that she recommended to her Presidential husband that the new body of laws that he and the other Founding Fathers were drafting should, "...be distinguished for learning and virtue... If we mean to have Heroes, Statesmen, and Philosophers, we should have learned women (Gelles, 48)." She justified this by explaining that education was compatible with domesticity. Because women had been viewed only as mothers and daughters before the war and society had adapted to such gender roles, Abigail did not envision a complete obliteration of such biases, but rather, hoped for an improved position. She held an opinion radical at that time: that women's minds were just as capable of absorbing knowledge as men's, and they too had the right to be educated.

Abigail Adams influenced the feminist movement that would emerge in the early twentieth century more than she ever could have imagined. The feminist movement that was so prominent

in the 1920's when women demanded the right to vote resurfaced in the 1960's and early 1970's. To combat discrimination in employment, adequate day care, meager professional opportunities and unequal pay, women followed the example of Abigail Adams and lobbied for equality. Refusing to be ignored, groups and unions were formed, and eventually, laws were passed and drastic changes were made in the legislature.

A woman truly ahead of her time, Abigail Adams was able to influence the politics pf her husband, and consequently, the national government. With a keen sense of gender awareness, she was able to perceive the inequities that existed and refused to rest until action was taken to correct them. Abigail Adams, therefore, was not only an independent woman and radical thinker, but also a forerunner in women's fight for equality.

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THE CHESAPEAKE BAY: COLONIES OF DIFFERENT PASTS, ONE FUTURE

By Emily Longenecker

The first British settlements in North America were in the Chesapeake Bay region, which was of great economic significance to Britain in the colonial period. Present-day Maryland and Virginia surround Chesapeake Bay. This region was a good place to begin colonizing because the Bay is one of America's largest estuaries, and once had a coastline of over 3,000 miles. Being deep, it was always navigable by those settling and trading there. The Bay is also the outlet for many long rivers, some of which extend 150 miles inland.

Roanoke colony was established in 1585 by a special grant from Queen Elizabeth I, the first British colony in America. It was settled in what is now North Carolina, but the entire Atlantic seaboard was called Virginia. This colony mysteriously disappeared within a year, and it would be 22 years before another British settlement would be established in America.

This new settlement was Jamestown, Virginia, on Chesapeake Bay. The Virginia Company, a joint-stock company, established it for profit. The first years were the hardest for the settlers. Half the population died during the first winter. The British settlers were ill equipped for the needed work. They neglected to grow enough food because they wanted to use the land to grow tobacco, which was the main export of the colony.

The importance of tobacco to the colony played a large part in the development of the colonies' subsequent towns and its government. Towns were not centers of commerce or places for living; they were mostly just a place to house the government. The population was neither centralized nor inclined to town life. The only way to make a comfortable living in the colony at that time was growing tobacco, so a settler's goal was to acquire land. Tobacco plantations require a large amount of land because tobacco depletes the soil of nutrients so quickly. With so many plantations, as the basis for the economy, the population was spread thinly over the countryside.

Virginia did not have a substantial government until it was granted a new charter in 1618. Sir George Yeardley was chosen as governor to administer the changes. Under this new charter, Virginia established the House of Burgesses, the first form of self-government in the British colonies. The House of Burgesses consisted of two representatives, called Burgesses, and from each designated area, such as a town or plantation. The first meeting of the House of Burgesses took place in a church in Jamestown on July 30, 1619. Twenty-two Burgesses attended the meeting.

The Virginia Company dissolved in 1624, putting the colony under the authority of the

British crown, and "royal" government was officially put into effect. The House of Burgesses did not officially meet after 1624, but special councils called by the royal governor transformed themselves into what the House of Burgesses had been before. In 1639, King Charles I declared that the colony could go back to its "old" privileges, and so self-government was once again part of Virginian colonial life.

Chesapeake Bay was important not only to the economic survival of the colony, but also to the patterns of its settlements. Originally there were eight counties in Virginia, seven of them on the James River. The James River extends nearly to the Appalachian Mountains, allowing the Virginia colony to develop deep into America. As a feeder to Chesapeake Bay, the James River was deep and navigable, and thus it was easy to get supplies to the colonists and to export tobacco. All the Virginia counties developed in this fashion. Expansion, however, was limited by continued conflicts that the colonists had with the Powhatan Confederation of Indians. In 1622 this uneasy relationship brought on an Indian attack that killed about one third of the settlers. This and other attacks bred bitter anti-Indian sentiments in the colony.

Unlike most of the British colonies in North America, Virginia was not settled for religious reasons, but economic ones. Religion, nonetheless, played an important role in colonial life. Only members of the Anglican Church were allowed to vote. The colony's strong ties to the Church of England paralleled the colony's strong ties with England. During the English Civil War, Virginia was a haven for those loyal to the king. Other religions settled in Virginia, but they experienced much discrimination. This discrimination resulted in the founding of Maryland,

George Calvert, the first Lord Baltimore, tried to buy land in Virginia in 1628, but was refused because he was Catholic. Calvert worked hard to get land in America for Catholics, but was unsuccessful during his lifetime. King Charles I did grant land in America to Calvert's son, Cecilius Calvert, the second Lord Baltimore, in 1632. He received the land north of the Potomac River, west of Chesapeake Bay, and south of the line from Delaware Bay to the source of the Potomac River. In addition, the colony was granted fishing rights in all the water it bordered. This- proprietary colony was named Maryland.

The development of Maryland differed greatly from that of,Virginia. Primarily, it was settled as a religious refuge for Catholics, unlike Virginia, which was an economic venture. Maryland adopted a policy of religious tolerance whereas Virginia was discriminatory to all religions that were not Anglican. The policy of religious tolerance in Maryland developed from the realization that were not enough Catholics in need of refuge to make the colony successful, and that the survival of the colony would depend partly on Protestants settling there. This policy helped Maryland maintain good relations with all the other British colonies.

Maryland's development also differed in settlement patterns. Instead of having the population spread thinly by large plantations, like Virginia, Maryland strived to establish towns. The major towns in Maryland, St. Mary's, Annapolis, and Baltimore, all developed on the Bay.

Lord Baltimore set up Maryland similarly to the European feudal system of the Middle Ages. The gentry from England were granted the "manors," but there was also free land for ordinary settlers. This system is partly responsible for the initial failure of the crown-ordered assembly that started meeting in 1635. By 1660, however, Maryland was organized by counties rather than "manors."

Although originally settled for different reasons, both Maryland and Virginia had to survive economically. Both colonies took advantage of the fertile land of the Chesapeake Bay region to grow tobacco and, in Maryland's case, a few other crops. Price wars broke out between the colonies, as both tried to use slave power to drive the price of tobacco down and production up.

Slaves had been in America since its early settlement, but it wasn't until 1670 that they became a significant part of the population. By 1720 slaves made up 21% of the population of Maryland and 33% of the population of Virginia. To preserve the slave culture in those colonies, both legislatures passed laws that limited the freedoms of the blacks in bondage and required expulsion of free blacks in Virginia. Sadly, both colonies depended on this system for their economic well-being, and it survived until the American Civil War in 1865.

Maryland and Virginia were two of the earliest British colonies in America. Maryland was established as a proprietary colony, while Virginia was established as an economic venture. This difference led the colonies on diverging paths in early development, but the similarity of the region, their economic interests, and eventually, their governments brought these colonies to a common path by the eighteenth century. Unlike the treacherous coast of present-day North Carolina, which saw the failure of the Roanoke colony, Chesapeake Bay was an excellent place to establish what became two of the most prosperous of the British colonies, The Bay has fertile land for growing tobacco, deep waters for fishing and navigating, and rivers going deep inland that allowed for expansion deeper into the colony. These colonies were also important to the new government that formed after 1776. Having been self-governing since the early seventeenth century, they were an example of governance for the new nation.

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THE INFLUENCE OF THE GREAT LAW

By Ellen Stedtefeld

"What white society owes to Indian society, as much as to any other source, is the mere fact of its existence (p.19 Johansen)." This quote refers to the most important transaction during the European and Native American cultural exchange in the Post Colombian Era: the European acquisition of Native American governmental philosophy. Although the American Constitution bears a remarkable resemblance to the Great Law of Peace created by the Iroquois Confederacy, this influential democratic Law is seldom mentioned. The significant parallels between the two documents suggest that the Great Law of Peace is not only influential but also a prototype for the Constitution.

A Huron named Deganwidah created the Great Law of Peace, referred to as either the Great Law, Great Peace or as Kaianerekowa in their native tongue, out of his urgent desire for warfare to cease among neighboring tribes. Due to his debilitating stutter and his Huron descent he joined Hiawatha, an Iroquois, who would translate his message to the Iroquois nation. Hiawatha metaphorically called this confederacy a great white pine whose roots would spread out in all directions encouraging peace and strength to all five tribes. All five tribes, the Onondagas, the Senecas, the Mohawks, the Oneids, and the Cayugas accepted Hiawatha's proposition and formed the Iroquois Confederacy between 1000 C.E. and 1400 C.E.

Non biased personal freedoms and liberty are ideas deeply imbedded in the Great Law. Other significant similarities to the Constitution include: a complex system of checks and balances, ways of joining the Great Council, and ways to amend the Law. To insure peace, the Great Law proposed that no one tribe could declare war without the other four tribes consent. This original idea expanded to an elaborate system of checks and balances. On the broadest level of the Grand Council there were 3 separate groups: the "older brothers (p. 25 Fathers)" composed of the Senecas and the Mohawks; the "younger brothers" who were the Cayugas and the Oneidas; and the Onondagas who acted similarly to the executive branch.

Once a suggestion was made to the council, it was first considered individually by each of the four nations and then a common agreement was reached by the younger and older brothers. If the older and younger brothers disagreed and could not compromise then the Onondegas were responsible for breaking the tie. However, if the four nations agreed, then the Onondegas could confirm the decision or send it back for reconsideration. If it was sent back, the Onondegas's veto was either accepted or overridden. The Grand Council adopted this democratic procedure whenever a suggestion was made in order to share the power equally among all four nations.

The Grand Council was composed of qualified chiefs from all five nations. The chiefs were

originally nominated by women according to their heredity, but in the seventeenth century, chiefs were increasingly elected according to leadership skills. If a chief disobeyed the Great Law, depending on if he entered council by bloodlines or election, either he could be dismissed or the nations would "be deaf to his voice and his advice (p. 28 Fathers)" People seeking a dismissal of a chief or change in the Great Law could contact a specific war chief who proposed the idea to the Grand Council. To prevent the Grand Council from breaking into nation-based factions, Deganwidah designed five different clans. The five clans, the Great Bear, Turtle, Deer Pigeon, Hawk and Wild Potatoes, contained members from each nation, which prevented one nation from dominating the others, and preserved the democracy.

The Great Law included instructions on amending laws. Deganwidah was especially concerned with the flexibility of the government and encouraged new laws or revision of the old laws. Hiawatha commands that:

> If the conditions which arise at any future time call for an addition of or a change of this law, the case shall be carefully considered and if a new beam seems necessary or beneficial, the proposed change shall be decided upon and, if adopted, shall be called "added to the rafters."(p. 29, Johansen)

Benjamin Franklin recognized the Confederacy's passion for liberty and the strength in the Great Law and found it refreshing in comparison to the stale laws of England. He greatly admired the respectful atmosphere at the Grand Council meetings, which today have become traditional in both houses of Congress. The British press and royalists criticized Franklin for his favorable view of the Native American government to which he replied:

> It would be a strange thing ...if Six Nations of ignorant savages should be capable of forming such a union and be able to execute it in such a manner that it has subsisted for ages and appears indissoluble, and yet that a like union should be impractical for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interest. (p.242, Lyons)

Franklin did extensive research of the Iroquois Confederacy, receiving copies of the book History of the Five Indian Nations and corresponding with the author Cadwallader Colden, and finally decided to take action. Franklin met with a council of Iroquois delegates in 1754, to construct a political article that would be similar to the tenets of the Iroquois Confederacy.

Franklin required in this document that, like the Iroquois Confederacy, all the colonies must agree or one colony could veto the action of the others. He pushed for a unicameral government, and divided the number of representatives from each colony so all had equal representation. On July 10, 1754, Franklin officially proposed this article, the Albany Plan of Union, before the Congress. The chief executive of congress, James de Laney, also recognized the strength of the Confederacy and remarked, "I hope that by this present (Plan of) Union, we shall grow up to a great height and be as powerful and famous as you are. (p. 71, Johansen)" After much debate, the Albany Plan of Union was accepted and was fused with the Articles of Confederation to form the United States Constitution. Close assessment of this process of the formation of the Constitution clearly shows that it derived much from the Iroquois Great Law of Peace. Historian C. Elmore Reaman sums it up best stating "Any race of people who provided the prototype for the Constitution of the United States, should be given their rightful recognition (p. 17 Johansen)."

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A LETTER FROM BOSTON

By Laura Boesch
December 3, 2001

My apologies for the delay in writing to you, but seeing as I'm supposed to be gathering details about my journey in the colonies, I presume you will excuse my brief silence. The ocean voyage was a relatively pleasant one, with favorable winds. I was afflicted with only a short bout of sea-sickness, and was able to spend much of my remaining seven weeks comforting others with their troubles, most of which lasted much longer than mine. At last, to my great relief, we arrived in the port at Boston, where I joyfully met my cousin, his spouse, and their four children, with whom I have been boarding ever since.

Boston's large port connects with a mid-sized city that resembles my dear London in its narrow, crooked streets and bustling activity. I became homesick at the sight of King's Street, for its crevices felt all too familiar. Many of the citizens I hear speaking on the streets and within my cousin's residence have had such impeccable English, no matter the class, that I have often thought myself to be back home. Some of the most educational and enlightening conversations that I have had, have taken place in what seems to be the center of the city, the taverns, with many travelers such as myself. Although the recent earthquake of 1855 in Lisbon has brought Charles Chauncy to warn men here of the sin of drinking, I have met many men surrounded by drink, who seem to know quite a bit about the somewhat celestial theories of Newton and Locke. Their theories about the planets, the earth, and the lack of general freedom of man are fascinating, radical as they may be. A certain optimism about the goodness of men spreads through these rooms, along with a certain confidence for the future that I have never seen the likes of back in London.

Don't fear, though, I have not had as much time as it sounds to waste away in the taverns. I have attempted to do my share and take up as little room as possible in my cousin's residence. I must take a bit of time now to describe this house, in which I have so far spent many of my days and all of my nights. It is a typical New England hail and parlor house made of English bonded brick. There is a beautiful, although small kitchen garden around it, full of enticing vegetables and delicious herbs that tease my taste buds. The central room is a warm kitchen that leads out to the low-ceiling parlor and hall where their guests are often entertained. I sleep on my bed mat (for mattresses are much too expensive for a boarder such as myself) on the second floor on the side of the outbuildings. This makes me farthest away from the vital fireplaces that warm the house, and also away from the rest of the household. I do not mind, though, as it is the closest to a respectable privacy closet as one can get in a New England house of seven people. Not to mention, I am proud to have acquired a new wool overcoat.

On a typical day, I awake at six, according to the chimes of the clock in the church steeple, and say my prayers of the morning. The woman of the house has already lit a fire downstairs and gathered ingredients from the garden and outbuildings for breakfast, having gotten up two hours earlier. I read a chapter of the Bible in Greek and then head down for the meat that is our usual breakfast. It seems that pork is the main staple of most of the people around here. I have been forced to try many new foods that I would never have touched back in London. These include the oysters of the lower class that are also fed to the pigs! The children eat with us before the two young males complete their chores and head off to be schooled. Education has become a valuable part of the middle class here, so that they may learn the Scriptures to please God, and get ahead in life. The children are quiet and do not speak unless spoken to. My cousin has seen to it that they have been brought up with the rod that assists in forming such obedient offspring who are instilled with the fear of the Devil. The Massachusetts School system that has been newly founded by the support of taxes seems to have taught them well, too. I hear it may be the best in all of the colonies. My cousin's boys can be schooled but are not yet old enough to be apprenticed for a trade and are therefore made to do important chores around the house. My cousin's wife and female children go to do their daily chores of sewing and domesticity while we go off to the shop.

My cousin is a Master cooper and I have tried to help him with my own knowledge of woodworking. This is a very important trade in Boston, as it is important for the right barrels to be used to store food on the ships leaving the harbor. These barrels must be able to hold liquids safely and often give flavor to the drinks and food inside. I have also been trying to help with the negotiations to buy the oak and brass hoops at low costs along with helping to make some of the barrels. The days are long, for a cooper's work is hard and must be precise, using only eyesight as a guide.

There is a break midday, in which we stop for a nice large dinner that the women provide for us. During this time, I am usually able to watch some of the children in the street too young still for schooling, playing with a hoop and stick. This brings back memories of a childhood often forgotten. After the meal, we head back to work until it is time to come home in the evening for a light supper. Usually at night we are able to play an admittedly raucous game of billiards, go skate on ice, or play an unruly game of cards. The whole family is in bed by the time it is dark, so as not to waste any expensive candles needed to see at that time. Each day of the week brings something a little different and new. There is baking day in which there are only light meals, fish day every Friday to help support the local markets, and of course, the Sabbath.

The church in the center of town is Presbyterian to satisfy the religious needs of the majority of Boston, including my relatives. This is a new experience for me because it is not completely part of the King's Church of England that I am so used to back home. However, it is the only way for me to worship rightly here and so I go to listen to the Yale-educated minister's fiery sermons. Sunday is my favorite day, for it is the day of rest. The colonists are so strict about it here that just yesterday, our neighbor was put in the stocks for excessively walking on

the Sabbath! He is usually a faithful gentleman, however, and I was glad he was able to afford someone to wipe his face while he was trapped there. Dried fruit on the face can attract more ants than one can have nightmares about!

The most popular punishment here, though, I have found is whippings, which are the most common form of entertainment around. Why, just a week ago the children of my cousin were able to go to a public hanging for someone who had committed treason. It was the first time they had been excused from their chores to do so.

'Lest I forget, I must not leave this letter without telling Ms. Annabelle of the latest fashions here in the colonies. The dress seems just as refined as in England. Whalebone stays are still in high fashion, helping women to obtain that exquisite curvature in their backs. Petticoats are becoming more abundant. Just yesterday, I must have seen a hoop petticoat that wasn't less than six feet wide! Women's headdresses are also something to marvel at with all of the lace and ribbons that go into them. Women seem to be getting taller not only with these high wigs but also shoes with heels on them. It must be quite similar back in London. As for us men, long coats and buckles are still of the latest fashions.

The breakfast meal is almost ready and so I must finish this letter so it can be sent off hastily today. I hope all is well in my dear home and country. My cousin and his family bid you, and the country of our king, a greeting. I shall write again as soon as the time permits. Until I do so, I bid thee farewell with my best regards.

Yours faithfully,

John Ward

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ROGER WILLIAMS AND THE FOUNDING OF RHODE ISLAND

by Jonah Paul

December 2, 2001

The founding of Rhode Island, by Roger Williams, was based on three important ideals: religious tolerance and freedom, the separation of church and state, and political democracy. These values were held personally by Roger Williams and resulted in his banishment from the Puritan- controlled Massachusetts Bay Colony. These same principles were later adopted by the framers of the Constitution and fought over by the United States in the Revolutionary War.

Roger Williams (1603-1683) grew up in London, England and studied at Cambridge. His liberal viewpoints quickly got him into trouble with clergymen and political leaders in England. Originally ordained in the Church of England, Williams first tried to reform it. He later abandoned that idea and sought complete separation. According to Parrington in *The Colonial Mind,* he seemed to be a "Puritan intellectual who became a Christian freethinker, more concerned with social commonwealths than with theological dogmas."

After being persecuted because of his religious beliefs, he sailed to New England in 1631. He settled' in the Massachusetts Bay Colony and became a minister in the New World. There, his parishioners did not share his "adamant" belief to separate from the Church of England. He then moved on to both Salem and Plymouth, where his ideas also proved too radical. In 1636, his views had pushed the Puritan authorities too far. For example, apart from religion, Williams also spoke out about the colonists' mistreatment of the Native Americans. He proclaimed that the white man had strayed from their original goal of converting Native Americans. Instead, he said, the white man was taking their land, goods, and even life.

In June of 1636, the Puritans had enough. They banished Williams from the Massachusetts Bay Colony. In this era, banishment was essentially a death sentence. One was not only banished from the colony, but also from foods, supplies, and protection from Native Americans. However, Williams quickly found refuge with the Wampanoag Indians. Massasoit, their chief, gave him a piece of land along the Seekonk River. There was a problem with this land, however. Plymouth Colony had control of the area and forced Williams and his followers across the river. Williams developed a unique relationship with the Native Americans of the area. Unlike most other white men, he treated them like human beings and respected their rights. This led him to purchase land from two Narragansett chiefs, Canonicus and Miantonomi. On this land, he founded the settlement of Providence.

Other religious "fanatics" suffered a fate similar to Williams. After being banished from

the Massachusetts Bay Colony, they too headed south and began towns in the vicinity of Providence. These included religious exiles John Clarke, William Coddington and Anne Hutchinson. Hutchinson believed in antinomianism, that only faith is needed for salvation. This belief was not welcome by the Puritans. In exile, she founded Portsmouth in 1638. Clarke and Coddington decided to go further south and founded Newport. Only a few years later, four settlements would unite to form the colony of Rhode Island.

In 1644, Williams was granted a charter from Parliament that gave the group of towns a legal right to existence. This gave them the protection needed from Massachusetts and Plymouth, neighboring colonies with less liberal views on religious tolerance.

In 1663, Rhode Islanders, represented by John Clarke, took advantage of the opportunity created by a change in the monarchy to attain a royal charter. The charter issued was extremely liberal; the colonists were given a large portion of self-government, including the right to elect their governor. This was rare for charters, since normally the king appointed governors and other officials. *Also* in the charter was the right to have complete religious freedom. The king therefore acknowledged this founding keystone by including it in the charter. The colony's charter managed to withstand King James II's Dominion for New England (1686-1689) idea and King Phillip's War Rhode Island continued to serve as a religious haven. Many different faiths and sects including Anabaptists, Quakers, and Jews, settled in Rhode Island. America's first Baptist church (1639), Quaker meeting house (1657), Jewish congregation (1658), and Calvinist congregation (1686), were attracted to Rhode Island.

Rhode Island's formation was truly unique. Founded by exiles with radical religious beliefs, they managed to form a successful state that also upheld heir original principles - principles on which the United States was founded.

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"REVOLUTION"
IS JUST A NICE NAME FOR "REBELLION"

by Ryan Long

December 3, 2001

The American Revolution against Britain is considered to be a great source of nationalistic pride in our country. Our victory in that eight-year struggle cemented our independence as a separate nation in the world balance of power. That victory allowed for the creation of a country that would stand for justice for all and the freedom to speak out without fear for what we believe in. However, the society we have become no longer respects the idea of revolution and freedom from interference, in any situation other than that single revolution in the eighteenth century. We see speaking out against the government as "stepping out of our bounds" and "going against the right." Our opinions of our nation's second revolution, also known as the Civil War, are that it was a ridiculous conflict between the moral north and the ignorant south. Shouldn't that also mean that in our revolution against Great Britain we were the bad guys, the dangerous ones going where we shouldn't have gone? Our skewed view of history focuses so much on national pride that we don't take the time to look at ourselves as something other than the victor in these situations. What would we be thinking about Americans now if we all were British?

The American Revolution started in 1775 and continued through 1783. At its end, America celebrated a near-total victory over our parent nation Great Britain. We formed our own republic and constitution and set about making ourselves unique. This war has been considered as 'just" here in America, but is this solely because we won? If we look at ourselves from the British point of view, we were nothing more than a complaining, unyielding, rowdy' group of farmers, merchants, and craftsmen, who disagreed on how our parent country should let us operate. We wouldn't allow for changes in government, and freaked out whenever parliament tried to make us more similar to Britain. We were a disorganized group of protesters, amounting to only one-third of the size of the British population, who used violence and rebellion rather than discussion and reason to gain our victories. In fact, our revolution wasn't very dignified at all. Imagine if Texas decided (again) that it wanted to be a unique offshoot of the country rather than a conforming part of the United States. None of us would support the Texans' side of the argument because they would be disturbing the unity of our nation. We, as Americans, only see unity as a one way street; you're either with us, or you're wrong.

The American Revolution had many causes, both within the socio-economic setting here in North America and in the world outlook of the British Empire. The British, in the conflicts following 1754, reclaimed most of North America from the French. Their mastery of the seas helped them to exert greater control over their colonies in the Western Hemisphere. However, this new

global dominance came at a price. Wars in Europe such as the Thirty Years War were costly for the British government. They needed more support from their colonies to keep their heads above water, and so they tried to get it. The thirteen American colonies had previously enjoyed little interference from their true government, and were disturbed at the new taxes and laws coming from across the ocean. These overseas taxes began with the 1765 levying of the first direct tax on the colonists, courtesy of George Grenville and the British government. Rather than using political responses to the seemingly reasonable taxation, however, the colonists simply fumed about it, using ideological reasoning that claimed that they were their own masters; not subject to control by the country that "owned" them, British taxation was seen as an attempt of the British government to take away that particular responsibility from their colonial assemblies, rather than the measures to preserve the economic strength of a financially struggling British Empire that they truly were. Perhaps the colonists just wanted to reap all the benefits of being part of an empire, without paying the price.

It could be said that Americans began to be ruled by greed in the late 1700's. The French and Indian war brought wealth to many colonists on the receiving end of the British military expenditures. However, when the war ended many North American traders and businessmen realized that they had overextended themselves in their costs, and they were sent into bankruptcy. Their greed greatly damaged the colonial economy, and hard times fell upon most of the continent. It was upon this state of economy that the British taxes fell. Much anger and resentment came about, and blame was thrown upon the mother country of Britain. Then a few rebels, searching for personal wealth and power, saw fit to expand this forming gap until it became wide enough to cause a war between the continent and the island. We argue that it was only a few of the wealthy landowners and exporters of the south who caused the Civil War. Could it be that, similarly, it was only a few of the wealthy merchants and businessmen of the thirteen colonies who started the American Revolution? Doesn't the lack of difference between seemingly opposite historical occurrences make you stop and think?

On the issue of authority, the colonial dissenters claimed to be in control of their own territory. The colonies argued that a British army presence was in violation of their common rights. They argued that they.should control their own taxes. They basically said that they were their own separate entity in every way except for name. What would be the effect today if Indiana were to decide that it would follow only its own laws, yet still wanted to be considered a part of the United States of America? What were the colonists thinking when they demanded Britain to leave them alone? They knew that to defy their government would mean war. Our society views an offensive war as an unjust war, Then what makes this particular occasion of a totally offensive land-grab any better than World War II? We as Americans sometimes seem to tout hypocrisy openly.

Reading of other rebellions in our history books, we see them labeled as good and bad based on our country's interests. It is our own type of propaganda, meant to provoke a unified nationalistic response from those who read it. Our revolution is just one such example of our one-

sidedness. Even based on the virtues that our nation supports, this behavior is wrong. However, is there really any real problem with our feelings of nationalism as they stand? Is there really any harm in the views we have learned to express? America is an enlightened nation; we see now more than ever that it is important to see things through the eyes of others. We may have already figured out the complexities of biased viewpoints. We also may have realized the ease with which people are able to twist history into what they want it to be.

Despite everything that it might have been, or should have been, the American Revolution was a great learning experience for the American people. Whether it was a revolution or a rebellion, the new American citizens learned the realities of political life on earth. Governments aren't always right, and it is our job as citizens to keep the government working for us, rather than we working for it. However, the American Revolution, as well as any other revolution or historical event, must be looked at carefully, with all sides and all of the pertinent information examined in an unbiased way, or we will have failed to become what those rebels wished for us to be.

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